
G Freman inv.

THE

HISTORY

OF THE

OLD and NEW TESTAMENT,

Extracted out of

Sacred Scripture.

AND

WRITINGS of the FATHERS

To which are added

The Lives, Travels and Sufferings of the APOSTLES; with a Large and Exact *Hiſtorical Chronology* of all the Affairs and Actions related in the BIBLE.

The Whole Illuſtrated with

Two hundred thirty four SCULPTURES,

And Three MAPS.

Delineated and Engraved by good Artiſts.

Tranſlated from the Sieur DE ROYAUMONT, *By ſeveral Hands: Superviſed and Recommended by Dr.* Horneck, *and other Orthodox Divines.*

The Third Edition, Corrected.

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TO THE

WORSHIPFUL

Jeffrey Jeffreys Esq;

OF

Llywell, in the County of *Brecknock*, One of the SHERIFS Elect for the City of *London* and County of *Middlesex*.

THE First Edition of this BOOK having receiv'd its Life, in a great measure, from the Generous Encouragement of your Self and your Worthy Fa-

mily, we take the boldneſs to place this Third Impreſſion alſo under your favourable Patronage: Humbly hoping, that you'll be pleaſed to excuſe this preſumption in

Your moſt

Humble Servants,

The EDITORS.

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The PREFACE to the READER.

THERE *is nothing more eſtabliſh'd by Conſent of all the* FATHERS, *than the Reſpect and Veneration which* Chriſtians *ought to have for the* WORD OF GOD, *and the Care wherewith they ought to ſearch into it, for the Rules of their* Salvation.

And as thoſe Holy Men *were all acquainted with the depth of the* SCRIPTURE, *which is ſo full of* Myſteries, *veiled under* Figures *and* Parables, *they have made ſome diſtinction between theſe* Divine Works, *which are not all alike intelligible, tho' all equally* Holy. *Wherefore they ſuppoſed, That the* Hiſtorical Books, *which repreſent to us the* Lives *of the* Patriarchs, *and the reſt of thoſe admirable* Saints, *that had an* Apoſtolical Charity *ſo many Ages before the* Apoſtles, *were very proper to awaken our* Piety, *and inſtruct us by* Examples, *proportion'd to the Capacity of the meaneſt* Believers.

'Tis upon that account St. Baſil *tells us,* That the *Scripture* (in recording the *Lives* of the firſt *Saints*, doth ſet before us ſo many living and animated *Pictures*, for a *Rule* to direct ours by. *St.* Chryſoſtom *(for the ſame Reaſon) being deſirous to teach his* Auditors *the Duties of a* Chriſtian Life, *made it his Buſineſs to expound the whole* Book *of* Geneſis *to them in his* Sermons. *St.* Ambroſe *alſo wrote ſeveral excellent* Diſcourſes *upon the* Lives *of the principal* Patriarchs, *to make* Chriſtians *bluſh, who having before their Eyes the* Life *and* Death *of our* Saviour JESUS CHRIST *ſo divinely deſcribed in the* Goſpel, *are notwithſtanding leſs Followers of him, than thoſe who lived ſo many Ages before him, and when the Face of the whole* Earth *was covered with the Darkneſs of* Impiety *and* Idolatry.

In imitation therefore of thoſe Holy Teachers *it is, that we again ſet forth the* Lives *of thoſe very* Saints, *whom they have recommended with ſo many* Elogies *in this* Abridgment *of* the Hiſtory of the Old and New Teſtament. *They are here repreſented in ſhort; but yet ſo, that care has been taken to deduce at large whatſoevor was moſt proper to touch the* Souls *of* Men, *and to inſpire them with the Sentiments of* Piety. *And to the end this* Work *might be more proportion'd to the Capacities of all, and the* Inſtructions *it contains, made more uſeful by illuſtrating them with ſomething that's pleaſing,* Theſe Holy Hiſtories *are repreſented in* SCULPTURES, *accompanying each* Diſcourſe, *which are generally concluded with the Explications of the* Fathers, *as containing moſt excellent Inſtructions for* Chriſtians, *whatſoever State or Condition they are in.*

He who applies himſelf a little to the reading of the Book, *will ſoon be convinced of its uſefulneſs. He will find excellent Patterns for* Kings *and* Princes, *for* Governours *and* Magiſtrates, *for* Miniſters *of the* Church, *and in a word, for all ſuch as deſire to lead a true* Chriſtian Life: *And therefore St.* Gregory *ſaith,* That from the *Patriarchs* we may take the perfect Models of all Vertues: *Abel (ſaith he)* teaches us Innocence; *Enoch,* Purity of Heart; *Noah,* Perſeverance in Righteouſneſs; *Abraham,* the Perfection of Obedience; *Iſaac,* Chaſtity in Wedlock; *Jacob,* Conſtancy in Labour; *Joſeph,* Forgetting of Injures; *Moſes,* Meekneſs towards the moſt Obſtinate and Rebellious; and laſtly, *Job,* an invincible Patience in the height of all his Sufferings and Afflictions.

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they have had that brisk and lively Brevity, which is so necessary to Reflexions upon an Historical Discourse: *Therefore he was obliged to abridge them; yet so, as to preserve all the Essential Terms, and exactly to express their Sense, without tying himself to the number of their Words.*

The Reflexions *of the* FATHERS *upon the Examples and Words of* Holy Scripture, *are the more considerable, because they tell us, That they thought themselves obliged on these occasions to lay open, and apply the greatest Truths with all possible force and evidence. To this purpose St.* Austin *expresses himself in these following remarkable Words*; When we converse with you (*saith he to his Auditors*) at other times, we rather bear with you, than instruct you; but when we are in this Holy Place, and expound to you the Books of GOD, in case the Truths we propound to you seem too smart, the necessity which lies upon us of expounding the Scripture, will plead our Excuse for the Liberty with which we represent what GOD himself speaks to you. If the Word of GOD doth astonish you, so it doth me; I am as apprehensive of its Threats as you are, and whilst I speak those things that make you tremble, I am affected with the same Passion my self.

The Reader *possibly may observe in the Sequel of the* Book, *that some of these* Figures *are not well chosen, and that some* Histories *are left out, which seem no less considerable than those set down; but this can be no prejudice to the whole Body of the* Work, *and the Sequel of these* Discourses, *care being taken to link them together as well as possible, without regard had to the* Sculptures, *many important Matters being touched at in the* Reflexions *which are not represented in the* Sculptures, *and chiefly to enlarge on these Circumstances of the* Scripture, *from whence the* Fathers *have drawn their Edifying Observations, which is the main End of this* Work.

In the Margin *is added the Years from the* Creation *of the* World, *and those before our* Saviour; *which are to be understood according to the common Computation of the Years from the Birth of* Jesus Christ.

It has been thought fit to add the Contents *or* Summaries *of the several* Books *of the* Old Testament, *that the* Reader *might have an* Idea *of the whole; as also that in those* Books *where* Sculptures *and* Discourses *are more rare, or altogether omitted; that Defect may be supplied by giving a short Account of the matter therein contained.*

At the end of the New Testament *is Printed, as an* APPENDIX, *the* Lives, Travels, *and* Voyages *of the* Apostles, *with the* Contents *of each of their* Books, *as also an* Historical Chronology; *in which, if the* Reader *cast an Eye, he will without trouble discern the Order of the* Time, *and the Sequel of all these* Histories.

There is no reason but to hope, that the reading *of this* Book *may make some Impression on the Hearts of those who desire nothing more than their advance and growth in* Piety; *because* Truths *ought never more to affect us, than when God himself teaches us them in his* Holy Scriptures; *and when the* Holy Men *of* GOD (*full of his* Spirit) *do from them point out to us the way to* Heaven, *which he has traced out for us in the* Lives *of those* Saints *of the* Old Testament, *and which he hath Sealed in the* New *with the* Blood *of* JESUS CHRIST *himself.*

An Account of the SCULPTURES *and* DISCOURSES *in this Volume, with the Names of the* PATRONS *to the ſame.*

1 Creation of the World — The King.
2 Creation of Adam and Eve — The Queen.
3 Fall of Adam — Prince George.
4 Adam's Puniſhment — Princeſs Ann.
5 Murther of Abel — William Duke of Gloceſter.
6 The Ark of Noah — Jeffrey Jeffreys Eſq;
7 The Deluge — Jeffrey Jeffreys Eſq;
8 Quitting of the Ark — Mrs. Sarah Jeffreys.
9 Ham Curſed — Sir William Robinſon.
10 Tower of Babel — Lady Mary Ratcliff.
11 Call of Abram — Sir Gilbert Gerrard.
12 Lot parts from Abram — Algernon E of Hertford.
13 Abraham delivers Lot — Mr. Edward Jeffreys.
14 The Flight of Hagar — Mr. William Proctor.
15 Sarah's Conception — Mrs. Ann Proctor.
16 Lot entertains two Angels — Sir Robert Clayton.
17 Sodom Burnt — Algernon Earl of Eſſex.
18 Abimelech afflicted — Henry Duke of Beauford.
19 Iſhmael driven out — John Roſſiter Eſq;
20 Abraham's Sacrifice — Lady Ann Franklyn.
21 Sarah's Death — Mr. Thomas Lewes.
22 Marriage of Iſaac — Mrs. Elizabeth Child.
23 Jacob and Eſau — John Baker Eſq;
24 Iſaac bleſſed Jacob — Robert Squib Eſq;
25 Jacob's Ladder — Mrs. Suſanna Browne.
26 Rachel and Leah — Mr. William Benge.
27 Jacob's Return — John Jeffreys Eſq;
28 Jacob's wreſtling — Col. Tho. Strangeways.
29 Dinah — Capt. Benjamin Poole.
30 Joſeph ſold — Mrs. Elizabeth Jeffreys.
31 Joſeph's Chaſtity — Godfrey Kneller Eſq;
32 Joſeph advanced — Mr. James Craggs.
33 Joſeph's Brethren — James Mundy Eſq;
34 Joſeph and his Brethren — Richard Cheney Eſq;
35 Jacob goes to Egypt — Sir Edwin Sadleir.
36 Egyptian Midwifes — Mr. William Bailley.
37 Moſes ſaved — Mr. John Cage
38 The Burning Buſh — Mr. Richard Powys.
39 Moſes with Pharaoh — Zachary Wells M. A.
40 Plagues of Egypt — M. William Bailley.
41 Paſchal Lamb
42 Paſſage over the Red Sea — Sir Henry Johnſon.
43 Raining down Manna — Thomas Ryves Eſq;
44 Water from the Rock — Sir Thomas Cooke.
45 Amalek defeated — Col Jacob Richards.
46 The firſt Tables — Elizabeth Lady Corſon.
47 The golden Calf — Sir James Tillie.
48 The ſecond Tables — Hon. Bridget Noel.
49 Nadab and Abihu — Mr. William Wekett.
50 Blaſphemers ſtoned — Andrew Wheeler Eſq;
51 The twelve Spies — Godfrey Richards Eſq;
52 Korah, Dathan and Abiram — Mr. Richard Powys.
53 Brazen Serpent — Mrs. Mary Barrington.
54 Balaam's Aſs — Richard Cheney Eſq;
55 Moſes Death — Hon. Juliano Boyle.
56 Paſſage over Jordan — George Cholmondeley Eſq;
57 Taking Jericho —
58 Deſtruction of Hai — George Choldmondeley Eſq;
59 The Sun ſtands ſtill — Sir Thomas Cooke.
60 Adonibezek's Puniſhment — Mr. Francis Calvert.
61 The Death of Siſera — Mrs. Bridget Dawes.
62 Gideon's Sacrifice — Hon. Richard Onſlow.
63 Gideon's Fleece — Sir Richard Haddock.
64 Gideon's Soldiers — Major John Caſs.
65 Midianites defeat — Major John Fuller.
66 Abimelech's Death — Mrs. Suſannah Strangwayes.
67 Jeptha's Daughter — Algernon Earl of Eſſex.
68 Sampſon's Birth —
69 Sampſon ſlays the Philiſtins — Mr. Edw. Hilder.
70 Gates of Gaza — Thomas Vincent Eſq;
71 Sampſon's Death — Mr. Samuel Laſh.
72 Levites Wife abuſed — Mrs. Elizabeth Leak.
73 The Benjamites Puniſhment.
74 Ruth followeth Naomi — Mrs. Lucy Chauntler.
75 Boaz and Ruth — Katherine Lady North.
76 Samuel given to Ely — Mr. Nicholas Jeffreys.
77 Puniſhment of Ely — Mrs. Ann Jeffreys.
78 Idol of Dagon — Mr. William Proctor.
79 Ark ſent back — Ann Lady Windham.
80 Philiſtins Defeat — Sir Samuel Gerard.
81 Anointing Saul — Col. Jacob Richards.
82 Jonathan, &c. — Hon. Suſanna Noel.
83 Agag ſpared — Sir William Thompſon.
84 David plays on the Harp. — Mary Lady Thompſon.
85 Goliah ſlain — Sir Thomas Mompeſſon.
86 David's Triumph — Mr. James Craggs.
87 Saul deſigns David's Death — Robert Baker Eſq;
88 David and Jonathan — Peter Birch D. D.
89 Abigal treats David — Mary Lady Goodricke.
90 David ſpares Saul — Mr. Anthony Segar.
91 David flies to K. Achis — Robert Squib Eſq;
92 Saul and Jonathan's Death — Sir Henry Goodricke.
93 Philiſtins offer Saul's Head — Jo. Charlton Eſq;
94 Uzza ſmitten — Sir Thomas Littleton.
95 David danceth before the Ark — W. Meeſſers Eſq;
96 David's Embaſſadors — Chriſtopher Muſgrave Eſq;
97 David's Crime — William Boulter Eſq;
98 David's Repentance — Charles Bertie Eſq;
99 Death of Amnon — Mr. John Blake.
100 Abſolom's Death — Captain Jonathan Andrews.
101 Death of Seba — Mr. Samuel Criche
102 Judgment of the Plague — Mr. John Hooper
103 Solomon made King — Mr. Chriſtopher Gardiner
104 Solomon's Judgment — Lady Katherine Cornbury
105 Dedication of the Temple — Richard Pierce Eſq;
106 The Queen of Sheba.
107 Fall of Solomon — Peter Rycaut Eſq;
108 Rehoboam's Counſellors — Lord Viſc. Newport.
109 Diſobedient Prophet — Mr. Edward Hubbald.
110 Zimri burnt — Mr. Thomas Smith.
111 Elijah fed by Ravens — Mr. William Wekett.
112 Elijah's Sacrifice — White Tichborne Eſq;
113 Flight of Elijah — Mrs. Mary James.
114 Jehoſaphat's Piety — William Jan e Eſq;
115 Death of Ahab — Thomas Vincent Eſq;
112 Elijah taken to Heaven — Mary Lady Reve.
117 Children ſlain by Bears — Lady Ann Morpeth.
118 Miracle of Eliſha — Mrs. Jane Jeffreys.
119 Healing of Naaman — Mrs. Sarah Jeffreys.
120 Siege of Samaria — Captain Richard Leake.
121 Eliſha's Predictions — Mrs Suſanna Hardhaw.
122 Jezebel devoured by Dogs — Mr. Laur. Spencer.

123 A dead Man raiſed to life —— Sir George Rivers
124 Zachary ſtoned ———— Sir Robert Napier.
125 King Ahaz ———— John Leithieullier Eſq;
126 King Hezekiah ———— Mrs. Elizabeth Gerard.
127 Senacherib's Defeat ———— Mr. Nath. Bromley.
128 Hezekiah reſtored ———— Mr. Francis Forbes.
129 Joſiah's Piety ———— Gentilles Lady Tichborne.
130 The Siege of Jeruſalem —— Robert Lord Lucas.
131 Jehoiachin reſtored ———— Sir Thomas Duppa.
132 K Cyrus's Proclamation ———— Joſiah Child Eſq;
133 Jeruſalem Re-built ———— Mr. William Fitch.
134 Queen Heſter ———— Lady Ann. Franklyn.
135 Heſter's Humility ———— Alice Lady Royſton.
136 Mordecai's Triumph ———— Mr. John Hayward.
137 Haman's Puniſhment ———— Mrs. Ann Johnſon.
138 Job on the Dunghil —— Rachel Counteſs of Briſtol.
139 Job's Friends ———— Iſabel Dutcheſs of Grafton.
140 King David ———— Mrs. Lucy Wright.
141 King Solomon ————
142 Prophet Iſaiah ————
143 Prophet Jeremiah ———— Mrs. Bridget Peſnal.
144 Prophet Ezekiel ———— Mr. William Dayfield.
145 Ezekiel's ſecond viſion —— Mary Lady Reve.
146 Prophet Daniel ———— Madam Graham.
147 Children in the Furnace ---- George Courthorp Eſq;
148 Nebuchadnezzar ————
149 Belſhazzar condemned ———— Mr. Sam. Wolrich.
150 Daniel in the Lions Den —— Edw. Lord Ratclif.
151 Daniel's Viſions ———— Mr James Oades.
152 Jonah caſt overboard ———— Capt John Bromhil.
153 Ninevites repent ———— Charles L. Viſc. Fanſhaw.
154 Jonas's Gourd ———— Godfrey Richards Eſq;

The New Teſtament.

155 THE Salutation ———— Eliz. Lady Gerard.
156 The Viſitation ———— Sir Gilbert Gerard.
157 The Nativity ———— Henry Duke of Beauford.
158 Appearing of the Angels ---------- Lady Eliz. Gerard.
159 Circumciſion ———— Mr. William Benge.
160 Adoration ———— Jeffrey Jeffreys Eſq;
161 Purification ———— Mrs Sarah Jeffreys.
162 Flight into Egypt ———— Mr. Anthony Segar.
163 The Diſpute with the Doctors.
164 The Baptiſm ———— Juliana Lady Boyle.
165 Temptation ———— Francis Lord Viſc. Newport.
166 Marriage in Canaan ———— Mrs. Charlott Rycaut.
167 Nicodemus ———— Mr Sam. Woolrich.
168 Samaritan Woman —— Mary Lady Goodrick.
169 Tempeſt appeaſed ———— Mrs Frances Moſley.
170 Poſſeſt Man healed ———— Sir. Robert Clayton.
171 Sick of the Palſie cured —— Sir Tho. Mompeſſon.
172 Sermon on the Mount —— Mrs. Henrietta Brown.
173 Judge not ———— Archibald Primroſe Eſq;
174 Leprous Perſon healed ---------- Andrew Wheler Eſq;
175 A Dead Man raiſed ———— Mrs. Budget Blake.
176 Mary Magdalen ———— Mr. Thomas Lewes.
177 Parable of the Seed —— John Roſſiter Eſq;
178 Beheading of St. John ———— Ann Lady Morpeh.
179 Miracle of the Loaves --- Richard Whitworth Eſq;
180 St. Peter on the Sea ————
181 Canaanitiſh Woman ———— Mrs. Eliz. Hubbald.
182 Transfiguration ———— Jane Lady Spencer.
183 Type of Humility ———— Mr. David Hamilton.
184 Lepers healed ———— Eliz Lady Onſlow.
185 The Adulterous Woman --- Godfrey Kneller Eſq;
186 The Man born blind ———— Mrs. Ann Brown.
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191 Dives and Lazarus ———— Mrs Eliz. Jeffreys.
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195 Zacheus Converſion ———— Tho Rawlinſon Eſq;
196 Chriſt riding to Jeruſalem ---- Robert Lord Lucas.
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208 Crucifixion ———— Mrs. Mary Barington.
209 Chriſt in the Sepulchre ———— Mr. Rob. Pierce.
210 Reſurrection ———— Lady Eliz. Seymor.
211 Diſciples go to Emaus —— Mrs. Suſanna Henſhaw.
212 Aſcenſion —— Katherine Counteſs of Rutland.
213 Pentecoſt ———— Mrs. Mary Forbes.
214 Lame Man healed —— Barbara Viſc. Fitzharding.
215 Ananias and Saphira ———— Mr. Samuel Cricke.
216 St. Stephen ſtoned ————
217 Eunuch baptized ————
218 Converſion of Paul --- Rachel Counteſs of Briſtol.
219 Cornelius baptized ————
220 S. Peter's delivery ———— Mr. George Spencer.
221 Lame Man cured ———— Mr. William Layfield.
222 St. Paul's Shipwreck ———— Capt. John Nicolſon.
223 Golden Candleſticks ———— Sir Henry Goodrick.
224 The Heavens opened ———— John Charleton Eſq;
225 The Seals of a Book ———— Sir Thomas Littleton.
226 The Angels and Trumpets —— W. Meerſers Eſq;
227 Graſhopper ———— Chriſtopher Muſgrove Eſq;
228 Viſion of St. John ———— William Boulter Eſq;
229 Death of the two Prophets —— Charles Bertie Eſq;
230 Beaſts of the Apocalyps ———— Mr. Anthony Fiſt.
231. Dragon of the Apocalyps. ———— M. John Hooper.
232 Kingdom of Babylon ———— Mr. Chr. Gardiner.
233 Dragon chained ———— Mr. Thomas Smith.
234 The new Jeruſalem —— Dorothea Lady Rivers.
Map of Jeruſalem ———— John Jeffreys Eſq;
Map of the Voyages and Travels of the Apoſtles ———— William Louther Eſq;

The

The Terreſtrial Paradiſe, and Neighbouring Countries.

With a Brief Diſcourſe of the TRAVELS of the PATRIARCHS, From *ADAM* to *JACOB*.

THE *Eternal GOD* having out of Nothing created the *Heavens*, the *Earth*, the *Seas*, and all things therein contained; He formed *Man* according to his own Image, and ſo dignify'd and honour'd him, that he made him Lord over the *Fiſh* of the Sea, the *Fouls* of the Air, and the *Beaſts* of the Earth, and every Creeping thing therein; and gave him for his Habitation the *Garden of Eden*, call'd *Paradiſe*, which for its beauty, pleaſant ſituation, and fertility, ſurpaſſed all the *Countries* on the face of the Earth; and therefore rightly call'd, *The Garden of Pleaſure*. It was ſituated in the *Land of Shinar*, a Province in *Aſia*, upon the River *Tigris*, which in *Scripture* is called *Piſon*: This River divides it ſelf into 4 Branches, and each hath its particular Name.

Now the better to make out the true ſituation of this *Garden*, we muſt remember that *Moſes* ſaith in *Geneſis*, Chap. 2. v. 8. That *God* had planted a *Garden* in *Eden*, Eaſtward; and in the 10th Verſe, That a *River* went out of *Eden* to water the *Garden*, and thence divided it ſelf into four Heads; that is, into four great *Channels*, or Capital *Rivers*.

It is a certain demonſtration, that it was ſituate Eaſtward of *Piſon*, being the only River that water'd it, and retain'd that Name; and tho' one part of the *Garden* extended Weſtward, yet *Adam* had his abode in the Eaſtern quarter, as appears by *Cap.* 3. *v.* 24. where it is ſaid, *Adam* being driven out, *God* placed *Cherubims* at the Eaſt of the *Garden*, to hinder him from entring in again. And (according to *Cap.* 2. *v.* 16.) it is related, That *Cain* went forth from before the *Lord*, and inhabited in the *Land* of *Nod*, which lay to the Eaſt of *Eden*; and that which renders this the more credible is, that this *River*, for its breadth, depth, and rapid Stream, (excelling the *Rhine*, or the *Danube*, muſt needs have hindred our *Firſt Parents* from going out of the *Garden* Eaſtwards, if they had their Habitation in the Weſtern part thereof, ſince they had neither *Bridge* nor *Boat*, to croſs over the *River*; for the *Scripture* ſpeaks not a Word of either, nor makes the leaſt mention of any way they had for *Navigation* before the *Ark* of *Noah*. Hence it follows, that ſeveral Ancient *Geographers* have been very much miſtaken, in placing the *Garden* of *Eden* to the Weſt of *Piſon*.

The *River* (as aforeſaid) is divided into four Heads or Branches, *viz.* two to the North, or above the *Garden*; and two to the South, or below the *Garden*; and were call'd, *Piſon*, *Gihon*, *Hiddekel*, and *Euphrates*: And thus they are deſcribed in *Geneſis*, Cap. 11. v. 11, 13, and 14. The name of the firſt is *Piſon*, and this compaſſeth the whole Land of *Havilah*, where there is Gold; the name of the ſecond *River*, is *Gihon*, the ſame is that which encompaſſeth the whole Land of *Ethiopia*; the name of the third *River* is *Hiddekel*, which goeth towards the *Eaſt* of *Aſſyria*; and the Name of the fourth is *Euphrates*.

The *Euphrates* takes its courſe from the *Mochian*, or *Caſpian* Mountains, ſituate in *Armenia* the Great; the *Hiddekel* begins its courſe from a certain Lake ſeated at the firſt riſing of Mount *Ararat*: Theſe two Streams fall down together, and join in *Piſon*, at the Upper-end of the *Garden*, which having waſht, they ſeparate again at the Bottom thereof, where the more Eaſtern part retains the name, and the more Weſtern is called *Gihon*; hence they run towards the *Perſian Sea*, into which they empty themſelves.

Our *Firſt Parents* being placed in this *Garden* of Pleaſure, had the free uſe of all things, except the Tree of Knowledge of *Good* and *Evil*, *Gen.* 2. 17. which was ſtrictly forbidden them by *God*: telling them, That in the Day they eat thereof, they ſhould die the Death: But the *Devil* envying the happy condition of *Man*, ſtirs up the *Serpent* to tempt *Eve*, to taſte the *Fruit* of the ſaid *Tree*; telling her, That they ſhould not *die*; but that their *Eyes* ſhould be opened, and be as *Gods*. With theſe ſly Enticements and Lies of the *Serpent*, *Eve* was prevailed with to eat thereof, and gave it to *Adam* to eat alſo, who was alſo infatuated to Tranſgreſs *God*'s Command; and ſo fell by their Diſobedience into *Sin* and *Deſtruction*, and were driven out of *Paradiſe*, and condemned to get their Living by the Sweat of their Brows; and for their Tranſgreſſion the Earrh was accurs'd, and

cauſed to abound with *Thorns* and *Thiſtles*.

After this, they had their Habitation on the *Eaſt* of *Paradiſe*, in the Land of *Nod*, which was alſo called *Suſiana*, and at this day *Suſan*; where they employed their time in cultivating the Earth; and had two Sons, the elder named *Cain*, who was a Tiller of the Earth; and the younger named *Abel*, who was a Keeper of *Sheep*, and was murthered by *Cain*, as being tranſported with hatred againſt him. *Cain* being ſeverely reproved, and accurſt by God for this bloody Crime, and being convinc'd of the heinouſneſs thereof, falls into great deſpair and perplexity of Mind; and fearing leſt every one that met him ſhould kill him, goes forth from the preſence of *God* into the Land of *Nod*, and there builds a City for his ſecurity, and calls it *Enoch*, after the Name of his firſt Son: Upon the Ruins of this City it may be preſumed, that the Town of *Suſan* was afterwards built, as being ſituate near *Eden*, Weſtward of the Mountains of *Ararat*, and upon the River *Eulæus*, called *Ulai*; where *Cain* was palpably ſtop'd in his flight from the preſence of the Lord, as not being able to paſs over this River.

Men increaſing more and more in Wickedneſs, were at laſt overtaken by Divine Vengeance, in the Year of the World 1656, by the *Deluge*, which drown'd all living Creatures upon the face of the *Earth*, except *Noah* and his *Family*, and thoſe *Creatures* which *God* cauſed to be taken into the *Ark*, for the repleniſhing the Second World. This *Ark* having floated up and down on the Waters, (above the higheſt tops of Mountains) for the ſpace of about five Months, it pleaſed the Lord to let it reſt at laſt upon the Mountains of *Ararat*; and after that the Waters were ſunk, and retired into their proper place, faithful *Noah* (and all that were with him in the *Ark*) went out, and betook themſelves to the Eaſt of the River *Hiddekel*, from whence the Poſterity of *Noah* diſperſt themſelves Eaſt and Weſt, denominating from their Names, the ſeveral *Countries* where they took up their Habitations; and therefore we can do no leſs than adjoyn here their *Genealogy*, for the better adjuſting the Names of the Countries ſet down in the *Map* with thoſe of the ſeveral Families; and making out the more diſtinctly where each of the Deſcendents of this *Patriarch* planted themſelves, with their *Families*, according to what we find in *Scripture*, and the *Annotations* upon it.

Noah had three Sons, *Shem*, *Ham* (or *Cham*) and *Japhet*. The Children of *Shem* had for their Portion, the more Southern part of *Aſia* and *America*; the Poſterity of *Ham* had the Land of *Canaan*, *Arabia*, *Egypt*, and all *Africa*; and the Children of *Japhet* had *Europe*, with the North parts of *Aſia* and *America*.

The Sons of *Shem* were *Elam*, *Aſſur*, *Arphaxad*, *Lud*, and *Aram*. *Elam* was the Father of the *Elamites*, that is, of the Inhabitants of the *Lands* of *Suſiana*, *Elymais*, and *Perſia*, Dan. 8. 2. where the Prophet ſaith, that *Suſa*, or *Suſari*, ſeated on the River *Ulai*, is a City in the Lands of *Elan*; where (according to *Strabo*) the *Perſian* Monarchs kept their Courts, as being the Imperial City of the Second Monarchy, and was reckon'd 15 *Italian* Miles in circuit.

From *Aſſur* the *Aſſyrians* were deſcended, whoſe chief City was *Nineveh*, once a City of great Fame, firſt built by *Nimrod*, and afterwards ſo enlarged by ſeveral ſucceeding Kings, that it became at laſt to exceed *Babylon*, as well in largeneſs as otherwiſe, its Walls being in circuit 60 Miles, in height about 33 Yards, and in breadth about 24; for its defence were on the Walls 1500 *Turrets*, or *Towers*. To this City the LORD ſent *Jonah* the Prophet to preach Repentance to them; but afterwards (for their Sins) it was deſtroy'd by *Aſtyages* King of the *Medes*, out of whoſe Ruins was built *Moſul*, the chief City of *Aſſyria*, ſeated on the *Tygris*, of Note for being the Reſidence of the *Neſtorian Patriarch*, where are founded fifteen *Chriſtian Churches*: It is incloſed with a Wall, and is the Reſidence of a *Baſha*.

From *Arphaxad* deſcended the *Babylonians* and *Chaldeans*, called *Caſdim*, who was the Father of *Selah*, and he of *Heber*, who gave name to the *Hebrews*; this *Heber* had two Sons, *Peleg* and *Joktan*; *Peleg*, becauſe in his time the World was divided into Colonies; of *Peleg* was begat *Rehu*; of *Rehu*, *Serug*; of *Serug*, *Nahor*; of *Nahor*, *Thare*; and of *Thare*, *Abram*, *Nachor* and *Haram*, and *Abram* had *Iſaac*, and *Iſaac Jacob*. From *Nachor* ſprung *Uz*, *Buz*, *Chemuel*, *Aram*, *Cheſed*, *Hazo*, *Pildus* and *Bethuel*, who was the Father of *Laban* and *Rebecca*; and from *Haram* ſprang *Lot*. *Joktan*, *Arphaxad*'s ſecond Son, had a large Iſſue, *viz*. *Almodad*, *Saleph*, *Hazermaveth*, *Jerah*, *Hadoram*, *Uzal*, *Diklah*, *Obal*, *Abimael*, *Sheba*, *Ophir*, *Havilah* and *Jobab*; Theſe ſpread themſelves from *Meſha* to *Sephar*; as

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is mentioned, *Gen.* 10.25. Divers of the Learned underſtand by *Meſhab*, the Hill *Maſium*, which is a part of the Mountains of *Armani*; and by *Sephar* the City *Sipphara*, ſeated in *Meſopotamia*, on the River *Euphrates*: But there is more ground to believe, that their habitations were from the River *Tygris* towards the Eaſt, to the fartheſt parts of the *Eaſt-Indies*; yet, nevertheleſs, *Elam*'s Poſterity Inhabited alſo between the Borders of theſe large Lands: For the Land of *Havilah* borders towards the Weſt, on the Spring-head of the River *Piſon*. which is an Arm of the *Tygris*; and *Ophir*, the Brother of *Havilah*, is reckoned to be the Father of the Inhabitants of *Pegu*, *Sian*, and *Aurea Cherſoneſus*, or the *Golden Peninſula*, where ſtands the City of *Malacca*, a place of great Reſort and Trade, occaſioned by its commodious ſituation on the River *Gaza*, and is a very large City.

From the Land of *Ophir*, *Solomon*'s Ships brought *Gold*, *Precious Stones*, and other rich Commodities, performing their Voyage in Three Years, 1 *Kings* 9. 26. and 10, 12, 22, For this Reaſon *Benedictus Arius Montanus* underſtands by *Sephar*, and the Mountains towards the Eaſt, the Land and Mountains of *Peru*; and ſaith, That the *Gold* that covered *Solomon*'s Temple was therefore called, *Gold* of *Peraim*. Alſo the name of the Land of *Jucatan*, which lies between *Mexico* and the Iſland of *Haitai*, otherwiſe called *Spaniola*, ſounds very like *Joktan*, who was *Ophir*'s Father.

From *Lud*, another of *Shem*'s Sons, deſcended the *Lidians*, and other Countries in *Aſia Minor*.

From *Aram* ſprang the *Syrians*, as alſo thoſe of *Meſopotamia* and *Armenia*. Theſe great Kingdoms, and their particular Provinces, are in Scripture called the Land of *Aram*; altho' they are diſtinguiſhed by ſeveral Names, as *Aram Damaſci*, *Aram Zobe*, *Aram Naharam*, that is, *Aram* between the two Rivers, *Euphrates* and *Tygris*, which Land the *Greeks* call *Meſopotamia*, 2 *Sam.* 8. 3, 5, & 10. The Children of *Aram* are *Uz*, who is thought to have built the City of *Damaſcus*; he was the Anceſtor of the *Cœlo-Syrians*, or Inhabitants of *Trachonitis*, or ſome other People, Bordering upon *Idumea*; and of this Country was *Job*, *Job* 11. From *Hull* are deſcended the Inhabitants of *Palmyrene*, or *Armenia*? From *Gether* deſcended the *Bactrians*, or thoſe of *Apamea*; and from *Maſh* deſcended the People of *Pieriah*, *Comagena*, and *Cyreſtica*; others allot to him *Myſia*.

Noah's Second Son, *Ham*, had Iſſue, *Cuſh* *Miſraim*, *Put*, and *Canaan*.

Cuſh, from whom *Arabia* the *Stony*, and the Deſart, was Originally denominated. Theſe Countries were afterwards overcome by the Poſterities of *Abraham*, the *Edomites*, and the *Iſraelites*, and by them poſſeſſed. The Eldeſt Son of *Cuſh* was *Nimrod*, the great *Hunter*, and the firſt Tyrant in the World; He began his Reign in *Babylon*, built *Niniveh*, *Gen.* 10. He was the Father of *Sheba*, *Havila*, *Subta*, *Rama*, and *Subtecha*. From *Sheba*, are deſcended the dwellers of *Arabia* the *Stony*, and *Deſart*, as alſo the *Sabæans* from *Havilah*; not him of the ſame name before mentioned amongſt the Children of *Joktan*, of the Race of *Shem*, *Gen.* 10. 25. for he is thought to have poſſeſt the *Golden Cherſoneſes* towards the *Ganges*; whereas this had for his Lot *Guinea* in *Africa*, both the one and the other *Havilah*, abounding in *Gold*. From *Sabtah* were deſcended the Inhabitants of *Arabia* the Happy, where there was ſometime a City called *Sabbotha*. From *Ramah* were deſcended the People that inhabit that part of *Arabia* the Happy, that Borders on the *Perſian Sea*, where *Ptolomy* places the City of *Rhegamah*: The Sons of *Rama* were *Sheba*, the Father of the *Ethiopians* and the *Abyſſins*; and *Dedan*, who was the Original of the *Troglodytes*, as may be gathered by the Merchandize mentioned in *Ezekiel* 27. 15. and 38, 13. And from *Sheba* came the Queen of *Saba*, or *Sheba*, to King *Solomon*, 1 *Kirgs* 10. 1. and here Reigned the Mighty Queen *Candaces*, *Acts* 8. 27. And from *Subtecha* deſcended thoſe of *Arabia* the Happy.

Mizraim, from whom are deſcended (beſide the *Ægyptians*, who, in Scripture, bear that Name) thoſe of *Ludim*, or the *Lydians* of *Mauritania*: *Hananim*, the Inhabitants of *Marmarica* and *Cyrenians*; *Lehabim*, the People of *Lybia*; *Napthuhim*, thoſe of *Numidia*; *Pathruſim*, thoſe of *Pathros* and the adjacent parts in *Ægypt*; *Caſluhin*, the Inhabitans of *Caſſiotes*, lying in the Entrance of *Ægypt* coming from *India*; and the *Capthorims*, (that is, the Inhabitants of *Sieur* and other adjacent Countries:) From theſe People are deſcended the *Philiſtins* and *Capthorins*, Gen. 10. 14. and 32, 3. *Deut.* 2. 22.

Put, who Poſſeſſed that Part of *Lydia*, where there is a River that bears that Name; and alſo *Numidia*, and other Countries towards the South of *Mauritania*, and *Africa* the Leſs,

are now called *Barbary*, *Numidia*, and *Biledulgerid*; and thoſe Lands farther Southwards are called *Azamaga*, *Gualata*, *Guinea*, or the Land of the *Negroes*.

Canaan, from whom deſcended the *Canaanites*; the *Sidonites*, ſo called from *Sidon* the eldeſt Son of *Canaan*; the *Hittites*, *Jebuſites*, *Amorites*, *Girgazites*, *Hivites*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and the *Hamathites*; and their Countries extended from *Sidon* unto *Gaza*, *&c.* *Gen.* 10.19. but almoſt all this Land of *Canaan* was (for the many grievous Sins of its Inhabitants) by *God*'s Command, given for an Inheritance to the Seed of *Abraham*.

Noah's third Son was *Japhet*, who had Iſſue *Gomer*, *Magog*, *Madai*. *Javan*, *Tubal*, *Meſec*, and *Tiras*.

Gomer, whoſe Off-ſpring inhabited to the *North* of *Aſia Minor*, were *Askenas*, the Father of the Inhabitants of *Pontus* and *Bithynia*; they were called *Aſcanians*, and held by the *Scribes* to be the Father of the *Germans* and *French*. *Riphat*, the Original of the *Findlanders*, *Laplanders*, and the Inhabitants of *Condora*, *Obdora*, and *Jougoria*; where are the Hills of *Riphai*, called by the Inhabitants the *Girdle of the World*; and *Togarma*, from whom are derived (according to ſome) the *Capadocians*; according to others the *Armenians*, and according to others, thoſe of *Sweden*, *Norway*, and *Denmark*.

Magog, the Father of the *Scythians* and *Tartars*.

Madai, the Father of the *Medes*, 2 *Kings* 17.6. *Joſhua* 13.17. *Jer.* 25. 25. *Dan.* 5. 28. and 6.1. and 8.20.

Javan, the Father of the *Greeks*, moſt eſpecially from him firſt called *Ionians*; his Sons were *Eliſa*; from whom ſprang the *Æolians*, and the Inhabitants of the *Peloponneſus*, now called the *Morea*, *Ezek.* 37. 7. *Tarſis*, from whom deſcended the *Spaniards*, others ſay, the *Cilicians*, whoſe Capital City was *Tarſus*, the Birth-place of St. *Paul*. *Kittim*, who (according to *Scripture*) are thoſe of *Cyprus*, *Macedonia*, and *Italy*. *Dodanim*, from whom came the *Dorians*, comprehending thoſe of *Caria*, *Rhodes*, and *Sicily*, or (as others will have it) the Ancient *Gauls*, inhabiting along the River *Rhine*.

Tubal, from whom deſcended the *Iberians*, *Albanians*, and (ſome ſay) the *Spaniards*.

Meſec, the Father of the *Myſians*, or the *Muſcovites*, *Poles*, and other People, that uſe the *Sclavonian Language*.

Tyras, from whom came the *Thracians*, and the *Turks*.

The *Bleſſing* which *Noah* gave to *Japhet* came upon him, when he ſaid, *God ſpread forth Japhet, and let him dwell in the Tents of* Shem, *and let* Canaan *be his Servant.* which Bleſſing is accompliſhed, *God* giving him the Third and Fourth *Monarchy* of the World.

The firſt Deſcendents of *Noah*, and his Three Sons, having but one *Language* ſpoken amongſt them, undertook to build a *Tower*, whoſe Top ſhould reach to *Heaven*; which the LORD being offended with, ſent a *Confuſion of Languages* amongſt them, ſo that they were conſtrained (as not underſtanding one another) to quit their Deſign; inſomuch that the Name of that place was called *Babel*, becauſe the LORD did here confound their *Language*, and from hence diſperſt them into all parts of the Earth, *Gen.* 11. 9.

Not far from this *Babel* is the City of *Ur*, the Dwelling place of *Terah*, or *Tare*, who was the Father of *Abram*, and Grandfather of *Lot*; who all departed together from this City, and came to *Haran*, where *Terah* died, *Gen.* 11. 31. And ſoon after that *Abram* (according to the Commandment of *God*) departed with his Nephew *Lot*, and came into the Land of *Canaan*, Sojourning about *Sichem*, near the Plain or Foreſt of *Moreh*. Not long after he removed from thence, and pitched his Tents between *Bethel* and *Hai*, where he built an Altar, and called on the Name of the LORD, *Gen.* 12. 8. From thence he drew Southwards, and they took up their Dwelling between *Bethel* and *Hai*; but that *County* being not large enough for him, and his Nephew, by reaſon of the abundance of their *Cattle*, they ſeparated; *Lot* chuſing the Vale of *Siddim*, along the River *Jordan*, pitching his Tents as far as *Sodom*, *Gen.* 13. 12. and *Abram* went and dwelt near *Hebron*, in the Plains of *Mamre*, *Gen.* 13. 18. Here it was that *Iſhmael* was born to him of his Handmaid; *Iſaac* is promiſed, and his Name changed from *Abram* to *Abraham*, *Gen.* 16. 17. Thence *Abraham* drawing Southward, he planted himſelf between *Kediſh* and *Shur*, and ſojourned as a Stranger in *Gerar*, Gen. 20.1.

At *Gerar*, *Abraham* receiv'd a Command from *God* to ſacrifice his Son *Iſaac* upon one of the Mountains of *Moriah*; but *God* having

ving hereby made ſufficient proof of his *Faith* and *Obedience*, hindred the execution thereof, and promiſed him his *Benediction*, and provides a *Ram* for a Burnt-Offering inſtead of *Iſaac*. From thence *Abraham* goes and inhabits at *Beerſheba*, Gen. 22. 19. thence to *Kirjarth Arba*, which is *Hebron*; where his Wife *Sarah* Died, and was buried in the Cave of *Machpelah*, over againſt *Mamre*, *Gen.* 23. 19. After this *Abraham* taking an Oath of Fidelity of his Servant, ſent him to *Nahor* in *Meſopotamia*, to ſeek from amongſt thoſe of his Kindred a Wife for his own Son *Iſaac*, who obtained *Rebecca* (the Daughter of *Bethuel*) and brings her into *Canaan*; where *Iſaac* met her near the Well *Laharoi*, which is about a League diſtant from his Abode. *Gen.* 24.

Abraham at 175 years of Age dies, and is buried (by his Sons *Iſaac* and *Iſhmael*) in the Cave of *Machpelah*, near *Sarah* his Wife. *Iſaac* till then having made his Abode in the Valley of *Gerar*, returned to *Beerſheba*; but the Children of *Iſhmael* (being Twelve *Princes*) poſſeſt the Land of the Deſart of *Shur*, and extended as far as *Havilah*, Gen. 25. 18. This large extent of Ground was extream barren, and therefore called *Arabia Deſerta*, and was firſt poſſeſt by the Children of *Cuſh*, who were drove out by the Poſterity of *Iſhmael*.

Iſaac had two Sons and Twins, *Eſau* and *Jacob*; and *Jacob* (who was the youngeſt) by his Subtilty and Artifice deprived *Eſau* of his Birth-right for a Meſs of *Potage*, and alſo of his Father's *Benediction*; whereupon *Eſau* ſought to kill him; but by the Counſel of his Parents he retir'd to *Padan-Aram*, unto *Laban* his Mothers *Brother*; and Travelling by Night, took up his Lodging in the Fields near *Luz*, gathering up *Stones* for his *Pillow*, and lay down to ſleep thereon; and then he Dreamed, or had a Viſion of a *Ladder*, whoſe Top reached up to *Heaven*, and the *Angels* of the LORD aſcending and deſcending: Here he received the Promiſe of *God*, and for a Memorial he reared up the *Stone*, of which he had made his *Pillow*, and poured Oil on it, and called the Name of the place *Bethel*, Gen. 27. From thence in the Morning he Travelled towards the People of the Eaſt, where he met *Rachel*, the Daughter of his Uncle *Laban*, near *Haran*, and declares to her his Affinity; who ſtraitway runs to her Father, and informs him thereof; who came out to meet him, and kindly receives him, *Gen.* 29. 13. *Jacob* ſerved *Laban* 20 years, as well for his two Daughters which he had Married, as for the Sallery agreed on between them; which (by the Bleſſing of *God*) being wonderfully improved, procured him the Envy not only of *Laban*'s Sons, but of himſelf alſo; upon which he reſolved to get privately away, and retire into *Canaan* with his *Flocks* and his *Family*; and having paſt the *Euphrates* in that tract of Way as is ſet down in the *Map*, Numb. 18. and kept on his Journey as far as *Mount Gilead*, he was overtaken on the ſeventh Day by *Laban*, who purſued him: But *Laban* being admoniſh'd from Heaven, not to hurt *Jacob*, he dealt kindly with him, and a firm League and Covenant was made between them; and here they rais'd an Heap of *Stones* in Memorial of the Covenant, and called the name thereof *Gilead*, and *Mizpah*, Gen. 31. and from thence *Laban* returned home in peace.

Jacob having in an Amicable manner taken leave of his Father-in-Law, and going forward of his Journey, meets two Hoſts of *Angels* appointed for his Safeguard, and named the place *Mahanaim*, and afterwards there builds a Town of the ſame Name. From hence *Jacob*, and all his Family, paſs over the *Ford* of the Brook *Jabbock*, Gen. 32. 22. And here it was that *Jacob* wreſtled with *God*, was again Bleſſed of him, and obtained the Name of *Iſrael*, wherefore he called the name of the place *Peniel*, Gen. 22.

Here he met his Brother *Eſau*, who came againſt him with 400 Men, nevertheleſs they Embraced each other, and parted Friendly, *Eſau* to his Dwellings in the Mountain *Seir*, and *Jacob* paſſing the River *Jordan* went from *Succoth*, and took his Habitation near *Sichem* in *Canaan*; and after the Murther of the *Sichemites*, upon the account of his Daughter *Dinah*, Gen. 34. he came to *Bethel*, and there built an *Altar* unto the LORD. From thence he advanced towards *Ephrath*, which is *Bethlehem*, and within a little way of the Place, *Rachel* died with the hard Labour of her Son *Benjamin*, and was there Buried, *Gen.* 35. 19. and 48. 7. *Iſrael* parting thence, he pitcheth his *Tents* towards the Tower of *Heder*; from thence he goes to Viſit his Father *Iſaac* in *Mamre*, at the City of *Arkak*, Gen. 35.

Iſaac being 180 years old, Dies, and his two Sons (*Eſau* and *Jacob*) Bury him by his Father

Father *Abraham*, in the Cave or Sepulchre of *Machpelah*.

Iſrael being compelled by Famine, which ſore Raged in the Land, and being invited by his Son *Joſeph*, goes into *Ægypt*, that is, the Land of *Ham*, where *Joſeph* receives him with Joy and Duty, and entertains him with great Kindneſs and Liberality, giving him and his Family, which were 70 Perſons, (with the conſent of *Pharaoh*) the Land of *Goſhen* for an Habitation. And *Iſrael* being very Old, died here, and was carried by his Son *Joſeph*, and the reſt of his Brethren, together with a great Train of *Ægyptians*, very Magnificently into the Land of *Canaan*, and Buried in the Sepulchre of his Father, and Grand-father at *Machpelah*, as aforeſaid, *Gen.* 50. 13.

And this is the Sum of what is requiſite to be ſaid, for the underſtanding and uſe of this Map.

*** *In my large* Volumes *of the* Hiſtory of the Bible, *there are four* Maps, *as alſo the* Map *of* Jeruſalem; viz. *in the* Old Teſtament, *that of* Paradiſe; *and that of the Forty Years* Travels *of the* Iſraelites: *And in the* New Teſtament, *the Map of* Canaan; *and that of the* Travels *and* Voyages *of the* Apoſtles. *Of theſe* Maps, *that of the Forty Years* Travels *of the* Iſraelites, *comprehends all that of* Canaan; *and that of the* Travels *of the* Apoſtles, *all that of* Paradiſe, *which takes up the Eaſtern part from the Iſlands of* Cyprus. *And conſidering that theſe four large* Maps, *with that of* Jeruſalem, *to be folded up, cannot well be Bound in this ſmall* Volume: *Therefore 'tis thought better to omit that of* Paradiſe, *and that of* Canaan, *than to Engrave them all in ſmall; ſuitable to this* Volume; *wherefore I ſhall inſert in the* Old Teſtament, *that of* Jeruſalem, *with that of the* Iſraelites *Forty Years* Travels, *which being but thin of* Words, *will admit of a ſmaller* Scale: *And in the* New Teſtament, *that of the* Travels of the Apoſtles, *which is to be placed before their* Lives.

The CONTENTS of the Firſt BOOK of *Moſes*

Called *GENESIS*.

THIS *Book is called* GENESIS, *which Word in* Greek *ſignifies* Generation, Original, Birth, Genealogy; *becauſe in it are ſet down in the beginning of all things, (which may be called their Generation,* Gen. 2. 4.) *whether Viſible or Inviſible, which* GOD, *in the Beginning Created out of Nothing, by his* Word; *and particularly that of* Man, *Adorned with the Image of* God, *and made him Lieutenant upon* Earth, *to Govern his* Creatures, *and Planted in* Paradiſe, *to live there Happy and Content; and to enjoy Eternally (in caſe of his Perſevering in Obedience) the Felicity of that Life, whereof he had an aſſured Pledge given him in the* Tree of Life.

Here the firſt Reaſon is given of the Obſervation of the Sabbath, *as alſo the firſt Inſtitution of* Holy Marriage. *Here we find the beginning of* Sin, *of* Death, *and of all ſorts of* Miſeries, *which like a* Deluge *have overflowed all* Mankind, *by the* Diſobedience *of* Adam *and* Eve, *in eating the Forbidden Fruit.*

Here we find alſo the firſt Promiſe of Grace *and* Redemption, *by the* Seed *of the* Woman, *whom* God *would find of his meer Mercy, to Bruiſe the Head of the* Serpent, *(who had tempted* Man *to this Tranſgreſſion) to aboliſh* Sin *and* Death, *and to reſtore to us the loſt Bleſſing of* Righteouſneſs *and* Life.

We find alſo in this Book, the Beginning of the Doctrine of Salvation, *of True* Religion, *and the Pure* Worſhip of God, *which was Eſtabliſhed by this* Firſt Promiſe; *and conſequently of the* Church, *not only carefully gathered by the Miniſtry of* Adam, Abel, Seth, Enoch, Noah, *and others; but alſo graciouſly preſerved by* God *until* Noah

Moreover, in this Book we meet with the Original of the Apoſtate Race of Cain, *who ſeparated themſelves from the* Holy People *by their*

their renouncing the Truth, *corrupting the* Worſhip of God, *and Contempt of* Godlineſs; *and laſtly, by the Enormity of their* abominable Crimes, *drew down upon themſelves the* Judgment *of the* Flood, *from which* Noah *only, and his* Family, *eſcaped.*

We find here alſo the beginning of the Worlds Reſtauration, *after the ſevere Judgment of the* Deluge; *the Original of* Nations; *the firſt Promiſe of the* Calling *of the* Gentiles; *the beginning of the* firſt Monarchy; *the Confuſion of* Languages; *and the* firſt Genealogy; *in which* Moſes *his principal Aim was, to ſet forth the Re-eſtabliſhment of the* Church, *which proceeding from the ſmall number of* Noah's *Family, and afterwards continuing for ſome time in that of* Shem, *fell at laſt totally into* Idolatry; *and though* Melchiſedeck, *and his* Family, *were ſome* Remains *of the* Church, *yet it pleaſed* God *to ſelect one particular* Family *for himſelf, from amongſt all the Poſterity of* Shem, *to diſtinguiſh them from all other* People, *and to ſanctifie and conſecrate them to himſelf.*

To this purpoſe, of his meer Mercy he choſe Abram *and his* Poſterity, *having called him to leave* Ur *of the* Chaldeans, *where he ſerved* Idols, *to go to* Canaan; *promiſing him (amongſt other Bleſſings) That the* Meſſiah *ſhould be born of his* Seed, *and making a* Covenant *with him, ratifying it by the Mark of* Circumciſion. *After which* Iſaac *was born to him, in whom his* Seed *was to be called; and not in* Iſhmael, *who was born to him by* Hagar, *or the Children born to him by* Keturah, *After* Sarahs *Death. Notwithſtanding this, God commands him to offer up his own* Son; *and tho' God did not ſuffer him to effect it, yet he ſhewed his perfect Obedience, which was recompenced by a renewing of the former* Promiſes *made to him.*

From Iſaac, *the Inheritance of the* Promiſes *paſſed to* Jacob, *to whom the* Birth-right *was deſigned by* God, *as well as ſold to him by his elder Brother* Eſau, *and ratified to him by his* Father's bleſſing.

From Jacob *it paſſed to his Poſterity, as appears by his Prophetical Bleſſing of his* Sons. *And* God *having choſen this* Family *to himſelf, maintained them in the Truth of his* Doctrine, *and Purity of his* Worſhip, *governed them by his* Word *and* Spirit, *protected them againſt their Enemies, exerciſed them with many* Afflictions, *comforted them under their* Sufferings, *with his ſecret* Communications, *and reſcued them by unexpected* Deliverances: *Not but that many* human Infirmities *appeared ſometimes in the beſt of them, which God graciouſly pardoned for the ſake of the* Meſſiah, *whom they embraced with a true and lively Faith, accompanied with true and ſerious* Repentance.

Theſe things are very lively repreſented in divers Rencounters of Abraham *and* Iſaac *in* Canaan, *in* Egypt, *and in* Gerar, *as well as of* Jacob *and* Joſeph *in* Canaan, Meſopotamia *and* Egypt: *And laſt of all they died, leaving moſt evident Teſtimonies of their Confidence in the* Promiſes of God, *both Temporal and Eternal. The laſt of them all was* Joſeph, *who alſo is the laſt whoſe Death is recited in this* Book, *which contains the* Hiſtory *of above* 2300 *Years.*

The

The CREATION of the WORLD.

GOD *Created the* Heavens *and the* Earth, *and in Six Days doth* People *it with all ſorts of* Creatures.

WHen GOD went about to Create the *World*, and all that therein is, the firſt thing he began with, was nothing but Matter without Form; a confuſed and obſcure *Chaos*, without that excellent Beauty, and that admirable Order, which afterwards appeared in the *World*; *For Darkneſs was upon the face of the Deep, and the Spirit of GOD moved upon the face of the Waters.* The *Scripture* tells us, That *God* finiſhed this great *Work* in ſix days,

A.M. 1. *before Jeſus Chriſt* 4004 *Years.*

In the Firſt Day, he commanded that there ſhould be *Light*, and there was *Light*; and he divided the *Light* from the *Darkneſs*; the *Light* he called *Day*, and the *Darkneſs Night.*

The Second Day he made the *Firmament*, which he called *Heaven*; dividing the *Waters* which were under the *Firmament*, from thoſe above the *Firmament.*

The Third Day he ſeparated the *Dry Land* from the *Waters* under the *Heaven*, which he gathered together unto one place; the *Dry Land* he called *Earth*, and the *Waters* he called *Seas.* Then next, *God* commanded the *Earth* to bring forth *Graſs*, and all ſorts of *Herbs* yielding *Seed*, and all ſorts of *Fruit-Trees* yielding *Fruit* after their kind, whoſe *Seed* is in it ſelf, that they might multiply and increaſe, each according to its *Kind.*

The Fourth Day, *God* made thoſe two great *Luminaries* in the *Firmament* of the *Heaven*, which we call *Sun* and *Moon*; the *Sun* to Rule the *Day*, and the *Moon* the *Night*; and to be (by their Regular Motions) for *Signs* and for *Seaſons*, and for *Days* and for *Years.* He made alſo the *Stars*, which he placed likewiſe in the *Firmament*, to ſhine in the *Night* ſeaſon.

On the Fifth Day, *God* paſſed from the Creation of *Inanimate*, to that of *Living Creatures*; and it was in the *Waters* that he began with forming ſuch Creatures, as were endow'd with *Life* and *Motion*: He produced an infinite multitude of *Fiſhes* of all ſorts, forms, and ſizes; and bade them, to *Increaſe* and *Multiply.* Immediately after the Creation of *Fiſhes*, *God* proceeded to that of *Fowls*, which were alſo created out of the *Sea*, and the ſame Day that *Fiſhes* were; them alſo he commanded, to *Multiply in the Earth*, and would have them fly above the *Earth* in the open *Firmament of Heaven*: And *God* bleſſed them, ſaying, *Be fruitful and multiply.*

On the Sixth Day, *God* commanded the *Earth* likewiſe to produce the *Living Creatures* after his kind, *Cattle* and *Creeping Things*, and *Beaſts* of the *Earth* after their kind. The ſame Day he Created *Man* alſo, which (tho' the laſt) was to be the moſt perfect of all his *Creatures*, and for whoſe ſake all other Things were Created; ſeeing of all the *Terreſtrial Creatures*, *Man* alone is capable of the Knowledge and Love of his *Creator.* And,

On the Seventh *God* Reſted from his *Work*, and therefore He conſecrated that *Day* particularly, for his *Worſhip* and *Service.*

Indeed, *Moſes* mentions nothing concerning the Creation of *Angels*; but yet the *Ancient Fathers* are of Opinion, That they were then Created, when *God* ſpake theſe *Words*, *Let there be Light*: And St. *Auſtin* accordingly does take the Separation which *God* made of *Light* from *Darkneſs*, to be nothing elſe than the Separation He made betwixt *Angels* and *Devils.* GOD deſign'd then to ſhew (in the very beginning of the *World*, and by the Example of ſome of his moſt Excellent *Creatures*) That there is no true Happineſs to be found, but in a conſtant Union with, and Dependance upon him; and that he would caſt down from the higheſt Top of *Happineſs* and *Glory*, into the deepeſt Pit of *Miſery* and *Shame*, thoſe who ungratefully forgetting his Benefits, ſhould attribute to themſelves, that which they had receiv'd from him: And as he hath given us (in his *Holy Angels*) an excellent and everlaſting Model of the inviolable *Fidelity* we owe to him; ſo the dreadful Puniſhment he hath awarded the *Devils*, is a ſtanding Monument of his averſion againſt *Pride*, and a never to be forgotten Inſtance of what the *Scripture* ſaith, *That God reſiſteth the Proud, but gives Grace to the Humble.*

THE



To the Kings most Excellent Majesty &c.
This Plate in all humility is Dedicated, by yr. Majestys
obedient Subject, and Servant Richard Blome.



To the Queens most Excellent Majesty &c.
This Plate in all humility is Dedicated by yr. Mas.tys
Subject & Servant Richard Blome.

The CREATION of MAN, and FORMATION of WOMAN.

GOD *having Created* Man, *placed him in* Paradiſe, *and commanded him, Not to eat of the Fruit of the Tree of the Knowledge of* Good *and* Evil.

AFter GOD had Created *Heaven*, the *Earth*, and the *Sea*; and that (to give a Maſter to the *World*) He had made Man *after his own Image, of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life*; He bleſt him, and ſaid, *Increaſe and Multiply, and repleniſh the Earth, and ſubdue it*: He gave him Sovereignty over the *Fiſh* in the *Sea*, over the *Fowls* of the *Air*, and over every *Beaſt*, and every Living Thing that moveth on the *Earth*: He alſo gave him every *Herb* bearing *Seed*, and every *Tree* bearing *Fruit*, for Meat: He plac'd him in that *Paradiſe*, which he had planted himſelf, and wherein he could plentifully enjoy all that could be imagined in a *Garden* moſt delightful to the *Eyes*, and moſt pleaſant to the *Taſte*.

Before Jeſus Chriſt 4004 Years.

This *Garden* was Eaſtward in *Eden*, and a *River* went out of *Eden* to water the *Garden*, and from thence it was parted, and became into four Heads; the Name of the firſt is *Piſon*; the ſecond *Gihon*, the third *Hiddekel*, and the fourth *Euphrates*; which bears the ſame name to this day.

There was in the midſt of that *Paradiſe* the *Tree of Life*, and the *Tree of Knowledge of Good and Evil*; which *Trees the Lord God commanded him not to eat of*, ſaying, *That in the day thou eateſt thereof thou ſhalt die.* GOD putting *Man* into that *Garden* to *dreſs it*, and to *keep it* (ſaith the *Scripture*) would give him an occaſion to ſhew his Fidelity to his *Maker*, and his readineſs to depend upon him, as his Supream *Maſter*, and only *Benefactor*: Therefore after that he gave a Command moſt juſt in it ſelf, and moſt eaſie to be obey'd; *Of every Tree of the Garden* (ſaith *God* to him) *thou maiſt freely eat; but of the Tree of Knowledge of Good and Evil, thou ſhalt not eat: For in the day thou eateſt thereof, thou ſhalt ſurely die.*

Then afterwards the LORD brought before *Adam*, every *Beaſt* of the *Field*, and every *Fowl* of the *Air*, which he had formed out of the *Ground*, *to ſee* (ſaith *Moſes*) *what he would call them*; *and whatſoever* Adam *called every Living Creature, that was the Name thereof. And* Adam *gave Names to all Cattel, and to the Fowl of the Air, and to every Beaſt of the Field*; and that (without doubt) according to the ſeveral Natures and Properties which he had obſerved in them.

But as *Adam* was ſtill alone of his kind, and that there was not found amongſt all other *Creatures*, which *God* had brought before him, an Help, nor a Companion meet for him; The LORD ſaid, *It is not good for Man to be alone, I will make an Help meet for him.* And the *Lord God* cauſed a *Deep Sleep* to fall upon him; and while he ſlept, He took one of his *Ribs*, and cloſed up the *Fleſh* inſtead thereof: *And the Rib* (ſaith *Moſes*) *which the* Lord God *hath taken from man, made he a woman, and brought her unto the man.* As ſoon as *Adam* ſaw her, he preſently ſaid, *That ſhe was Bone of his Bone, and Fleſh of his Fleſh*; *That ſhe ſhould be called* Woman, *becauſe ſhe was taken out of* Man; *and that therefore* Man *in all future Ages, (from that time forth) ſhould leave his Father and his* Mother, *and cleave unto his Wife, and be both but one Fleſh*: And they were both Naked, the Man and his *Wife*, and were not aſhamed.

GOD gave in the firſt *Adam*, a plain and ſenſible repreſentation of all that which ſhould long after befal the Second: And the *Ancient Fathers* do tell us, That the *Deep Sleep* of *Adam*, was the Figure of *Jeſus Chriſt* Sleeping upon the *Croſs*, becauſe it was then that the *Church* was formed by *Jeſus Chriſt*: And that the *Water* and *Blood*, that iſſued forth from his *Pierced Side*, were the *Fountain* and *Spring* from whence our *Sacraments* did flow. The *Divine Bridegroom* leaving in ſome manner his *Father* in *Heaven*, came down upon *Earth*, to join himſelf eternally to his *Bride* the *Church*; and having made us worthy to be joined with him by a *Spiritual* and inexpreſſible way of *Marriage*: He may now truly ſay of his *Church*, what *Adam* ſaid of *Eve*, *That ſhe is the Fleſh of his Fleſh, and Bone of his Bone.*

The FALL of *ADAM.*

The Devil *makes use of the* Serpent *to tempt* Eve, *to Eat of the* Forbidden Fruit: *She Eats it, and gives it to* Adam *to Eat also.*

Adam and *Eve* had hardly begun to enjoy the *Pleasures* and *Delights* of *Paradise*, but the *Devil* (who was already fallen by *Pride*, and could not consequently see without *Envy* the Fidelity and Happiness of those Two *Innocent Creatures*, which were more obedient and subject to *GOD*, tho' they were living upon *Earth*, and in *Bodies* made out of the *Earth*, than he had been with all the Advantages of his *Spiritual Nature*, and of his living in the *Presence of GOD in Heaven*) resolved to assault them, that so by undoing and vitiating them that were to be the Flock of *Mankind*, he might undo at once their whole *Posterity*.

4004 *Years before Jesus Christ.*

To that end, he made use of the *Serpent*, (the most subtil of all *Beasts*) and set upon the *Woman*, as judging her of the two, the most likely to be prevail'd upon, and the most easie to be drawn into a compliance: *Yea*, (saith he to the Woman) *hath* God *said*, *Ye shall not eat of every Tree of the Garden?* Now *Eve*, instead of shutting her Ears to his *Seducing VVords*, answer'd him and said, *VVe may eat of the Fruit of all the Trees of the Garden; but of the* Fruit *of the Tree which is in the midst of the Garden, GOD hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.*

The *Devil* having thus far insinuated himself into her Favour, made no more scruple to assure her, (against *God*'s express *Word*) that they should not die; he boldly ascrib'd the Prohibition of *God* to abase Envy: *God knows* (saith he) *that in the day ye eat thereof, that your Eyes shall be opened; and ye shall be as Gods, knowing* Good *and* Evil.

Eve was easily seduced by these Promises, and then her looking too long upon the *Forbidden Fruit*, did soon after bring about the *Devil*'s Design, and her own Destruction; for instead of keeping her *Eyes* off from looking upon the *Fruit*, which was forbidden her, she lookt upon it with delectation, and was well pleased to see, that it was pleasant to the *Eye*, and so fancying it was so too to the *Taste*; she put forth her *Hand*, took it, and eat it.

Thus *Sin* entred into the *VVorld* by a *VVoman*; for after she had eaten of that *Fruit*, she gave some also to *Adam*, who was not seduced by *Satan*, but prevail'd upon by his Fooliſh and Uxorious *Complaisance*. He had not (as the *Ancient Fathers* do observe it) so much firmness and resolution in *Paradise*, as *Job* had afterwards upon his *Dung-hill*; he chose to *disobey GOD*, rather than to *disoblige his VVife*. Such was the *Fall* that hath been ever since, and shall be to the End of the *VVorld*, the Cause of so many *Evils* and *Miseries*. This was the *Sin* which the *Fathers* call, *Unspeakable in its Greatness*, which killing the *Children* in the *Father*, maketh us obnoxious to *Death*, and Slaves to *Satan*, even before we are born; for the *Devil* having made *Adam* his Slave, hath got a just Right now over all his *Children*.

The Danger of this deep *VVound* shews, that we cannot sufficiently cherish and admire the *Grace* of him, who is come among us to Cure it. The continual Thankfulness we owe to *GOD* for it, ought to inspire us with a generous abhorrence against all the Temptations of the *Devil*, who remembring always the success of his first Artifices, endeavours still every day, to persuade us on all occasions, that we may innocently and safely do that which *God* hath forbidden us.

But as *Eve* was made sensible at last, that the Threatnings of *God* were true, and the Promises of the *Devil* false; we ought also to be fully persuaded, that the Threatnings of *God* against *Sinners* are very true; and so we ought to look upon all the false Interpretations wherewith the *Devil* endeavours to falsifie them, and so to frustrate *God*'s Design, as so many malicious and vain Artifices, by which he still attempts to deceive the *Children*, as he then did the *Father*.

The

The Going out of the ARK, and the RAINBOW.

Noah *goes out of the* Ark, *and offers a* Sacrifice *to the* LORD, *which was favourably received. The* LORD *promiſeth to* Drown *the* Earth *no more; and gives for the Sign of the Truth of His Promiſe the* Rainbow.

AFter the *Earth* had been thus Over-flow'd, and Drown'd by the *Waters*, for 150 *Days*, *God* at laſt remembred *Noah*, and every *Living Creature* that was with him in the *Ark*; He cauſed a great *Wind* to paſs over the *Earth*, ſo that the *Waters* did ſoon abate, and 7 *Months* after (from the firſt *Day* the *Flood* began) the *Ark* reſted upon the *Mountains* of *Armenia*.

A. M. 1657. *before Chriſt*, 2347.

Noah, four *Months* after this, opened the *Window* of the *Ark*, and ſent forth a *Raven*; which being in the *Scripture* ſet forth as the Figure of a *Sinner*, did not care to return into the *Ark* again: But the *Dove*, which *Noah* did alſo ſend forth ſeven *Days* after, having found no Reſting-place, return'd unto him into the *Ark*; and ſeven *Days* after that, having ſent forth the ſame *Dove*, ſhe return'd to him in the Evening, and brought in her *Bill* a *green Olive-Leaf* pluckt off the *Tree*, which was a Sign of *God*'s being reconcil'd to the *World*.

Noah, by this *green Olive-Leaf*, underſtood that the *Waters* were abated; then he removed the Covering of the *Ark*, and ſaw that the *Waters* were dried up from off the Face of the *Earth*: And after he had received an Order from *God*, to go out of the *Ark*, wherein he had continued a whole Year, he went out with his *Wife* and *Children*, and all other *Creatures* that were therein.

The firſt thing *Noah* did after his going out of the *Ark*, was to build an *Altar* unto *God*, and to offer unto him upon it an Offering of every Clean *Beaſt*, and of every Clean *Fowl*, in thanks of his favourable Protection of him amidſt of that Univerſal Deſtruction of the *World*. *God* accepted of his *Offering*, and promiſed to *Curſe* the *Earth* no more for *Mans* ſake: He bleſſed *Noah* and his *Children*, and commanded them to multiply and to repleniſh the *Earth*: He promiſed them, that the Fear of them ſhould be upon every *Beaſt* of the *Field*, and upon every *Fowl* of the *Air*; he gave them an abſolute Dominion over them, and over the *Fiſhes* of the *Sea*; nay, he gave them leave then to eat the *Fleſh* which was never granted to *Man* before the *Flood*.

He made an Eternal *Covenant* with *Noah*, and his *Children*, and eſtabliſh'd the *Rainbow* as the *Sign* of it; to the intent, that whenever it ſhould appear in the *Clouds*, he might remember his *Covenant* with them, and prevent a ſecond *Inundation* of the *Waters* over the *Earth*. He hath always remembred it accordingly, and there was never ſeen (ſince the firſt *Flood*) any thing like it in the *World*; tho' there have often been as many, and as great *Crimes* committed by *Men* upon the *Earth*.

But *God* is faithful to his Promiſes; he hath contented himſelf of having once exerted viſibly his terrible *Vengeance*, in inflicting that general Puniſhment upon all *Sinners*, that were then living upon the *Earth*; to ſhew, that it is always in his power to puniſh *Sin*, and to extirpate *Sinners*; tho' he ſeldom now inflicts any other than inviſible Pains and Torments upon them.

His *Rainbow* is to us, a Security of his *Goodneſs* to us; and he charges us in his *Word*, to bleſs and praiſe him whenever we ſee it.

But GOD *forbid* (ſaith *Ambroſius*) *that by that* Celeſtial Bow, *which God eſtabliſh'd as the Sign of his* Covenant *with Men, we ſhould only underſtand the* Rainbow: *It is the* Church *that this* Bow *did figure, which is already in ſome manner in the* Heavens, *and ſheweth and ſpreads every where upon the* Earth, *the livelineſs and variety of its* Colours, *amidſt the Dark and Black* Clouds *that ſurround it.*

Theſe bright and lively Colours (ſaith that Holy Father) *are the ſeveral* Graces *God poureth down upon that* Divine Spouſe, *who faithfully acknowledges, that ſhe receives them all from God, whom ſhe adores as her true* Sun, *that makes her* ſhining *in the* World: *It is that* Church *which is the true* Bow *of God's* Covenant, *and a ſtanding* Sign *of his* Reconciliation with the World.

Ham Curſed by his *FATHER*.

Ham *(the Second Son of* Noah*) ſeeing his* Father *lying in an indecent Poſture,* Mocks *or* Derides *him, for which he is* Curſed *by him.*

AFter the *Curſe* of *God* was taken off from the *Earth*, and that *Noah* and his *Children* began to breath and recover themſelves, of all the *Miſeries* and *Dangers* they had undergone and weathered, by *God*'s extraordinary *Providence* over them; there was an Action committed in *Noah*'s Family, which plainly ſhewed how far the *Corruption* of *Man* can go, and how ineffectual even the conſideration of *God*'s moſt dreadful *Judgments* proves in the reſtraining of it, and in making *Man* wiſe.

Of the three Sons of *Noah*, who had been ſo wonderfully preſerved with him in the *Ark*, to re-people the *World*; there was one of them, who having deſerved the *Curſe* of his *Father*, drew alſo the *Curſe* of *God* upon himſelf, and inſtead of being the *Head* of an *Holy Race*, was the *Father* of ſo Wicked a *Poſterity*, as was to be the Object of *God*'s Anger and Reprobation.

It is obſerved by *Moſes*, that *Noah* (after the *Flood*) began to be an *Husbandman*; and that amongſt other Improvements which he made of the *Ground*, he planted a *Vineyard*: But it hapned, that drinking of the *Wine*, without being aware of its intoxicating Virtue, he fell into *Drunkenneſs*; during which he lay in an indecent Poſture, having his *Body* uncovered, in his *Tent*, and ſo expoſed to the Eyes of his *Children*. *Ham*, the Father of *Canaan*, was the firſt of them who ſpied his *Father* in that condition: and inſtead of doing that which the diſcretion of a wiſe and dutiful *Son* ſhould have obliged him to do, he expoſed the *Shame* of his *Father*, and made it the Subject of his *Deriſion* and *Railery*: Nay, he was not contented thus to *Laugh* by himſelf at his *Father*, but to expoſe him the more, he would alſo have both his *Brothers* for *Companions* of his prophane and unnatural *Mirth*, and for *Complices* of his *Crime*: So he went out preſently, to tell them what he had ſeen.

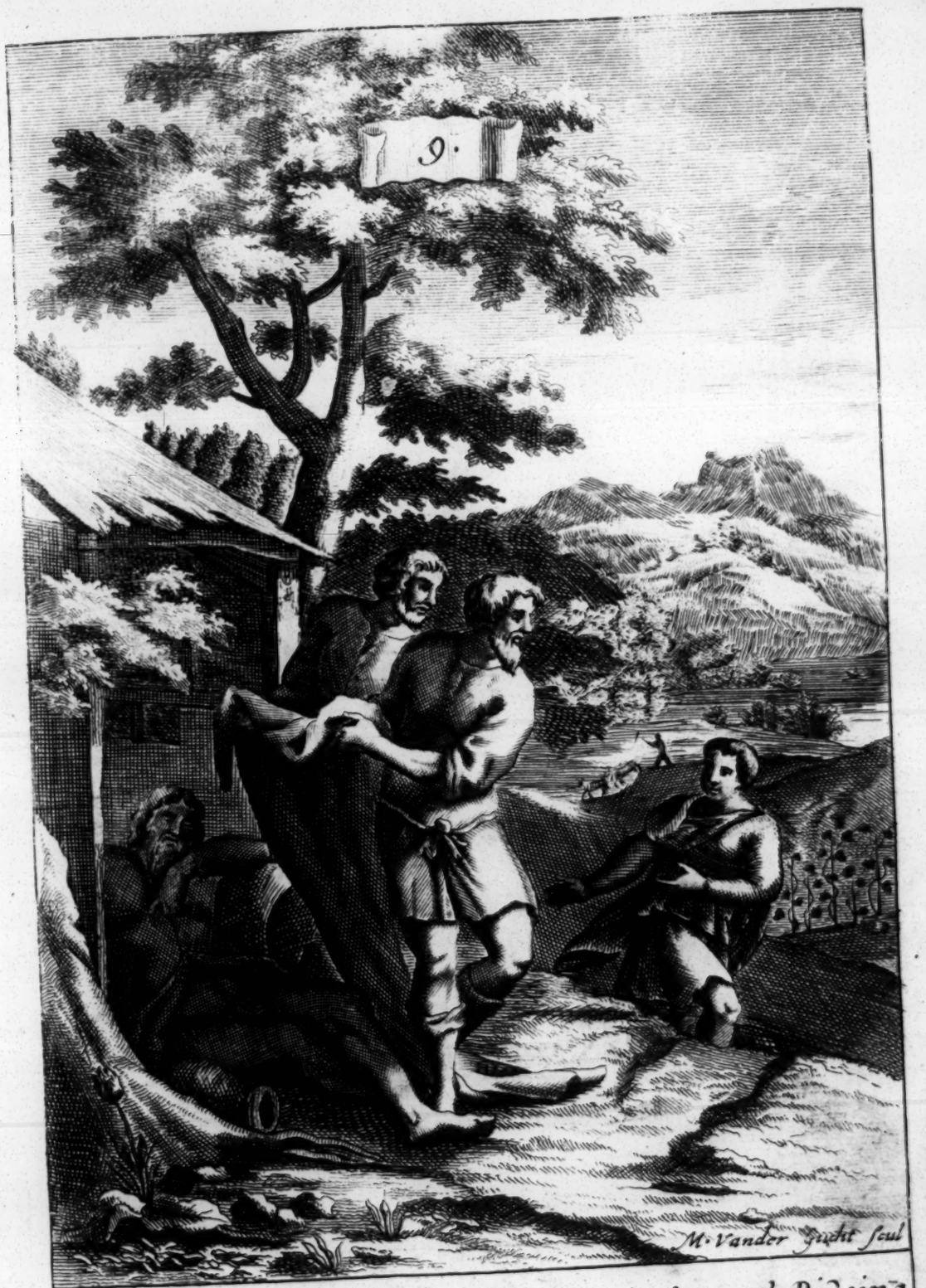
But *Shem* and *Japhet* abominating his ill Nature and Prophaneſs, and withal being aſhamed and much concerned to ſee their *Father* thus lying in that immodeſt Poſture, they took a *Garment*, and laid it upon both their *Shoulders*, and ſo went backward and covered his *Nakedneſs*, which their *pious Modeſty* did not allow them to look upon.

After *Noah*'s Fit of *Drunkenneſs* was over, and he underſtood what had paſt, and knew what his *Son* had done; not only condemned his *Action*, but preſently curſed his Son *Canaan*, and foretold, That he ſhould for ever be the *Servant of Servants* unto his *Brethren*. And he ſaid, *Bleſſed be the LORD GOD of* Shem, *and* Canaan *ſhall be his Servant*: *GOD ſhall enlarge* Japhet, *and he ſhall dwell in the Tents of* Shem, *and* Canaan *ſhall be his Servant*: And promiſed them an happy and numerous *Poſterity*, to continue in all Ages of the *World*.

This Story which does plainly teach Children *to reverence their Parents, and to cover their* Faults *inſtead of expoſing them, is* (according to St. *Auſtin*) *an admirable* Figure *of the great* Reverence *all* Chriſtians *ought to have, for the Humiliation and Sufferings of* Chriſt Jeſus, *their true* Father; *the Ignominy of his* Death, *and the Nakedneſs his Sacred* Body *was expoſed unto upon the* Croſs, *was* figured *by the* Nakedneſs *of* Noah; *as the myſterious* Drunkenneſs *of that* Holy Man, *did repreſent the terrible effect of the* Cup, *which his* Father *gave him to* drink, *and the* Fruit *of that ungrateful* Vine *which he had planted himſelf.*

And altho' there is no Body ſo audaciouſly Impious and Prophane, as to laugh *openly at the Humiliation and Ignominious* Sufferings *of* Chriſt; *yet that* good Saviour (ſaith S. *Auſtin*) *is derided and mocked, whenever any Diſhonour is offered to his* Truth, *and to his* Word. *His* Humiliations *are deſpiſed by all thoſe who chuſe to live a voluptuous and worldly* Life. *His* Sufferings *and his* Croſs *are ſcorned and laughed at by all thoſe, who do inſult over thoſe that ſuffer as the* Members *of his* Body, *and the* Imitators *of his* Patience.

THE



Sr William Robinson of Newby Hall. in the north Rideing of yorkeshire Baronet

For Advancement of this Worke, contributed this Plate.



The Rt Honourable Lady Mary Tudor Wife to the Rt Honble Edward Lord Radcliff son & heyr to the Rt Honble Francis Earle of Darwent water. &c.

For ye Advancement of this Worke Contributed this Plate.

The TOWER of *BABEL.*

Men *reſolve in the Vanity of their Minds, to build a* Tower *reaching up to* Heaven : GOD *ſtops their* Work, *by confounding their* Languages *in ſuch a manner, that they could not underſtand one another.*

THE Children of *Noah* beginning to multiply on the *Earth*, found themſelves within a few years increaſed to ſo vaſt a number, that ſeeing they were not able any longer to continue together, they thought of diſperſing themſelves into divers *Countries* : But before their Separation they undertook an Enterprize, which was a pregnant Argument of their Folly and Vanity. And as the *Scripture* taketh notice of, *That as they journeyed from the Eaſt, they found a Plain in the Land of* Shinar, *where they dwelt : And they ſaid one to another, Go to, let us make Brick, and burn them throughly; and they had Brick for Stone, and Slime for Mortar. And they ſaid, Go to, let us build us a City, and a Tower whoſe Top may reach unto Heaven; and let us make us a Name, leſt we be ſcattered abroad upon the Face of the whole Earth.*

A. M. 1757. *before Chriſt* 2247.

This *Extravagant Deſign* of theirs was the effect of two Cauſes, equally vain ; the one to eternize their *Memory* by this *Superb* and *ſtately Structure*; the other was, to ſecure themſelves againſt GOD himſelf, if he ſhould ever again attempt to puniſh the *World* by a *Deluge*, which would not be able to hurt them, when once they ſhould have finiſhed their intended *Building*. But GOD willing even then to make it appear, that there is no way for Man to raiſe himſelf, but by *Humility*, and that he muſt rather think of appeaſing the Wrath of GOD by *Repentance*, than of defending himſelf againſt his *Juſt Vengeance*, by vain and ſucceſsleſs Attempts: *Came down* (ſaith the *Scripture*) *to ſee the City and the Tower, which the Children of Men built* ; and mocking at their ridiculous Undertaking, ſaid, *The People is one, and they have all one Language, and this they begin to do ; and now nothing will be reſtrained from them which they have imagined to do. Go to* (ſaith the LORD) *let us go down, and there confound their Language, that they may not underſtand one anothers Speech. So the* LORD *ſcatter'd them abroad from thence upon the Face of the Earth, and they left off to build the City ; therefore the Name is called* Babel ; for the LORD ſo confounded their *Tongues* and *Words*, that it was impoſſible for them to underſtand what they ſpake to one another.

Thus were they forced to leave the *Work* of their Vanity unfiniſhed, and to diſperſe themſelves over the Face of all the *Earth*; and that was the occaſion of calling that *Tower*, the *Tower of Babel*, that is to ſay, of *Confuſion.*

And this *Proud Building* has ever ſince (according to St. *Bernard*) been a *Figure* of what the *World* would do in all Ages after, who ſeem to think of nothing, but how to raiſe to themſelves a *Tower* againſt GOD, to ſecure themſelves from his *Juſtice*, and to oppoſe themſelves againſt his *Majeſty*, endeavouring rather to immortalize their Names upon *Earth*, than to become truly Great in *Heaven*. GOD was willing then to puniſh the *Vanity of Men* in that *Member*, where it reigns moſt, that is, in the *Tongue*, which Man makes uſe of to expreſs his *Vanity*, and to domineer over others.

And this diverſity of *Languages*, which has ſince overſpread the *World*, and continues to this day, is as a continual *Voice*, ecchoing throughout the whole *Earth*, and teaching all *People* (as St. *Auſtin* ſaith) *That the ſhorteſt and ſureſt way to mount* Heaven, *is not to raiſe great* Edifices, *nor to hatch vaſt* Deſigns *in a* Proud Heart ; *but by humbling ones ſelf before* GOD, *and preventing his Wrath with* Relenting Tears, *and not by pretending to elude it by a vain and fruitleſs* Reſiſtance.

The CALL of *ABRAM.*

GOD *calls* Abram, *commanding him to leave the Land of the* Chaldeans, *and to go to the Country he had promiſed to give unto him.*

AFter that *Men* had taken ſo great pains to build *Babylon*, that rebellious City againſt GOD, which was to continue to the end of the *VVorld*, GOD alſo from that very time thought of laying the Foundations of an *Holy City*; that is to ſay, his *Church*; and deſign'd *Abram* to be the Head of a *Race* Elect and Faithful, which ſhould never end.

A.M.2083. *before Chriſt* 1922.

This *Holy Man* was the Son of *Terah*, and dwelt with his Father in the City of *Ur*, in the Land of the *Chaldeans*, which was an *Idolatrous Country*. It was there that GOD commanded him, ſaying, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers Houſe, unto a Land that I will ſhew thee: And I will make thee the Head and Father of a great People; and make thy Name great and famous; and I will bleſs them that bleſs thee, and curſe him that curſeth thee; and in thee ſhall all Families of the Earth be bleſſed.*

Abram, without any *Heſitation*, believed the *VVord* of *God*, which promiſed him two ſuch great Advantages; the firſt, to make him the *Head* of a *Great People*; and the other, to bleſs all the *VVorld* in him who was to proceed from his Loins. So he left his own Country, with *Terah* his Father, and came to *Haran* (a City in *Meſopotamia*) where *Terah* died; after whoſe Death he departed from *Haran* with *Sarai* his Wife, and *Lot* his Brother's Son, and came into the Land of *Canaan*, where GOD again promiſed to give him all that Land; and *Abram* adoring that GOD, who with ſuch Sovereign Power diſpoſeth of *Kingdoms*, giving or taking them away at his Pleaſure, built an *Altar* to the LORD, there to call upon his Name.

After ſome time of his ſtay here, there happned a great *Famine* in the *Land*, which forced him to go down into *Ægypt*, with *Sarai* and the reſt of his Houſhold. But foreſeeing that the *Beauty* of *Sarai* his Wife might be prejudicial to him, and that the *Ægyptians* being enamour'd of her, might think of killing him, to enjoy her without lett or hindrance, made uſe of that innocent Policy, and pray'd *Sarai* to ſay, *She was his Siſter*, as indeed ſhe might without telling any Lye, to the end, that inſtead of killing him (as they would have done had ſhe paſſed for his *VVife*) they might on the contrary ſhew him all manner of Kindneſs, ſuppoſing her to be his *Siſter*.

What *Abram* had foreſeen, ſo came to paſs: For the *Egyptians* admiring *Sarai*, ſpoke of her before *Pharaoh*, who took her into his *Palace*, and treated *Abram* very kindly for her ſake, as ſuppoſing him her *Brother*: But GOD knew how to deliver the Chaſtity of *Sarai* from the Hands of *Pharaoh*; and he afflicted that Prince with ſo many *Plagues*, that enquiring into the Cauſe of them, he came at length to know, that *Sarai* was indeed the Wife of *Abram*; whereupon he reſtor'd her to him again, complaining only, that he had not told him ſo at firſt.

So much (ſaith St. *Ambroſe*) *did that Prince* (*thô an Idolater*) *abhor Adultery, and fear to injure a* Stranger, *whom the* Famine *had forced to retire into his* Dominions. *Thus it was that* GOD *began to call to himſelf, him, whom he had choſen to be the* Father of the Faithful. *He dealt with him according to the firmneſs of* Faith, *making him to leave his own Country, where he was rich and powerful to go and ſettle himſelf in a Land, where at firſt he meets with a grievous* Famine, *which forced him to run a thouſand Hazards amongſt ſtrange* Nations, *without finding any other Comfort, but that of knowing, that he was come thither by the Order of him, to whom his* Faith *had yielded ſuch an unreſerved Obedience.*

However, GOD (*by delivering him from all* Dangers) *gave him full Evidence, that we need not fear any thing in following of* GOD, *and that whenever we expoſe our ſelves to any troubleſome Events, for being faithful to his* Word, *he himſelf becomes our* Protector, *and with honour and advantage delivers us from all the Evils that ſurround us.*



Sr Gilbert Gerard Cosine of Brafferton hall in yorkshire Baronet,
Grandson of yr R. Reverend Father in God, John Cosine Late Lord
Bishop of Durham &c.
For Advancement of this Worke, Contributed this Place



Mr. Edward Jeffreys. eldest son of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr.

For advancement of this Worke contributed this Plate.

LOT Parts from ABRAM

A Strife being riſen between the Herdſmen *of* Abram *and* Lot, *they part one from another, and* Lot *goes to* Sodom.

ABRAM being returned out of *Ægypt* with *Sarai* his Wife, and *Lot* his Brother's *Son*, to the place of their former Abode, that is, to *Bethel:* He was ſoon made ſenſible of the *Troubles* which were always to attend *Riches*. For being both of them very wealthy, there oft aroſe Quarrels between the Herdſmen of their *Cattel*; which made it evident (as ſaith the *Scripture*) that *they could no longer live together*, and that *one Land was not able to bear them both.*

A.M. 2084. *before Chriſt* 2920.

Abram abhorring thoſe Conteſts, and foreſeeing the fatal Conſequences, that theſe *Diviſions* between the *Domeſticks* of one *Family* were likely to produce, by paſſing at laſt from the *Servants* to the *Maſters* themſelves, reſolved to prevent them by a ſudden parting. Wherefore meeting with *Lot*, he ſaid to him, *Let there be no ſtrife, I pray thee, between me and thee, and between thy Herdſmen and my Herdſmen, for we be Brethren*: that is to ſay, very near of Kin. *Is not the whole Land before thee, to chooſe what part pleaſeth thee beſt? Separate thy ſelf, I pray thee, from me: If thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the Left.*

But *Lot* was not ſo wiſe in accepting this Offer, as *Abram* was in making of it: for not ſufficiently weighing, how vaſt a Loſs he was about to expoſe himſelf to, by parting with the Company of ſuch an *Holy Man*, and a Prophet as *Abram* was; and not conſidering that he ought rather to have done or ſuffer'd any thing, than to conſent to the Separation, without any conſiderable Oppoſition, gave way to *Abram*'s Propoſal, and thereby launched out too imprudently into a *Sea* of a thouſand Dangers. He only apply'd himſelf to conſider, which way he had beſt turn himſelf, and adviſing only with his *Eyes* about the Choice he was to make, he determines it for that Country which pleaſed and flatter'd them moſt: For as the *Scripture* tells us, Lot *lifted up his Eyes, and beheld all the Plain of* Jordan, *that it was well watered every where, as the* Garden *of the* LORD. This Allurement readily induces him to fix his Abode in the Cities of that fruitful and tempting *Valley*, and to pitch his Tent near *Sodom.*

Thus he from the Company of the moſt *Holy Perſon*, that was at that time upon the Face of the *Earth*, precipitates himſelf into the Society of the moſt abominable *Criminals* amongſt the Sons of *Men*; and by retiring too unadviſedly from his Uncle, he comes to a City, which GOD look'd upon as the Object of his fierce *Anger*, as having by their *Wickedneſs* out-ſinn'd the bounds of *Divine Mercy* and *Forbearance.*

We meet with in this Hiſtory (as St. *Ambroſe* obſerves) *two important matters. We learn from* Abram's *Behaviour, the Horrour and Averſion we ought to have for* Differences *and* Diſputes, *and how wary we ought to be of* Servants *in this Reſpect, who often are the firſt Cauſe of them, and take pleaſure to foment them.*

And in Lot *we ſee, of how great concern it is, eſpecially for younger Perſons, not lightly to quit them, in whoſe Company their Happineſs conſiſts, and who are of greater uſe to them than they can imagine. A Separation here conſented to without ſufficient Circumſpection, makes the Party concerned ſenſible of its pernicious Conſequences, during the whole courſe of his Life; And though* Lot *was a Righteous* Man (as ſaith St. *Peter*) *yet we tremble at the view of thoſe* Dangers, Sorrows, *and* Temptations *into which he plunged himſelf, and from which the* Charity *of him, whoſe Company he had too lightly parted with, might have reſcued him; and which he might have wholly prevented, by continuing in the Holy Company of his Unkle, that* Man *of* GOD.

ABRAM Delivers *LOT.*

Abram *ſaves* Lot (*his Nephew*) *out of the Hands of his* Enemies. *The Great Prieſt* Melchiſedeck *bleſſeth him. The King of* Sodom *offers him all the* Spoil.

NOT long after *Lot* had ſeparated himſelf from *Abram*, an Accident hapned, which fully evidenced, that *Abram* had not propounded their parting from any want of Love, and that *Lot* had too unadviſedly conſented to it.

A.M. 2092. *before Chriſt* 1912.

Four Kings, to wit, *Amraphel* King of *Shinar*, *Arioch* King of *Ellaſor*, *Chedorlaomer* King of *Elam*, and *Tidal* King of *Nations*, having joined their Forces together, and ravaged all the Country about *Sodom*; the King of *Sodom*, with thoſe of the four neighbouring Cities; to wit, *Berſha* King of *Gomorrah*, *Shinab* King of *Admah*, *Shemeber* King of *Ziboim*, and the King of *Bela* which is *Zoar*, all theſe were joined together in the Vale of *Siddim*, which is the *Salt Sea*, and march to fight the aforeſaid Princes. But the five Kings being defeated by the four, and *Bera* the King of *Sodom* (with his Allies) put to flight, the Victorious *Kings* haſten with their Army to *Sodom*, and plunder it, and amongſt other Captives carry away *Lot*, with all that he had. A *Man* eſcaping from the Fight, brings the News to *Abram*; who being touched at Heart with his *Nephews* Misfortune, ſpends no time in fruitleſs Complaints, but caſts about how he might beſt reſcue him out of the hands of his Enemies, and without delay, puts himſelf at the Head of three hundred and eighteen of his trained *Servants*, born in his own *Houſe*, and purſues the four *Kings* unto *Dan*, and brought back all the Goods, with *Lot* and his Goods: and the *Women* and the *People*.

GOD gives his Bleſſing to a War, which *Charity* had made this *Holy Patriarch* undertake, truſting much more in the *Divine Aid*, than in the ſtrength of his Forces. With this ſmall number he ſtops the Courſe of the Victories of thoſe four *Kings*, and ſucceeds in that wherein the united Force of five *Kings* had fail'd: for falling upon them by Night, he makes a great Slaughter amongſt them, and purſuing them to *Hoba*, which is on the Left-hand of *Damaſcus*, he brought back all the Spoil they had taken, and in particular his Nephew *Lot*, and all that belonged to him.

The King of *Sodom* having Advice of this glorious Action, goes out to meet *Abram*, and congratulates his illuſtrious Succeſs. Upon this occaſion alſo *Melchiſedeck* appears, that Famous Perſon, whom the *Scripture* ſtiles, *The Prieſt of the moſt High* GOD, and preſents *Abram* with *Bread* and *Wine*; which all the *Fathers* have conſidered as a *Figure* of the Holy *Euchariſt*, which *Jeſus Chriſt*, the *True Prieſt* not according to the Order of *Aaron*, but of *Melchiſedeck*, was to eſtabliſh in his *Church* to the end of the *World*. This *Melchiſedeck* bleſſed *Abram*, and bleſſed GOD, for that he had delivered his *Enemies* into his Hand.

And that nothing might be wanting to *Abram*'s Glory, the King of *Sodom* would need force him to take all the *Spoil* he had recovered, as of right belonging to him: which *Abram* generouſly refuſed, ſwearing, that he would not ſo much as take one Thread of the *Spoil*, leſt he ſhould give him occaſion to ſay he had enriched *Abram*.

Thus reap'd he more Glory (as St. *Ambroſe* notes) *from the uſe he made of his Victory, than from the Victory it ſelf; and taught all* Chriſtians, *never to wage War, but on the account of* Charity; *and that they ought to have ſo much pity for the Sufferings of others, to hazard their own Lives to ſave their Brethren; And that when* GOD *has bleſſed their great and glorious Undertakings with* Succeſs, *in making them* Saviours *to others, they are not to look for any other Glory upon* Earth, *except that of having been faithful to* GOD, *and Inſtruments to effect his great Deſigns.*

The



F. H. Van. Hove. Sculp:

The Rt. Honourable Algernon Earle of Hertford.
Eldest son of his Grace Charles Duke of somerset &c.
For ye Advancement of this Worke Contributed this Place



Mr. William Proctor Cittizen, and stationer of London.

For advancement of this Worke Contributed this Plate.

The FLIGHT of *HAGAR*.

Hagar *deſpiſeth* Sarah *her* Miſtreſs. Sarah *chaſtiſeth her* Inſolence *with Severity.* Hagar *not being able to bear it, fleeth into the* Wilderneſs; *where an* Angel *perſwades her to return to* Sarah.

ABRAM being return'd from the Defeat of the *Four Kings*, and the Reſcue of *Lot*, wanted nothing now to compleat his Happineſs, but a *Son*, that might inherit his great Riches: *God* therefore was willing to gratifie his Deſires in this Point alſo, and to reward the humble *Submiſſion* he had expreſt during his *Wives* Barrenneſs, with a *Son*, whom he promiſed him contrary to all outward appearance. *Abram*, who was aſſur'd of his Power, who had made him this *Promiſe*, believed it without wavering, or the leaſt heſitation; and choſe rather to renounce his Natural Reaſon, than to queſtion the Veracity of him that ſpoke to him.

The ſame Year.

Some time after, *Sarai* being troubled to ſee *Abram* without *Children*, wiſhed him to make uſe of *Hagar* his Bondmaid, as his *Wife*, that the fertility of her *Servant* might ſupply the defect of her Barrenneſs. *Abram* perceiving (as the *Fathers* obſerve) that *Sarai* was moved to make this Propoſal, by a *Divine inſtinct*, agreed to her Deſires: But ſhe ſoon found, that what ſhe had intended for her *comfort*, became her moſt ſenſible *affliction*, *trouble*, and *vexation*; For *Hagar* ſeeing her ſelf in her *Maſters* Boſom, and raviſh'd with Joy, that ſhe had *Conceiv'd* by him, was (upon the ſudden change of her Condition) not longer able to contain her ſelf within the bounds of *Prudence* and her *Duty*, but began to deſpiſe her *Miſtreſs*, and forget the reſpect ſhe owed to her.

A. M. 2093. *before Chriſt.* 1911.

Sarai immediately makes her Complaints to *Abram*; who to teſtifie, as he had not already, ſo would not for the future contribute any thing to the Inſolence of *Hagar*, and that it was only to pleaſe her that he had taken her into his *Bed*; left her wholly to her diſpoſe, to deal with her as ſhe pleaſed. Whereupon *Sarai* making uſe of her Authority, dealt ſo hardly with *Hagar*, that not being able any longer to abide with her (by reaſon of her rigorous Carriage,) ſhe left the Houſe and fled.

But as ſhe was in the *Deſart*, near a Fountain of *Water*, the *Angel* of the *LORD* appeared unto her, and asked her, Whence ſhe came, and whither ſhe would go? To which ſhe anſwered, That ſhe fled from the Face of her *Miſtreſs*. The *Angel* commands her to return to *Sarai*, and to humble her ſelf under her hands, (acknowledging the juſt Authority ſhe had over her; and at the ſame time aſſures her of the Care *God* had of her, and that the *Child* ſhe had conceived by *Abram*, ſhould become the *Father* of a numerous and powerful *Nation*.

Thus *God* made uſe of the Miniſtry of an *Angel*, to reſtore things into their Natural Channel, whence *Diſorder* and *Paſſion* had diverted them. *He ſaw* (as the *Fathers* take notice) *That the Cauſe of* Hagars *flight, was not ſo much to be attributed to* Sarai's *Severity, as to the difficulty ſhe found, to ſubmit her ſelf to the juſt Authority of her* Miſtreſs; *and without condemning* Sarai's *Carriage in the matter, who was prompted to this Rigour by a Zeal of* Charity, *he contents himſelf to adviſe this* Fugitive Servant, *to humble her ſelf under her* Miſtreſſes *hands, and to appeaſe her Anger by her lowly and dutiful Submiſſion. For* GOD, *who never diſturbs the Order of* Juſtice, *wills always, that thoſe who are under Authority, ſubmit themſelves to thoſe on whom they depend, notwithſtanding any extraordinary Favours and Graces they may have received from him.*

And whereas Hagar *lifted up her ſelf, becauſe ſhe was become a* Mother, *He on the contrary will have our* Humility *to increaſe according to the degrees of our Elevation; becauſe none deſerve the Title of* Great *with him, but ſo far only as they are humble.*

SARAI'S

SARAI's Conception of *ISAAC*.

Abram *entertains three* Angels, *who promiſe* Sarai *a* Son *within th Compaſs of a Year.*

HAGAR being return'd to *Abram*'s Houſe, ſoon after bare him a *Son*, who was called *Iſhmael*. But thirteen years after that *God* appeared to *Abram*, in order to renew his *Covenant*, and the *Promiſes* he had formerly made him. Upon this occaſion he changed his Name, ſo that whereas before he was called *Abram*, he would have him from thence forward to be called *Abraham*; and that his Wife, who till then had been named *Sarai*, ſhould be called *Sarah*. He inſtituted alſo *Circumciſion*, as a Token of the *Covenant* made between them; and promiſed him, that *Sarah* ſhould bring forth a *Son*, upon whom he would heap his *Bleſſings*, and from whoſe Loyns many *Kings*, and great *Nations* ſhould proceed. At which words *Abraham* fell on his Face, and laughed, ſaying in his Heart, *Shall a Child be born to him that is an Hundred years old? and ſhall* Sarah, *that is Ninety years old, bear?* But *God* having aſſured him, that ſo indeed it ſhould be; left him for that time.

A.M. 2107 *before Chriſt*, 1897.

A while after, as *Abraham* was ſitting in the *Tent Door*, in the Heat of the Day, he ſaw three *Men* coming towards him, which indeed were three *Angels*; and as his *Charity* would not permit any one, to paſs by his *Tent* without offering them a Friendly *Entertainment*, he ran to meet them; and having ſaluted them with a profound Reſpect, prays them to repoſe a while with him, to have their *Feet* waſh'd, and to refreſh themſelves with a bit of *Meat*. He had no ſooner obtain'd this of them by his inſtant Entreaties, but he haſtens into the *Tent* to *Sarah*, and bids her make ready three Meaſures of fine *Meal*, and make *Cakes* upon the Hearth; and himſelf runs to the *Herd*, and fetcheth thence a *Calf* tender and good, and having got it dreſt ſpeedily, he ſets it before his *Gueſts*.

After they had eaten, they askt *Abraha* (who had ſtood by as one waiting upon the all the while they were eating under the *Tre* where his Wife *Sarah* was? *Abraham* anſwe She was in the *Tent*. Then the *Angels* aſſure him, that within a ſhort time after, *Sar* ſhould conceive a Son. *Sarah* ſtanding the *Tent Door* overheard what was ſaid, a laughed within her ſelf, ſaying, *After I waxed old, ſhall I have pleaſure, my L being old alſo?* But the *Angel* demanding *Abraham*, wherefore *Sarah* laughed, beca he promiſed her a *Son*, and whether any thi were too hard for the LORD? *Sarah* bei afraid, denied that ſhe *laughed*; and t *Angels* having reproved her for not ſpeaki the truth, roſe up, and *Abraham* went wi them to bring them on their way.

The *Fathers* admire the Vertues whi ſhine forth in this Hiſtory, which t *Scripture* gives us ſo particular account And as they cannot, on the one hand, b commend the great *Charity* of *Abraham* receiving his *Gueſts*, and preſſing them in obliging a manner to ſtay with him; ſo the other hand, they no leſs admire the M deſty of *Sarah*, who being far eſtranged, St. *Ambroſe* notes, from the uſual and mode temper of her Sex; who deſire nothing m than to appear in publick, under pretence doing Acts of *Charity*, continued all t while in her *Tent*, without ſo much as pearing before the *Angels*, which her *Husb* entertained.

This her Example, teaches all Chriſti Women, *to place their delight within th own* Doors, *and in taking care of their* Fa lies; *for in living thus modeſtly retir* (as the ſame *Father* adds) *God will* vou *ſafe them the Grace to conceive the* Fruit Salvation, *and to bring forth* Jeſus Chr *himſelf as the true* Iſaac, *who ſhall fill th with Peace and Joy for ever.*

L. C



Mris Ann Proctor wife of Mr William Proctor Cittizen and Stationer of London. and daughter of Mr samuel skiner Cittizen and Hosier of ye Royall Exchange London.
For advancement of this Worke. Contributed this Plate.



Sr. Robert Clayton of Marden in Surrey, & of the Citty of London Knight, & Alderman, & Lord Major thereof Anno Domini 1680

For Advancement of this Worke, Contributed this Plate

LOT Entertains Two ANGELS at *SODOM*.

Lot *receives* Angels *into his Houſe. The* Sodomites *offer* Violence *to them. The* Angels *ſtrike them with* Blindneſs.

AFter the Formal Promiſe GOD had made to *Abraham*, that *Sarah* ſhould ſhortly bear him a *Son*, before he parted with him, he acquaints him, that he was going to deſtroy *Sodom*, becauſe the Cry of their Sin was come up to *Heaven*; and Promiſes *Abraham* upon his earneſt Interceſſion for that *City*, for the ſake of the *Righteous* that might peradventure be there, that if he found only *Ten Righteous* amongſt them, he would ſpare them all for their ſakes.

The ſame Year 2107.

Now Two *Angels* being come to *Sodom* towards the Evening, *Lot* (who at the ſame time was ſitting in the *Gate* of that *City*) no ſooner perceived them, but he ran to meet them; and having lowly ſaluted them, entreats them to lodge with him that Night, making it appear by this his Carriage, that even in the midſt of that deteſtable *City*, he ſtill retain'd the Vertues he had learn'd in the Company of *Abraham*.

The *Angels* at firſt refus'd to accept his Offer, ſaying, They would *abide in the ſtreet all night*: But *True Charity*, which enflames it ſelf by oppoſition and reſiſtance, made *Lot* ſo earneſtly to preſs his *Gueſts*, that giving way to his *Entreaties*, they entred his Houſe; where he entertain'd them with all poſſible Marks of his Affection, making them a great *Feaſt*, But when they were ready to take their *Reſt*, the *Men* of the *City*, puſh'd on by that deteſtable Paſſion, which was ſo common amongſt them, compaſſed the Houſe round; demanding of him, where the Men were that came to him that Night, and preſſing him to bring them forth, that they might ſatisfie their abominable Luſts with them.

Lot being pierc'd with Sorrow, to ſee he was like to be forced to deliver up the Perſons, whom by the Rights of *Hoſpitality* he was bound to ſecure, and in the heat of his *Charity*, which made him conſider *Gueſts* and *Strangers* as inviolable Perſons, came out to them, and entreated them to quit that abominable Deſign. But they preſſing in upon him, reproach'd him, that being a *Stranger* amongſt them, he carried it like a *Judge*, and were proceeding to commit the utmoſt Outrage upon him, had not the *Angels* put forth their Hand, and pull'd him into the Houſe to them; and having ſhut the Door, they ſmote the *Men* that were without with *Blindneſs*; who (as the *Scripture* takes notice) by all this were not reclaimed from the Fury that flam'd in their *Hearts*; but ſtill ſeeking to ſatisfie it, wearied themſelves to find the *Door*.

The *Fathers* have conſider'd this Event, as an admirable Figure of the *Righteous*, that live amongſt the *Wicked*, and of the *Sufferings* they are expoſed to.

S. *Gregory* compares the *Sodomites* ſtruck with *Blindneſs*, who notwithſtanding endeavour'd to force *Lot*'s Houſe, to *Back-biters*, *who with a Spirit of* Envy *and* Malice, *ſeek an Occaſion to calumniate* Good Men, *whom they hate, though they find nothing but ſolid Walls oppoſing them on every ſide, without being able to find any Entrance for their* Evil-ſpeaking. *Their* Paſſion *blinds them in ſuch a manner, that they do not perceive thoſe Virtues in* Juſt Men, *which all others do; but think they ſee* Crimes *in them, which indeed ſubſiſt only in their own Imagination. But when ever* Calumny *thus attacks them,* GOD *ſupports them, and the* Angels *protect them, becauſe they prefer* Godlineſs *before all other things whatſoever; and chooſe rather to lade upon themſelves the Anger of* Men *than to make themſelves obnoxious to the Wrath of* GOD.

SODOM

SODOM BURNT.

GOD *being provoked by the deteſtible Sin of* Sodom, *deſtroys it, with the* Neighbouring Cities, *by raining down* Fire *and* Brimſtone *from* Heaven *upon them.*

THE *Angels* having deliver'd *Lot* from the Outrage of the *Sodomites*, acquaint him, that *GOD* had ſent them to deſtroy that *City*; that therefore if he had any *Sons*, *Daughters*, or *Sons-in-Law*, he ſhould perſwade them to leave *Sodom*, becauſe the Cry of them being come up before the LORD, they were to receive the juſt Reward of their *Abominations*. Whereupon *Lot* immediately went out, and gave notice hereof to thoſe he had deſign'd to be his *Sons-in-Law*; but he ſeemed as one *that mocked unto them.*

The ſame Year 2107.

When the *Morning* was come, the *Angel* haſtned *Lot* to depart the City with his *Wife* and Two *Daughters*, that he might not be conſumed in the Iniquity of the *City*; and while he lingred, they laid hold on his Hand (*the* LORD being merciful *to him*,) and brought him out of the *City*, with his *Wife* and Two *Daughters*, ordering him to eſcape for his Life, and not to look behind him, leſt he ſhould be conſumed. But *Lot* having deſired leave of them to retire to *Zoar*, they granted his Requeſt, on condition that he ſhoul haſte thither, for that they could not do any thing till he was arrived in that *City*, which they would ſave at his Requeſt.

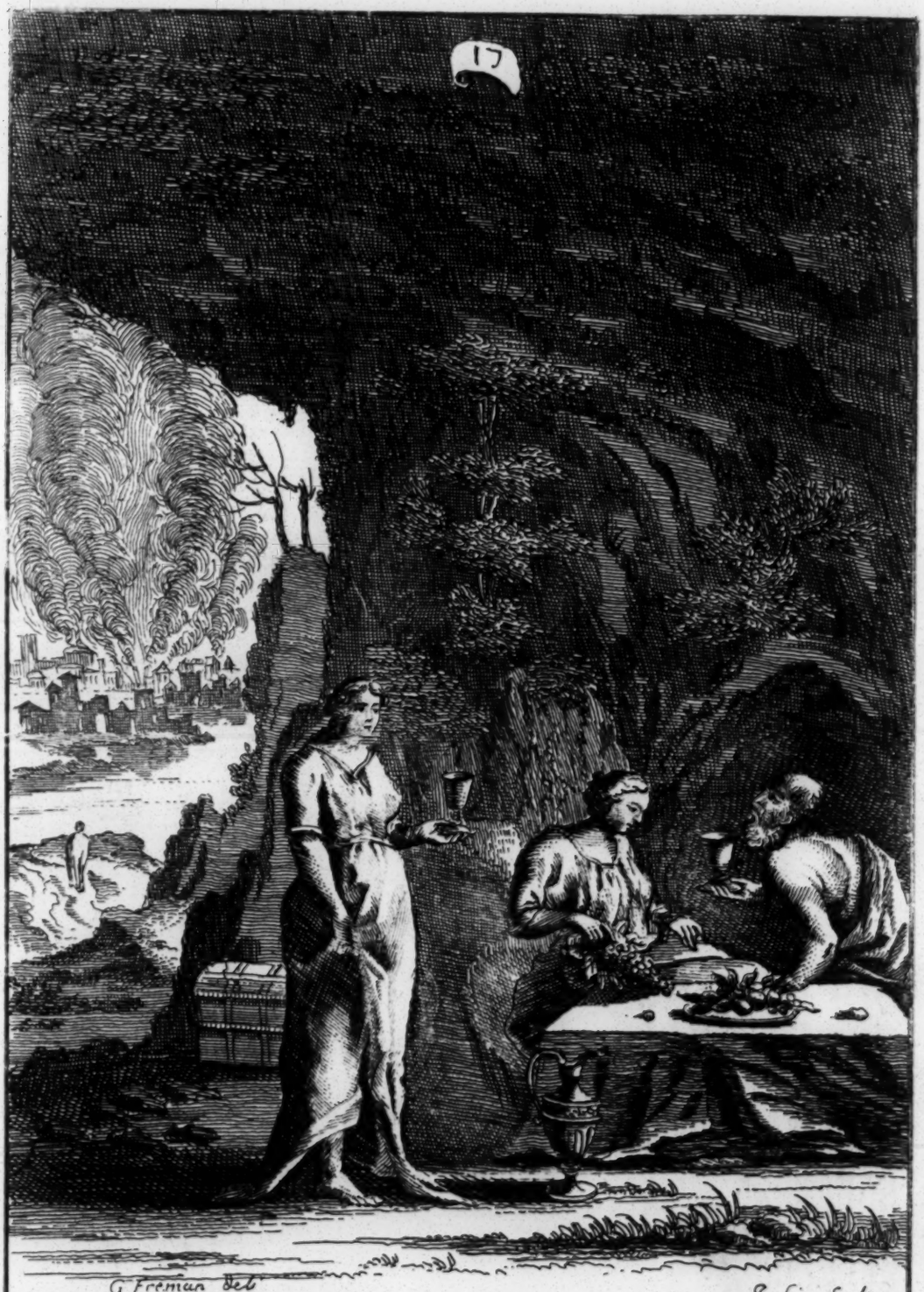
Lot was no ſooner entred into *Zoar*, but the LORD rained *Brimſtone* and *Fire* upon *Sodom* and *Gomorrah* from the LORD out of *Heaven: And he overthrew thoſe Cities, and all the* Plain: *and all the* Inhabitants, *and that which grew upon the Ground. Lot's* Wife frightned at the ſudden Noiſe ſhe hear'd, and forgetting the *Angels* Command, immediately received an Exemplary Puniſhment, for looking back ſhe became a Pillar of *Salt*, to ſerve as a Remedy for time to come, againſt the Corruption of weak Souls, who after they had entred upon the *ſtrait way*, make a halt to *look back* to the things they have abandon'd.

Lot affrighted at what had hapned to the four Cities, and fearing leſt the ſame might befal *Zoar*, where he then was, went up from thence and dwelt in the *Mountain*, according to the firſt Advice the *Angels* had given him, and there dwelt in a *Cave* with his Two *Daughters*; who imagining, that they and their *Father* were the only remains of all the Inhabitants of the *Earth*, thought it their Duty, not to ſuffer the whole Generation of *Men* to periſh; wherefore having made their *Father* drink *Wine*, they did not ſtick to commit *Inceſt*, in hopes of being *Mothers*. And tho' we cannot think on that Action of them without horrour, yet the *Innocence* of their Intention did much leſſen the guilt of it.

Thus was *Lot* miraculouſly deliver'd out of the midſt of deteſtible Sinners, at the Prayer of *Abraham*; and GOD puniſhed their horrible *Luſts* by a Proportionable *Puniſhment*, ſhewing by the *Fire* the *Burning Luſt* of the *Sodomites*; and by *Brimſtone*, the *abominable Stench* of their *Filthineſs*.

This unhappy People (*according to St.* Gregory) *were a lively Figure of the Puniſhments of the* Damned, *and of thoſe* Eternal Burnings *which the* World *mocks at, as* Lot's Sons-in-Law *made a* Jeſt *of the* Vengeance *he threatned them with. The* Fear *which ſeized* Lot, *in ſeeing ſo ſtrang an effect of the* Divine Anger, *ought alſo to la hold on us, ſince* Jeſus Chriſt *aſſures us, That th Men of* Sodom (*how abominable ſoever they hav been*) *ſhall be treated with leſs Rigor in the* Da *of* Judgment, *than thoſe who having heard hi* Holy Word, *have neglected it.*

But it ſeems, as if men were become wholl inſenſible: For as that Terrible Vengeance (a S. *Bernard* ſaith) *doth not prevent the flying abou of the* Aſhes *of thoſe Abominable* Cities *in mo parts of the* World: *So neither doth the Compa riſon* Chriſt *made between theſe Cities, and the that deſpiſed his* Word, *open their* Eyes, *to pre vent the* Fire *of* Hell *by ſincere* Repentance.



The Right Honourable Algernon Capell Earle of Essex. Viscount Malden. and Baron Capell of Hadham L.d Leiuten.t of Hartfordshire For. Advancement of this Worke, Contributed this Plate.



The R.t Noble Henry Duke of Beauford, Marquiss & Earle of Worcester, Baron Herbert of Chipstow, Raglons & Gower, Knight of y.e most noble order of the Garter &c.

To the Advancement of this Worke, Contributed this Plate.

ABIMELECH Afflicted by GOD.

Abimilech *King of* Gerar *having taken* Abraham's *Wife by force, ſuppoſing her to be his* Siſter; *being threatned by* GOD, *reſtores her to* Abraham.

Abraham being obliged, ſoon after the Overthrow of *Sodom*, to quit his former Abode, came to *Gerar*; where he was expos'd to the ſame danger by the *King* of that *City*, upon the account of his *Wife*, as before he had been by *Pharaoh* King of *Egypt*. For *Abraham* was no ſooner arrived there, but *Abimelech* King of *Gerar* ſent and took *Sarah*, who call'd her ſelf *Abraham*'s Siſter, as ſhe had done before in *Ægypt*.

The ſame Year 2107.

But GOD, who was the continual Protector of *Abraham*'s Life, and *Sarah*'s Chaſtity; and who ſpared not *Kings* themſelves, when they intended them any Injury, threatned that Prince in the night time, telling him, He was a dead Man, if he offer'd to touch *Sarah*, for that ſhe was the *Wife* of *Abraham*.

Abimelech was ſtrangely ſurprized to ſee himſelf ſo likely to have fallen into the great Sin of *Adultery*, and repreſents to GOD the ſincerity of his Heart, and innocency of his Hands in that matter, ſhe having declar'd her ſelf to be *Abraham*'s Siſter. GOD accepts of his Apology for himſelf, and tells him, That for that Reaſon he had with held him from committing ſo great a Sin, thereby ſufficiently teſtifying the Judgment he makes of thoſe, who defile the Purity of the *Marriage Bed*, by unlawful *Luſts*, thereby profaning and violating the Sacredneſs of that Divine Ordinance and Inſtitution.

Abimelech terrified by the Threats of GOD, and the Idea of the *Crime* he was upon the point of committing, roſe early in the Morning, and called all his Officers and Servants, and told them what GOD had acquainted him with; he ſent alſo for *Abraham*, and reproves him ſharply for having concealed the *Truth*, asking him wherein he had offended him, to make him and his Kingdom guilty of ſo great a Sin? and continuing theſe his Complaints, *Abraham* tells him, That upon his coming to his City, he not knowing but that the Inhabitants were altogether void of the *Fear of* God, and ſo might think of killing him for his Wives ſake: This was the only Reaſon had induced him, to deſire *Sarah* to ſay, ſhe was his *Siſter*, as indeed ſhe was, as having both had the ſame *Father*, tho not the ſame *Mother*; and that in that he had done no more, than what he had uſually done in all other places where he ſojourned.

Abimelech being ſatisfy'd with this Anſwer, of *Abraham*, reſtor'd to him *Sarah* his Wife, beſides the great Preſents he had made him in *Silver*, *Herds*, and *Servants*; and taking his leave of *Sarah*, told her, That he had given her *Brother* (as ſhe call'd him) a Thouſand Pieces of Silver, to buy a *Veil* to cover her (as became a married *Wife*) that for the time to come, none might be ſo deceived in her as he had been, but all might know her to be what indeed ſhe was, *Abraham's* Wife. He deſired her alſo to remember the *Sin* and *Miſchief* ſhe had like to have made him fall into, that ſo for the future ſhe might take care, not to occaſion the ſame to others.

Abraham (before his Departure) prayed to GOD for *Abimelech*, and GOD healed him, and his *Wife*, and his *Maid-Servants* of the *Plague* he had laid upon them, becauſe of *Sarah*.

Thus exemplarily (as S. *Ambroſe* ſaith) *was* GOD *pleaſed to evidence his hatred of* Adultery; *and that as he was the Author of* Marriage, *he took care alſo to avenge the Violaters of the Purity of that* Divine Ordinance. *And it is enough, that formerly he has expreſſed his abhorrence of this Crime; for tho he does not ſo openly declare himſelf againſt it at preſent, we ought not therefore the leſs to apprehend his avenging Juſtice* (as ſaith the ſame *Father*) *nor think that he will be leſs ſevere in puniſhing* Adultery, *becauſe Men commit it with leſs ſcruple, and more daring Licentiouſneſs.*

ISHMAEL CAST OUT.

Sarah *seeing* Iſhmael *(the Son of* Hagar*) mocking* Iſaac, *deſires* Abraham *to caſt out the* Bond-woman *and her* Son, *that* Iſaac *alone might be their* Heir, *according to the* Promiſe *of* GOD.

GOD fulfilling his Promiſe to *Sarah*, ſhe brought forth a *Son* in her old Age, at the ſet time of which GOD had ſpoken: *Abraham* gave him the name of *Iſaac*, and *Circumciſed* him the Eighth day, as the LORD had commanded.

A.M. 2108 *before Chriſt* 1896.

Sarah in ſuckling him her ſelf, though ſhe was look'd upon as a great *Princeſs*, gave the Leſſon to all *Mothers* (as ſaith S. *Ambroſe*) *That they ought to eſteem it their Glory and Joy to give ſuck to their Children; and that they are but Mothers by halves, who neglect this Duty which* GOD *and Nature have impoſed upon them; and which doth greatly enforce and increaſe the reciprocal Love between the* Mothers *and their Children, during the whole courſe of their Lives.*

When the Time of weaning *Iſaac* was come, *Abraham* made a great *Feaſt*, to expreſs his Joy; which was a Figure of the great *Joy* the *True Paſtors* of the *Church* receive, when they ſee their *Children* advance in *Godlineſs*, being able to digeſt *ſtrong Meat*; and ſtand in need no longer of being fed with *Milk*.

A.M. 2113. *before Chriſt* 1891.

In the mean time, whilſt *Sarah* had ſo great cauſe to rejoice, and that her young *Son* did now abundantly recompence the Grief and Reproach of her paſt Barrenneſs, *Iſhmael* (*Hagar's* Son) becomes an occaſion of as much Trouble to her, as his *Mother* had been ſome Years before. This Lad finding himſelf fruſtrated in his great Hopes by the Birth of *Iſaac*, whom he conſider'd with regret, as the Heir of thoſe vaſt Riches which he had already promiſed to himſelf, could not endure to ſee the Joy his *Father* and *Mother* took in him, without conceiving a *ſecret Envy* againſt him, which he evidenced by his outward Carriage, behaving himſelf abuſively towards him.

Sarah foreſaw the *Fatal Conſequences* this *Hatred* might entail upon them, and being moſt tenderly concerned for her *Son*, whom ſhe knew was deſign'd by GOD to be the Heir of all their Goods, ſhe *earneſtly entreats Abraham* to caſt *out* the *Bond-woman* and her *Son*. This *Requeſt* at the firſt greatly afflicted *Abraham*, as ſeeming very harſh and grievous to him; But GOD having adviſed him in all Things to do as *Sarah* had ſaid, he roſe up early in the Morning, and took *Bread*, and a *Bottle* of *Water*, and gave them to *Hagar*, and ſent her away with her *Son*.

Hagar thus turned out, wanders in the *Wilderneſs* of *Beerſheba*; where her *Water* being ſpent, ſhe caſt her Son underneath one of the Shrubs, and ſat down over-againſt him a good way off, that ſhe might not ſee her Son die. But behold, as ſhe lift up her *Voice* and *wept*, an *Angel* calls to her from *Heaven*, and ſpeaking comfortably to her, commands her to take up her Son, for *that* GOD *heard the Voice of the Lad*, and would make him the *Father* of a *great Nation*; and opens her Eyes to diſcern a *Well of Water*, which was near her. *Hagar* comforted by this *ſeaſonable Refreſhment*, and *Divine Support*, educates her Son in the *Wilderneſs*, where he became a *dextrous Archer*; *And his Mother took him a Wife out of the* Land of Egypt.

S. *Paul* plainly tells us, *That* GOD *did then* (*in* Iſaac *and* Iſhmael) *ſet forth a lively* Picture *of what was to happen in the* Church *in all Ages, where the* Children of the Promiſe *ſhould be perſecuted by their own Brethren. He who will be* Iſaac, *muſt always ſuffer the Envy and Inſultings of* Iſhmael; *and be ſo far from rendring* Evil for Evil, *that he rather bemoans the unhappineſs of his Brother, who is for ever baniſhed from his Father's Houſe.*

'Tis the Grace of GOD *alone, and ſo we muſt own it, that makes us* Sons *of the* Free-woman; *and to chooſe rather to be perſecuted with* Iſaac, *than to perſecute others with* Iſhmael, *becauſe the Anger and Envy of* Iſhmael *is only Temporal, whereas the Inheritance of* Iſaac *is Eternal.*



John Rositer of Somerby in the County of Lincoln Esq.[B]

For Advancement of this Worke Contributed this Plate.



The Rt. Honourable the Lady Anne Francklyn, daughter of Robert late Earle of Warwich, and wife to Sr. Richard Francklyn of the Moore in Hartford Shire Baronet. For advancement of this Worke Contributed this Plate.

ABRAHAM's SACRIFICE.

ABRAHAM *Offers his* SON ISAAC.

ISHMAEL being turn'd out of *Abraham's* House, *Isaac* continued there in Peace, as sole *Heir* of his *Father's* Estate; but being now arrived to the Age of 37 Years (as the *Jewish* Tradition tells us) GOD, to try *Abraham*, commands him to take his Son, his only Son *Isaac*, whom he loved, and offer him on a *Mountain* he would tell him.

A.M. 2145. *before Christ* 1859.

Abraham, who remembred he had received his Son from *GOD*, made no difficulty to surrender the Gift to the *Donor*; and his great *Faith* stifled all the Thoughts which did arise in him about the *Divine Promises*, so often repeated to him, that from the very *Isaac* (whom he was now about to offer) his Posterity should be multiplied as the *Stars of Heaven*. Accordingly he rises early in the *Morning*, and keeping this great Enterprize secret in his *Breast*, takes *Isaac* his *Son*, and Two *Servants*, cleaves the *Wood* for the *Burnt-Offering*, and goes to the Place of which *GOD* had told him.

Having spent two Days in his Journey, (during which, neither the fight of his *dear Son*, nor the Work he was sent about, having been able to shake his *Faith*) on the Third Day lifting up his *Eyes*, he sees afar off the Place appointed for this wonderful *Sacrifice*; and having charged his *Servants* to stay at the Foot of the *Mountain*, while he and his *Son* went to worship *GOD*, he takes the *Wood* of the *Burnt offering*, and lays it on *Isaac* his *Son*: who going up this *Mountain*, laden with the *Wood* which was to consume him, was a most lively *Figure* of the True *Isaac*, who went up to *Mount Calvary*, bearing the *Wood* upon which he was to consummate the *Offering of all Offerings*, and the fulfilling of all *Sacrifices*.

Whilst *Isaac* thus climbs the *Mountain* with his *Father*, who carried the *Fire* and *Sacrificing-Knife* in his Hands, he asketh him, where the *Lamb* was, that was design'd for the *Burnt-Offering?* But *Abraham*, in a Transport of *Faith*, as one who had forgot that he was his *Father*, answers him without any emotion, *That GOD would provide himself a Lamb.* And being arrived at the Place, to which *God* had directed him, he built there an *Altar*, laid the *Wood* in order, and binding *Isaac* his *Son*, laid him on the *Altar* upon the *Wood*, and stretching forth his Hand, took the *Knife* to slay him.

But *God* seeing this unparallell'd and stupendous Constancy in the *Father*, as well as Submission in the Son, and not willing that this great *Sacrifice*, which in his Eyes (who looks at the Heart, was already as good as accomplish'd, should be sullied with *Blood*, to represent the *unbloody Christian Sacrifices* of *Self-denial* and *Resignation*, stops his Hand by an *Angel* from *Heaven*, as knowing now that he truly feared him, seeing he had not withheld his *Son*, his only and most dearly *beloved Son* from him. Hereupon *Abraham* seeing a *Ram caught in a Thicket by his Horns*, offered him up to *God* instead of his *Son*, and returned to his House.

This History (*so full of* Mysteries, *and whereof all the particular Circumstances are such lively* Figures *of what was afterwards to befal* Jesus Christ) *contains a most excellent* Lesson *for* Parents, *teaching them to have no greater* Passion *for their* Children, *than to offer them up to* GOD.

And S. *Chrysostom* thinks, *he cannot sufficiently lament the* Misery *of those* Christian Parents, *who instead of offering their* Children *up to* GOD, *like* Abraham, *sacrifice them to the* Devil, *by engaging them in the Vanity of the* World; *and corrupting their tender and flexible* Disposition *by their* wicked Examples. *An only* Abraham (saith he) *offers his* Son Isaac *to* GOD, *but whole Crowds offer their* Children *to* Devils; *and the Joy we have to see a small number who take some care to educate their* Children, *is quite stifled by the* Grief *we receive from those vast numbers that destroy them, and who deserve for their Ambition or Negligence, to be accounted the* Murtherers *rather than* Parents *of their* Children.

The DEATH of SARAH.

Sarah *dieth.* Abraham *purchaseth a* Burying-place *for her of the Children of* Heth.

ISAAC being restored to his *Parents* by the command of him who at first had bestowed him, (against the order of Nature) was the comfort of his *Mother* in her old Age, who being arrived at the Age of 127 years, died 37 Years after she had born *Isaac.* A.M. 2145. *before Christ* 1813.

Abraham having *wept* over her for some time, considers of providing a *Burying-place* for her, and to that purpose addresses himself to the Children of *Heth.* He represents to them that he was a *Stranger* in the Land, and entreats them to grant him the possession of a *Burying-place* amongst them, that he might bury his Dead out of his sight.

The People of the Land receive his Request with all the Kindness and Civility imaginable, giving him the Title of a *Prince of God*, and desiring him to take his choice of all their Sepulchres for to bury his Dead.

Abraham, who (by a holy Generosity) would not be beholden to any Man, makes a becoming acknowledgment of their *Civility*; and bowing himself to the People of the *Land*, saith to them; *If it be your mind that I should bury my Dead out of my sight, hear me, and entreat for me to* Ephron *the Son of* Zohar, (who was one of the most honourable and chiefest Men amongst them) *to sell me his Field, in which there is a double Cave, for a possession of a* Burying place *amongst you.*

Ephron having heard *Abraham*'s Proposal, would needs frankly bestow the *Ground* upon him, saying, *Nay, my Lord, hear me, the Field I freely give thee, and the Cave that is therein, in the presence of the Sons of my People give I it thee, bury thy Dead.* But *Abraham* being immovable in his Resolution, obliged *Ephron* at last to tell him, That the Field he desired was worth 400 *Shekels* of *Silver*, and still continuing to press *Abraham* to accept of it as his free *Gift*, he (in presence of the People of the *Land*) weighs out the *Money Ephron* had mentioned, and by this means the Field of *Ephron* was made sure to *Abraham* for a Possession for ever, and there he buried his Wife *Sarah.*

'Tis a thing we can never sufficiently admire, that this *Holy Man*, having so often received repeated Assurances from *God.* That all the *Land* where he then sojourned, should be his one day, yet should never think of making any Purchase there, save only of a *Burying-place* for himself and *Children.*

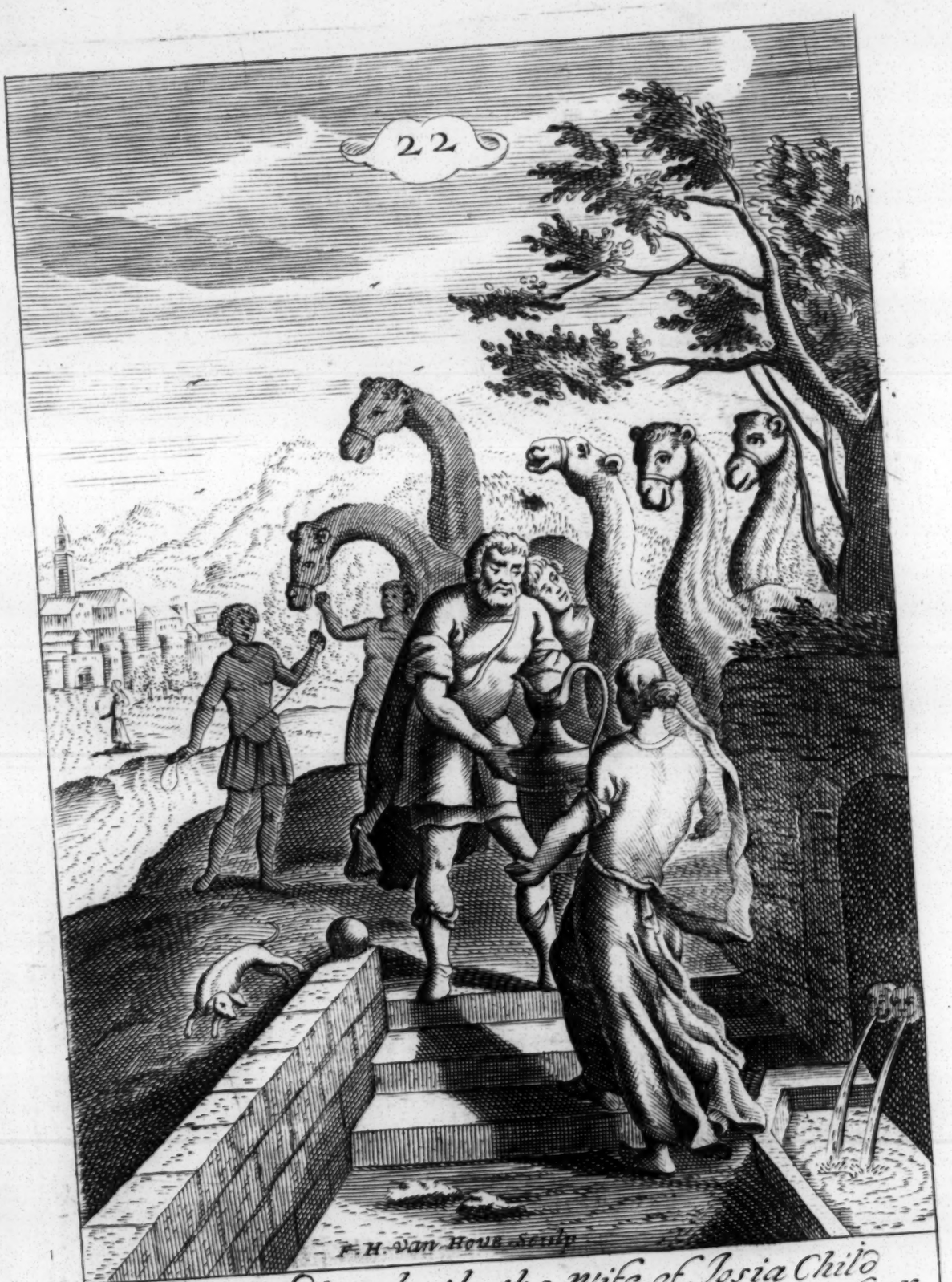
It seems his continual eying of *Heaven* made him despise the *Earth*, where he lived only *to die daily.* And whilst *God* was thinking to give a long *Posterity* to *Abraham*, and to that *Posterity*, the best and most fruitful of all *Lands*, *Abraham* thinks of nothing but his *Death* and *Burial*, and of leaving no other *Inheritance* for his *Children*, but the same he had purchased for himself in his Life Time, *viz.* a *Burying-place*, thereby to engage them also to the continual *Meditation* of *Death*, and consequently to a *Contempt* of all *Earthly* and *outward Possessions* whatsoever; the *enjoyment* of which being only momentary, are not worthy enough, or proportioned to employ the Thoughts and Desires of an immortal and intelligent *Creature*, design'd, for the Enjoyment and Contemplation of more lasting, yea Eternal and Heavenly Objects and Possessions.

Thus this *Holy* Man did evidence, that he deserved the Glorious Testimony S. *Paul* gives of him: *That the* Land *of* Canaan, *which was the most goodly Country of the whole* Earth, *was either of no account at all with him, or at most, only serv'd him for a* Looking-Glass, *in which he beheld the Reflection of another, that is, of a* Heavenly Country; *in the Contemplation of which his Spirit was so continually employ'd, and as it were, entranced, that he could say with* S. Paul, *That in comparison thereof all the good things of this World were but* Dung *and* Dross *in his esteem, and so far from tempting him beyond the Bounds of his Duty, that they were not able to induce him to have any consideration for them, any further, than they conduced to the exercise of* Charity; *or the supply of Natural* Necessity.



Thomas Lewes of the City of London Gentleman.

For advancement of this Worke, Contributed this Plate.



Madam Elizabeth, the wife of Josia Child of Wansted in Essex Esqr, and Daughter of S^r. Thomas Cooke of Hackney in Middlesex Knight. For advancement of this Work Contributed this Plate.

ISAAC's MARRIAGE.

ISAAC *Eſpouſeth* REBEKAH.

ABRAHAM being old, and thinking to take a *Wife* for his Son *Iſaac*, reſolves not to Marry him to any of the Daughters of the *Canaanites* amongſt whom he dwelt; and therefore commands *Eliezer* his *Steward*, to go to *Meſopotamia*, there to take a *Wife* for his *Son*. A.M. 2148. *before Chriſt* 1856.

Eliezer accordingly undertakes the Journey, and being come neer to the City of *Nahor*, prays to *God*, that he would be pleaſed to point out to him the Perſon he had deſigned to be his Maſters *Sons* Wife, by this Token, that when the *Damſels* of the City came out to draw *Water*, ſhe (who at his Requeſt to draw ſome *Water* for him to *Drink*, ſhould frankly offer to draw *Water*, not only for him, but for his *Camels* alſo) might be the *Wife* he had appointed for *Iſaac*.

Before he had made an end of Praying, *Rebekah* (a *Damoſel* fair and lovely) the Daughter of *Bethuel*, the Son of *Milcah*, the Wife of *Nahor*, *Abraham's* Brother, came out of the City to draw *Water*; and having fill'd her *Pitcher*, *Eliezer* ran to meet her, and deſired ſome *Water* to drink; which ſhe readily gave him, and then haſted to draw *Water* for all his *Camels*.

This *Faithful Servant* perceiving by this, that aſſuredly ſhe was the Perſon whom the *LORD* had appointed to be his Young Maſters *Wife*, he immediately preſents her with a *Jewel* for her *Forehead*, and *Bracelets* in acknowledgment of her Kindneſs; demanding of her, whoſe *Daughter* ſhe was, and whether there was Convenience in her *Fathers Houſe* to lodge him and his Company? To which having return'd an Anſwer according as he wiſh'd it, ſhe made haſte home to *acquaint them with what had paſt*.

Laban her Brother having heard his *Siſters* Report, and ſeen the *Jewels* and *Bracelets* *Abraham's* Servant had given her, ran out to meet him, and deſired him to come in. *Eliezer* being entred, and Meat ſet before him, proteſted he would neither Eat nor Drink, till he had received an Anſwer to the buſineſs about which he was ſent. He acquainted them, that he was *Abraham's* Servant, that *God* had bleſſed his *Maſter*, and made him rich and powerful, who reſolving to take a *Wife* for his Son, had ſent him to fetch one from amongſt his *Kindred*; that being arriv'd in their Neighbourhood, he had prayed to *God* to give him a Sign, whereby he might know this *Damoſel* whom *God* had appointed for *Iſaac*; and finding by the *Divine Indication*, that *Rebekah* was the very Perſon, he demanded of them, whether they were willing to let her go along with him, for that purpoſe.

Bethuel and *Laban* perceiving a plain *Finger* of *God* in the whole Conduct of this Affair, gave their Conſent; whereupon *Eliezer* brought forth Veſſels of *Gold* and *Silver*, and *Jewels*, which he preſented to *Rebekah*, and to her Relations, and the next Day prepared himſelf to return to his *Maſter*. But *Rebekah's* Relations, being unwilling to part with her ſo ſuddenly, urged him to tarry ſome Days with them, which he refuſing, *Rebekah* was called for, whom they had diſpos'd of without asking her Advice, as St. *Ambroſe* obſerves, to know whether ſhe were willing to go with *Eliezer*; which ſhe affirming, returns with ſpeed to his *Maſter*. As they drew nigh to the Houſe, they ſee *Iſaac* walking in the *Field*, whereupon *Rebekah* having underſtood who he was, lighted from her *Camel* to Veil her ſelf, *Eliezer* gives an account of his Journey to *Iſaac*, who took *Rebekah* for his Wife, and the Affection which immediately was *kindl'd* in him for her, *comforted* him againſt the *Sorrow* he had conceived for the Death of his *Mother*, who died 3 years before.

We find in this Relation, an admirable model of an Holy Marriage, *where the enquiry is not after Portion or Wealth, but into the Manners and Innocence of the Party, and is undertaken with great Care and many Prayers, and by the Advice and Mediation of wiſe and holy Perſons.*

S. Ambroſe *would have all young* Women *to learn of* Rebekah, *who Veiled her ſelf ſo ſoon as ſhe ſaw* Iſaac, *to expreſs their Modeſty and Shamefac'dneſs even to their* Husbands *themſelves, by endeavouring to gain their Hearts, not ſo much by their Beauty and Dreſſing, (which* Rebekah *might have done) as by their Modeſty, and the holineſs of their Manners and Converſation.*

JACOB

JACOB and ESAU.

Esau *sells his* Birthright *to his* Brother *for a Mess of* Potage..

AFTER the happy consummating of *Isaac*'s Marriage with *Rebekah*, *Abraham* lived yet many years, *God* at last calling him to himself, for to enjoy those good things which his great and unparallel'd *Faith* had always had in its Eye. He had the Happiness to testifie his *Faithfulness* to *God*, even to his last breath, taking pleasure to look upon himself, as a Stranger and a Pilgrim in the Land of *Canaan*, without the least thought of returning to *Chaldea*.

Abraham *died* 175 *years old.* A.M. 2183, *and before* Christ 1821. 100 *years after his coming into the Land of* Canaan; *and* 15 *years after the birth of* Jacob.

He always subjected his *Reason* to his *Faith*, and his tendrest Natural Affections to the Love he had for *God*. He followed *God* every where, without making a halt at the sight of Dangers. His prudence delivered him from those to which *Sarahs* Beauty had expos'd him, and his Courage vanquish'd those he voluntarily ran into, to rescue *Lot* his Nephew. And at length, having spent 175 years in the continual exercise of all holy *Vertues* and *Graces*, and having received the highest Favours, Commendations, and Testimonies, than ever any meer Man received from *God* himself, he was by him at last transported to the possession of that better and Heavenly Country, which by *Faith* he had so often taken a prospect of.

God (as the *Scripture* observes) after his Death multiply'd his Divine Blessings on his Son *Isaac*, to whom nothing now was wanting to make him compleatly happy, but the fruitfulness of his beloved *Rebekah*; for they had been married 20 years without having any Children. But *Isaac*, who was now 60 years old, entreating the *LORD* for his Wife, *God* heard his Prayers, and she became great with Child of Male *Twins*, who strugling together in her Womb, *Rebekah* (terrified at this Accident) enquired of the *LORD* what this Prodigy did presage. The Divine Oracle answered, *That these two Children should be the Heads of two People, and that the eldest of them should serve the younger.* Accordingly when her time was come, she was delivered of *Twins*. He who was first born came out Red and Hairy, and was called *Esau*, and immediately after came out his Brother, whose Hand took hold on *Esau*'s Heel, which gave him the name of *Jacob*.

When these two Children were grown up, it hapned that *Jacob* on a time sod *Lentil-Potage*, and *Esau* at the same time returning from *Hunting*, (which was his ordinary employment) and being extreamly tired and hungry, with such greediness desired this *Potage*, that *Jacob* perceiving it, would not part with it till he had promised to sell him his *Birthright* in consideration thereof; to which he readily agreed.

They were about 20 *years of age according to St.* Austin. A. M. 2188 *before* Christ, 1816.

The *Fathers* tell us, *That these two* Children *represent to us two People*, viz. *the* Good *and the* Wicked, *who stand always at defiance together from their Birth. The first of these is represented by* Esau, *who seem to be the Firstborn, by reason of the advantages, they have in this World, who notwithstanding proves himself the Servant of the younger; because the wicked (even by their wickedness) do good service to the Just, either by purifying them by their Persecutions, or by making them more humble by the sight of the* Sins *which others commit, from whom* God *has chosen and separated them, without any of their own skill or discerning, even from their Mothers Womb.*

Esau *selling his Birthright for a Mess of* Potage, *may well make those tremble, who hast to enrich themselves with the contemptible Wealth of this* World, *and who instead of rejecting them readily like* Jacob, *on the contrary renounce all the Happiness of* Heaven, *to possess them. But those who are in this state, never bemoan themselves; for as* Esau *was little troubled that he had sold his* Birthright, *so those Persons he was the Figure of, little mind their loss of Eternal Riches, if they may but satisfie their Lusts in enjoying the pleasures of* Sin, *which last but for a season; thereby shewing themselves to be profane and wild* Esau's, *who neglecting their Heavenly* Birthright in Jesus Christ, *take up with the empty Husks of* Vanity, *and with the* Swine *of the* World.

ISAAC Bleſſeth JACOB.

Iſaac *intending to bleſs* Eſau, *by the Wiſdom of* Rebekah *beſtows his* Bleſſing *on* Jacob, *to whom the ſame (according to Divine Appointment) did belong.*

ESAU having ſold *Jacob* his *Birthright*, *Rebekah* their Mother, who had a tender love for *Jacob*, ratified the ſaid *Birthright* to him many years after, by an holy piece of *Craft*, and full of Myſteries.

A.M. 2245. *before Chriſt* 1759. Iſaac *being then* 137 *years old, and lived after that* 44 *years.*

For *Iſaac* being ſenſible of his great Age, and willing to bleſs his *Children* before his Death, called to him his Eldeſt Son *Eſau*, whom he loved, and bids him *take his Weapons, his Quiver and his Bow, and go out to hunt ſome Veniſon for him, and make him Savoury Meat, ſuch as he loved, that his Soul might bleſs him before he died.*

Rebekah immediately acquaints *Jacob* with what paſſed, and bid him fetch her two *Kids*, that ſhe might make *Savoury Meat* for *Iſaac*, ſuch as he loved; *Jacob* having herein obey'd his Mother, ſhe makes haſt to dreſs them after ſuch a manner as ſhe knew her Husband liked beſt. In the mean time ſhe takes goodly Rayment of her eldeſt Son *Eſau*, and puts them upon *Jacob* her younger Son; and ſhe put the Skins of the *Kids* upon his Hands, and upon the *Smooth* of his *Neck*, to the end that his *Father* (whoſe *Sight* failed him) in perceiving the Voice of *Jacob*, might notwithſtanding (by the *Hairineſs* of his Hands and Neck) ſuppoſe him to be *Eſau*.

Jacob coming to his *Father*, with the *Meat* his *Mother* had prepared, and deſiring him to eat of his *Veniſon*; *Iſaac* was ſurprized to hear a *Voice* which reſembled that of *Jacob*, rather than the *Voice* of *Eſau*, bid him come near to him, that he might feel, whether he were his very *Son Eſau* or no; and feeling the Hair of the *Kids ſkins*, he ſaid, *the Voice is* Jacob's *Voice, but the Hands are the Hands of* Eſau. After he had eaten, as he went to kiſs *Jacob*, he ſmell'd the ſmell of his *Garments*, and bleſſing him, ſaid; *Behold the ſmell of my Son, is as the ſmell of a Field which the Lord hath bleſſed; therefore* GOD *give thee of the Dew of Heaven, and plenty of Corn and Wine. Let People ſerve thee, and Nations bow down to thee: Be Lord over thy Brethren, and let thy Mothers Sons bow down to thee. Curſed be every one that curſeth thee, and bleſſed be he that bleſſeth thee.*

Scarcely had *Iſaac* made an end of theſe *Words*, but *Eſau* comes in from *Hunting*, and having prepared his *Savoury Meat*, brings it in to his *Father Iſaac*, and deſires him to eat of his Veniſon, that his *Soul* might bleſs him.

The *Holy Patriarch* perceiving what had happened, was extreamly ſurprized, inſomuch that he trembled exceedingly. But perceiving a *Divine Direction* in the whole conduct of that *Affair*; ſo far was he from retracting what he had done, that he confirmed and ratified it; declaring, That as he had bleſſed, ſo he ſhould be bleſſed. *Eſau* upon hearing theſe *Words* from his *Father*, cryed with a great and exceeding bitter Cry, and ſaid, *Bleſs me, even me alſo, my Father:* And then reflecting and complaining of the *Deceit* of his *Brother*, he asked his *Father*, whether he had no more than one only *Bleſſing*? *Being in this reſpect* (as the *Fathers* obſerve) *a Figure of thoſe who are deſirous to unite* GOD *and the* World *together, caſt about how they may enjoy the* Comforts *of* Heaven, *and the* Pleaſures *of the* Earth *both together.*

Iſaac moved with the bitter cries of his Son *Eſau*, Bleſſed him alſo, but ſo as to ſubject him to his *Brother*; which made him conceive ſuch an implacable Hatred againſt *Jacob*, that he deſired nothing more than his *Father*'s Death, that he might kill him.

This Myſterious Hiſtory throughout, repreſents to us in all the parts of it, Jeſus Chriſt, *cloathed in the outward appearance of a* Sinner, *as* Jacob *here was in that of* Eſau. *It is alſo an admirable Figure of the Reprobation of the* Jews, *who deſired nothing but the good things of the* World, *and of the Election of the* Church; *which* (like *David*) *deſires but one thing of* GOD, *and requeſts but one* Bleſſing.

We muſt have a care, (as S. *Paul* ſaith) *not to imitate* Eſau, *who having ſold his Birthright to* Jacob, *and deſiring afterwards, as being the Eldeſt, to receive the* Bleſſing *of his Father, was rejected, without being able to perſwade his Father, to revoke what he had pronounced in favour of* Jacob, *notwithſtanding his intreating it with many Tears. For as he had deſpiſed* GOD, *GOD alſo deſpiſed his Cries and Tears, as not proceeding from a ſincere Repentance, nor from a true change of Heart.*

JACOB's LADDER.

Jacob *fleeing from his* Brother, *ſees in a* Dream *a* Myſtical Ladder.

THE Anger of *Eſau* againſt *Jacob*, who had beguiled him of his *Fathers Bleſſing*, was too viſible to be hid from *Rebekah*, and the tender Love ſhe had for *Jacob*, made her very ſolicitous how ſhe might beſt prevent the fatal *effects* thereof. Having well weighed the matter, ſhe thought it neceſſary for *Jacob* to abſent himſelf, and give way to his Brother for a time, to the end, that avoiding his ſight for ſome years, it might mitigate or quite efface the *Wrath* he had conceiv'd againſt him: and therefore ſhe choſe rather to deprive her ſelf of the ſight and company of her dearly beloved *Son*, than to expoſe him to the direful Conſequences of his *Brothers* Wrath, preferring herein the ſafety of her *Son*, before her own ſatisfaction.

The ſame Year, 2245. *before* Chriſt, 1759. Jacob *then being* 77 *years old.*

To make this her deſign the readier to be approved of by *Iſaac*, ſhe took an occaſion to diſcourſe with him about *Jacob's Marriage*, aſſuring him, that ſhe ſhould never be able to bear it, if *Jacob* ſhould take one of the *Daughters* of the Land of *Canaan* for his *Wife*, following the lewd Example of his Brother *Eſau*, who had married two of them, not regarding the averſion his *Parents* had againſt them. She therefore deſires *Iſaac* to ſend him into *Meſopotamia* to *Bethuel* her Father, that there he might provide himſelf a *Wife*.

Iſaac readily approving of his *Wives* Propoſal, calls *Jacob* to him, and renewing all the *Bleſſings* he had formerly beſtowed upon him, he charges him to take him a Wife of the Daughters of *Laban*, his Mothers *Brother*.

Thus *Jacob* leaves his *Native Country*, rather like a poor Fugitive avoiding the Anger of his enraged *Brother*, than as a rich and wealthy Perſon, who goes a Woing with all the *Ornaments* and *Accoutrements* common in that caſe with the *Men* of the *World*: And when in this his ſtate of *Poverty* and *Deſertion* (which admirably well repreſents to us the *Difficulties* and *Tribulations* that accompany a *Chriſtian Life*) he had lighted upon a certain place in the open *Field*, where (by reaſon of the approaching Night, he was forced to take up his Lodging, having no other *Bed* but the *Earth*, nor any ſofter *Pillo* to reſt his Head upon, than what a *Stone* coul afford him, he falls into a ſound *Sleep*.

But the meanneſs of his *Lodging* could no bar him from the Divine Preſence and Favour for *God* in a *Dream* repreſents to him ho near he is to thoſe who are poor and perſecu ted by their *Brethren* for his Name ſake, an what a particular care he has of them in th their ſad and ſolitary Condition, as t outward appearance.

For this *Holy Man* in his *Dream*, beholds *Ladder*, the foot whereof ſtood upon th *Earth*, and the top reached to *Heaven*, an the *Angels* of *God* aſcending and deſcendin upon it. He alſo ſaw the *LORD* himſe ſtanding above it, who ſaid, *I am the LOR GOD of* Abraham *thy Father, and the GO of* Iſaac; *the Land whereon thou lieſt will give thee, and to thy Seed; and thy Seed ſha be as the Duſt of the Earth, and in thy Se ſhall all the Families of the Earth be bleſſed and behold I am with thee, and will keep th whitherſoever thou goeſt, and will bring th again into this Land, for I will not lea thee until I have performed all that I have pr miſed unto thee.*

Jacob awaking from his *Sleep*, and bein amazed at the Glory of the *Viſion* that ha been repreſented to him, could not conta himſelf from crying out, *How dreadful is th place! for the* LORD *is here, though I kne it not.*

This Viſion, *and this* Myſtical Ladder, *which the* Fathers *tell us ſo many choice thing lively repreſents to us, the Care which the* Divi Providence *in all Ages would take of thoſe th are his, that he would be preſent with the in the time of their Affliction, and in the pla of their* Exile *and* Pilgrimage, *and that th ſhould never want the aſſiſtance and comfort the* Holy Angels. *And that therefore th ought not to fear the* Wrath *of* Men, *nor th* Conſpiracy *of their own* Brethren *again them; foraſmuch as all thoſe would but ma them find* GOD *more preſent with, and rea to help them in all their* Difficulties *and* Neceſſ ties *whatſoever.*



Mris Susanna Brownc. eldest daughter
of Edward Brown of Lindon Dr. in Physick.
For advancement of this worke. Contributed this Plate.



William Benge of Cosely wood in Wadherst in ye. County of Sussex Gentleman.
For advancement of this Worke. Contributed this Plate.

RACHEL and LEAH.

Jacob *Serveth his Uncle* Laban *for* Rachel *his Daughter.*

JACOB being assured by this *Mysterious Vision* of the Divine Protection, went very cheerfully on his Way to *Haran*, and meeting with some *Shepherds* near a *Well* in the *Field*, which had a great *Stone* on the Mouth thereof, where they used to *Water* their *Flocks*, he asked them, Whether they knew one *Laban* the *Grandchild of Nahor*? who having answer'd him, That they knew him very well; added, That *Rachel* his Daughter was coming thither with his *Sheep* to *water* them at the *Well*. *Jacob* no sooner saw her coming, but he went and rolled away the *Stone* from the *Wells* Mouth, and watered her *Flock*; and having made himself known unto her, and kissed her, *Rachel* hasted away to tell her Father *Laban*; who had no sooner heard these Tydings of *Jacob*, but he ran forth, and embracing and kissing him, brought him to his *House*.

The same Year, 2245.

Jacob perceiving a manifest Divine *Direction* in all these Particulars, acquaints *Laban* with the occasion of his undertaking that *Journey*, discourses to him the Fury of his *Brother*, and the necessity he was under to absent himself from him for a Time.

Laban readily complies with *Jacob*'s desire of continuing with him; but forasmuch as he could not endure that *Jacob* should serve him for nothing, *Jacob makes* a Bargain with him to serve him seven years for *Rachel* his youngest Daughter.

These seven years being expired, *Jacob* expected *Rachel*, whom he so passionately loved, but found himself at last wholly frustrated of his Hopes; for *Laban* not thinking fit to marry his younger *Daughter* before the elder, took *Leah* the elder, and brought her to *Jacob* by Night; who not knowing but that it was his beloved *Rachel*, took her to his Bed.

A.M. 2252. *before Christ*, 1752. Jacob *being then* 84 *Years old.*

Jacob in the *Morning* perceiving what *Laban* had put upon him, complains thereof with great resentment; But *Laban* endeavouring to appease *Jacob*'s just *Displeasure*, desires him to allow seven *Days* for the solemnity of his first *Marriage*, and that when they were ended, he would give him *Rachel* also; but yet upon this condition, that he should serve for her other 7 years. During which Time *Jacob* had six Sons by *Leah*, but *Rachel* continuing barren for a great while, was so much grieved thereat, that envying her *Sister*'s Fertility, she at last burst out into that Passionate Expression of her sorrow to *Jacob*, saying, *Give me Children, or else I die.* Some time after GOD was pleased to ease her of this sore Affliction, and to hear her *Prayers*, so that she conceived a *Son*, whom she called *Joseph*.

Jacob after the Birth of his Son *Joseph*, desired leave of *Laban* to return with his *Wives* and *Children* into his own *Country*. He represented to him, that having spent 14 Years in his Service, during which time he had with all care and faithfulness discharged the difficult and laborious Employment of managing his Affairs, and improving his Estate, that therefore it was now high time for him to think of providing for his own Family. *Laban* having learnt by Experience, that the LORD had blessed him for *Jacob*'s sake, earnestly conjured him to continue longer; which if he would agree to, he should be his own Carver, and have what *Wages* he would require; whereupon *Jacob* having mentioned the consideration he required (which was readily embraced by *Laban*) he continued to take the Burthen and Care of all his *Flocks* and *Cattel* upon him for six Years longer.

A. M. 2259. Jacob *being* 91 *Years old.*

The Fathers, *in taking a View of the Life of* Jacob, *could not sufficiently admire the Divine Conduct towards this* Holy Patriarch, *whom he exposed to twenty Years hard Servitude, notwithstanding the Promises he had made unto him of being sole* LORD *and Possessor of the whole Land of* Canaan. *His Sons were to be the* Princes *of a numerous* People, *and their Father is fain to be a Servant, and by hard and continual Labour and Watching to supply the Necessity of himself and Family.* GOD *was willing*, (say they) *by this Example, to shew that the Glory of the* Pastors *and* Teachers *of the* Church, *is to be employed in continual Labour and Watching for the good of the* Souls *committed to their Charge, and in thoughts of providing for, and satisfying their* Flock, *rather than themselves.*

JACOB's RETURN to his BIRTH-PLACE.

Jacob *leaves* Laban, *to return to his own* Country.

THE Bleſſings that GOD ſo plentifully ſhow'r'd down upon *Jacob*, and on all that belonged to him, ſo excited *Laban*'s Envy, that he perceived it was his Prudence to leave *Meſopotamia*, for the ſame *Reaſon*, that before had obliged him to quit *Canaan*. Whilſt theſe Thoughts were ruminating in his Mind, without daring to put them in execution for fear of undertaking any thing from a motion of his own *Spirit*, GOD himſelf commanded him to return to the Place of his Nativity, and promiſes to be with him, and to defend him in his *Journey*.

A.M. 2265. *before* Chriſt 1739, Jacob *being then* 104 *Years old.*

Jacob hereupon caſts about, how to accompliſh GOD's Commands, and reſolves to do it in the moſt ſecret manner, and to depart from *Meſopotamia* in the ſame manner, as he firſt came thither, that is, like a *Fugitive*. To this purpoſe, he calls for his two *Wives*, and diſcourſes to them his Deſign, which they approv'd of, and agree to follow him: So *Jacob* taking his Opportunity during *Laban*'s Abſence, went his way p.ivately, taking his *Family* and *Poſſeſſions* with him.

Laban being inform'd of his ſudden unexpected Departure, and miſſing ſome of his *Idols*, which *Rachel* without the knowledge of her Husband had taken with her, in a Tranſport of Paſſion purſues him ſeven Days, and overtakes him on *Mount Gilead*; but before their coming together, GOD appears to *Laban* in a Dream by Night, charging him not in the leaſt to hurt *Jacob*.

As ſoon as they were met, *Laban* complains to *Jacob*, reproaching him for baſely ſtealing away from him, and hurrying away his *Daughters*, as *Captives* taken by the Sword: He told him, it was ill done to conceal his Departure, and thereby to prevent him of taking his laſt farewel of his *Children*, and to ſhew his Paternal Tenderneſs for them; and concluded, that however he might exerciſe himſelf with the Poſſeſſion he had to return to his own Country and Father's Houſe; yet that his robbing him of his *Idols* was a thing unjuſt, and that he could have no Pretence or Plea for it.

Jacob at theſe Words interrupted him, and having excuſed the Privacy of his Departure, abſolutely deny'd the taking away the ſaid *Idols*, ſo far as to give him leave to kill the Party with whom he ſhould find them. *Laban* having ſought them with great diligence, at laſt enters *Rachel*'s Tent; but before his coming ſhe had carefully hid them in the *Camels Furniture*, and ſitting upon them, deſired her Father not to take it ill, that ſhe roſe not up to pay him her Dutiful Reſpects, as being at that time indiſpos'd.

Laban being forc'd to return without finding them, *Jacob* begins ſharply to expoſtulate with him for his moſt unjuſt and hard dealings towards him; but at length, their *Spirits* being calmed before their Parting, they made a Covenant to obſerve reciprocally, and having feaſted together, *lovingly* take leave of each other.

In this Hiſtory Jacob *is to be admired as a perfect Model of that* Wiſdom *and* Juſtice *which we are to obſerve in living in the World: He took care not to burthen himſelf with the poſſeſſion of any thing, but what he could take along with him, to the end he might not be forced to depend upon any one. As he loſt nothing of what was his own, neither took he ought that belonged to another. He had enrich'd himſelf not only without impairing others, but by procuring particular Profit and Advantage.*

Laban, *who treated him ſo like a Slave, who wiſh'd him no good, but endeavour'd to oppreſs and injure him, yet in effect could do nothing to his prejudice, nor hinder him from departing from him with great* Riches; *for when he came to reaſon with* Jacob, *his bad Nature became good; becauſe* Jacob's *Actions were ſeaſon'd with Juſtice and Wiſdom, and directed by the guidance of God's Spirit.*

Happy is he who with Jacob *can ſay to the* Devil *and the* World, *Search, whether there be any thing with me that is yours, and take it: And who, with bleſſed* Rachel, (*tho' of an Idolatrous* Family) *treads under foot her* Father's *Idols.*

She (*by her Example*) *teacheth* Chriſtian Daughters *not to follow the ſinful Cuſtoms of their* Parents, *who often deſire nothing more than to ſacrifice them to the Idol of Worldly Vanity; but having an Eye to the eternal and ſatisfying* Delights *of a heavenly* Country, *to take care not to forfeit the ſame, by loving their* Fathers *more than* GOD.

Ja-



John Jeffreys of Llywell in the County of Brecknock Esqr.
For Advancement of this Worke. Contributed this Plate.



Colonel Thomas Strangways of
Melbury-Sampford in the County of Dorset.
For advancement of this Worke, Contributed this Plate.

JACOB Wreſtling with an ANGEL.

Jacob's *Wiſdom in Appeaſing* Eſau's *Anger. His Wreſtling with an Angel.*

JACOB having thus eſcaped the Hands of *Laban*, thought of nothing now, but how he might eſcape thoſe of *Eſau* his Brother; in order whereunto he ſends Meſſengers before him unto the Land of *Seir*, to acquaint *Eſau* in the moſt ſubmiſſive way imaginable, that having ſojourned with *Laban* in *Meſopotamia* for ſeveral years, he was then upon his return to his Fathers *Houſe*, and that the occaſion of his ſending to him was, *That he might find grace in his ſight*.

The ſame Year.

But the Meſſengers (upon their return) acquainting *Jacob*, that as ſoon as they had delivered their Meſſage to *Eſau*, he had put himſelf at the head of 400 Armed Men, and was already on his March to meet him, he became ſeized with an extream fear, which made him caſt forth ſtrong Cries to GOD, to deliver him from the hand of *Eſau* his Brother.

Having thus firſt of all fixed his confidence in GOD, he proceeded to make uſe of all his *Natural Prudence* to calm his Brother's Anger, and to incline his Heart towards him, which he thought he could not ſo well do any other way than by Preſents. Wherefore having ſet apart 200 She-Goats, 20 He-Goats, 200 *Ews*, 20 *Rams*, 80 *Milch-Camels*, with their *Colts*, 40 *Cows*, and 10 *Bulls*, 20 *She-Aſſes*, and 10 *Foals*, he deliver'd them to his Servants, every Drove by themſelves, with Orders to leave a ſpace between every one, and expreſs Directions, how to behave themſelves towards *Eſau*, to the end, that his *Spirit* ſeeing thoſe *Preſents* paſs ſeverally, might by little and little be mollified towards him, as well as by the humble ſubmiſſion of thoſe who offer'd them to him in the Name of their *Maſter*.

Jacob having given theſe Orders, which were not to be executed until the next Day, cauſed his *Wives* and *Children* (with all that belonged to him) to paſs over the Brook *Jabbok* by Night, whilſt *Jacob* was left alone on the other ſide. Then *Jacob* betakes himſelf in earneſt *Prayer to* GOD, for an happy iſſue of the Meeting between him and his *Brother*, whereupon a Man, (or rather an *Angel* in the ſhape of a *Man*) appeared unto him, and Wreſtled with him until the *Break of day*; and ſeeing that he did not prevail againſt him, he touch'd the *Sinew* or *Hollow* of his *Thigh*, and cauſed him to halt; But *Jacob* taking new courage from this happy Hurt, told him he had hurt him; and the *Angel* would fain have been gone, but *Jacob* would not let him go until he had bleſſed him. Then the *Angel* demanded what was his Name, and gave him the new Name of *ISRAEL*; withal aſſuring him, that as he had been ſo happy and ſtrong as to prevail with GOD, he had no need to apprehend any thing of danger from Men, and in particular from his *Brother Eſau*.

Not long after *Jacob* ſeeing his Brother coming afar off, at the Head of 400 Men, and having ranged his *Family* in the order he thought beſt, he paſſed on before them to meet him; and as he came near he bowed himſelf ſeven times to the Ground before him, and not being able to reſiſt the Powerful Impreſſion which *Jacob*'s meek ſubmiſſion made upon his Spirit, runs to meet him, falls upon his Neck, and kiſſes him; yea, his former *Wrath* was turn'd to that degree of *Tenderneſs* and *Affection*, that he could not withhold himſelf from *Tears*. He with Pleaſure beholds the *Wives* and *Children* which GOD had given him, and could hardly be perſwaded to receive the *Preſents* that *Jacob* deſign'd for him.

After this, *Eſau* (to ſhew his Kindneſs to him) offered to keep Company with him, and with his *Armed Men*, to be a *Guard* to him and his *Company*, but *Jacob* having repreſented to him how neceſſary it was for him to go on ſoftly, becauſe of the tenderneſs of his young *Children* and the *Herds* with young, which if over-driven but one day, would certainly die, preſſed *Eſau* to march on before to Mount *Sier*, where he would not fail to wait upon him.

Thus did he not only avoid the Anger of his Brother, who had ſworn his deſtruction; but moreover changed it into tenderneſs and love. He did not fix his Thoughts upon the conſideration of his own Innocence, or Eſau's *Guilt and Blame-worthineſs, he blotted out of his Heart all the Reſentments he might have had againſt him; and if he was troubled for his Miſdemeanors, 'twas rather* (ſaith S. *Ambroſe*) *for his Brothers ſake than his own.*

DINAH.

Dinah *in going to see the* Daughters *of the* Land, Shechem *Ravisht her; her* Brothers, *to avenge the Affront, kill all the People of* Shechem.

WHEN *Jacob* was returned from *Mesopotamia*, and dwelt peaceably at *Salem*, a City of the *Shechemites*, where he had also bought a parcel of Ground, an Accident hapned, which occasion'd him a great deal of *Sorrow*.

A. M. 2274 *before* Christ, 1710. Dinah *being about* 15 *years old.*

Dinah (his Daughter by *Leah*) being gone abroad to see the *Daughters* of the *Land*, *Shechem* (the Son of *Hamor* the *Hivite*, who was the King of that *Country*) having seen her, took her by force, and *Ravisht* her, and his Passion for her still increasing, he told his *Father*, that he design'd to Marry her, and desired him to get her to Wife.

Jacob was strangely afflicted to hear this sad News of his Daughter *Dinah*'s defilement, and his Sons dissembling their Resentment, that they might the better revenge the Violence done to their *Sister*, answered *Hamor* and *Shechem* deceitfully, (who were come to desire them to approve of the Marriage of *Shechem* with *Dinah*, as well as of other reciprocal *Marriages* betwixt both People,) that no such thing could be, for that they were *Uncircumcised*; but in case they would all consent to be *Circumcised*, then the mutual *Alliances* they had propounded, may well take place.

Hamor and *Shechem* having made this Proposal to their *Subjects*, they presently contracted and were *Circumcised*: But on the third day, when their *Pain* was most sensible, *Simeon* and *Levi* (*Dinah's* Brothers) took their *Swords*, and came boldly upon the City, and slew all the *Males*, without sparing the *King* himself, or his *Son*, whose unlawful *Lusts* were the first cause of this Bloodshed. After this *Bloody* Execution, the rest of *Jacob's Sons* entred the *City*, pillaged it, and carried the *Spoils* both of the *City* and *Country* along with them, taking all their *little Ones*, and their *Wives* Captives.

Jacob was extreamly troubled at this their unheard of Revenge, complaining that they had made his *Name* hateful and abominable amongst the Inhabitants of the Land, by this their horrible *Perfidiousness*, and that by their Abuse of the Divine Ordinance of *Circumcision* to satisfie their Revenge, they had as far as in them lay exposed him, and his whole *Family* to apparent Ruine, for that he was but few in number, and not able to withstand them.

Whilst *Jacob* was in no small apprehension of the Mischief, which the Violence of *Simeon* and *Levi* might bring upon him from the Neighbouring *People*, who had heard the Report of their Inhuman *Cruelty*, *God* commands him to go to *Bethel*, the place where he had appeared to him when he fled from his Brother *Esau*: And the *Scripture* takes notice, that *God* cast his Terror upon all the *Cities* round about them, that tho' their will was good, they had not the Courage to pursue after the *Sons* of *Jacob*.

Soon after *Jacob's* Arrival at *Bethel*, *Rachel* (his Wife) died in Labour of her Son *Benjamin*, and much about the same time *Isaac* his Father died also, being 180 years of Age, and was buried by his two Sons, *Esau* and *Jacob*; who soon after parted from each other, one *Country* being not sufficient to keep their vast *Possessions* or *Herds* of *Cattel*.

A. M. 2288. *before* Christ, 1716.

This *History* of *Dinah* has always been considered by the *Fathers*, as a pregnant Example, teaching us *to avoid vain Curiosity, and the Affection of the Company of Strangers.* And St. *Ambrose* tells us, *That if all ought from hence to learn this Instruction*, Christian Virgins *are obliged to make this use of it before all others. Retirement* (saith he) *is to be considered by them as their part and portion, and they must avoid Seeing, or being Seen by the People of the* World, *and differ from them in all their Ways and Deportments. They ought greatly to fear their being overtaken with* Dinahs *Curiosity, in desiring,* (*like her*) *to see the Manners of* Strange Women, *I mean, such as live indeed amongst* Christians, *and profess the Name of* Christ, *but in truth are* Heathens, *as to their* Manners *and* Conversation; *neither can they sufficiently tremble, when they reflect on the fatal consequences of the Curiosity of this young* Virgin *of about* 15 *years of Age; who by this vain gazing, not only lost her* Virginity, *but also was the occasion of her* Brother's *Perfidiousness and Cruelty, the ruin of a whole* City, *and* (*if* God *had not prevented*) *of him and his* Family.



Captaine Benjamin Poole of Blackwall in the County of Middlesex Gentleman.
For advancement of this Worke. Contributed this Plate.



Madam Elizabeth Jeffreys, Wife of Iohn Jeffreys of Llywell in the County of Brecknock Esqr For Advancement of this Worke, Contributed this Plate.

JOSEPH SOLD.

Joseph *is Sold by his* Brethren *into* Ægypt.

JACOB, who had lately escaped a War with *Strangers*, was fain soon after to meet with one in his own House, which was the more grievous unto him, as being between those of his own *Flesh* and *Blood*.

A. M. 2276. *before Christ* 1728. 12 *years before the Death of* Isaac.

Joseph (the Son of *Rachel*) being the last of the Children that were born to *Jacob* in *Mesopotamia* at the Age of 16 years and upwards, accused his *Brethren* to his *Father* of some enormous *Crime*, which the *Scripture* doth not mention. This bold Undertaking of their younger *Brother*, and the Tender Love his *Father* had for him, produced so great Envy against him, that they could not so much as speak one friendly Word to him. This their Hatred was much increased by his acquainting them with Two of his *Dreams*; the one, that as he and his *Brethren* were binding their *Sheaves*, his *Sheaf* arose and stood up in the midst of theirs, and they worshipped it: And the other, that he saw the *Sun*, *Moon*, and *Eleven Stars* worshipping him. These two *Dreams*, which plainly presaged his future Elevation, excited a most furious *Hatred* against him, which *GOD* made use of for his Advancement.

Some time after, when *Jacob* had sent *Joseph* to visit his *Brethren*, (who fed their *Flocks* in *Shechem*) they seeing him coming afar off, conspired against him to slay him. But *Reuben*, his Eldest *Brother*, abhorr'd this their detestable Design, and hiding his resolution of saving him, counselled them not to dip their Hands in the *Blood* of their *Brother*; but to satisfie themselves by casting him into a *Pit*, hoping thereby to take him out, and deliver him to his *Father*.

His *Brethren* approved of *Reuben*'s Advice, and having strip'd him of his *Party-coloured Coat*, *let him down into the Pit, and they sat them down to eat Bread; and they lift up their Eyes, and behold a Company of* Ishmaelites *that came from* Gilead *with their Camels, going into* Egypt. *And* Judah *said, what profit is it if we slay our Brother? Let us sell him, and let not our Hand be upon him, for he is our Brother; and they were content. And they took* Joseph *out of the Pit, and sold him to the* Ishmaelites *for* 20 *Pieces of* Silver, *and they brought him into* Egypt. *And they took* Joseph's *Coat, and killed a* Kid, *and dipped the* Coat *in the* Blood, *and sent it to their* Father. *And* Jacob *at the first sight knew it to be* Joseph's, *and concluded, that a Wild Beast had devoured him; and being seized with a violent Sorrow, he rent his* Garments, *put on* Sackcloth, *and mourned many days. And his* Sons *and* Daughters *rose up to comfort him; but he refused.*

Thus Little *Joseph*, who in his *Dreams* had had a foresight of his future Greatness, and Elevation, yet did not foresee his being sold for a *Slave*: And GOD, who revealed to him the *Dignity* he was to arrive at, conceal'd the *Afflictions* that were to make way for them. He was fain to give way (for a time) to the Envy of his *Brethren*, that in this Particular (as in many others) he might be a lively *Image* of *Jesus Christ*, and the comfort of good Men, who in all Ages to come should be exposed to the Envy of the *Wicked*, and the Conspirings of their own *Brethren*.

The Grief of Jacob (*which was so just*) *may nevertheless serve for an Instruction to all* Fathers; *for tho he sorely lamented his Death, yet probably that which was the chiefest Cause, was his loving him too well, which occasioned his loss, thereby stiring up the Envy of his* Brethren *against him.*

It is good to love ones Children; *yea, it is but a piece of Justice, to love those better than others, who are most vertuous: But it is of dangerous consequence to give too open Marks of it, because this may be pernicious to the beloved, by exasperating their Envy to see him preferred before them; and* Fathers *ought in this case to consider, that they can scarce procure a greater Advantage to their Darlings, than to make them to be loved of all their* Brethren.

And we need not wonder, if we see that a piece of Land, or a particular Legacy *given to a best-beloved* Son, *doth incite the Envy of all his* Brethren; *because we see here, that a* Coat *only which* Jacob *gave* Joseph, *was the occasion of this their great* aversion *and* hatred *unto him.*

JOSEPH's CHASTITY.

Joseph *is tempted by* Potiphar's *Wife, and cast into* Prison.

JOSEPH thus sold by his *Brethren*, was brought to *Egypt*, and sold to *Potiphar*, an Officer of *Pharaoh*, and Captain of his Guard: But GOD, (who never abandons poor persecuted Innocents) made *Joseph* meet with more Kindness in a strange *Country*, than he had found in his own, from his *Brethren*. His *Prudence*, *Modesty* and *Fidelity*, gain'd him his Master's Heart; who perceiving that this young *Bondman* had nothing that was servile in his *Manners* and *Deportment*, he made him *Overseer* of his *House*, and committed all that he had to his Care and Management.

Anno Mundi 2286. *before Christ* 1718. Joseph *being about* 27 *Years old.*

Whilst *Joseph* was thus beloved and esteemed by his *Master*, *Potiphar*'s Wife (by her detestable *Lust*) came to trouble the *Calm* he had enjoyed: For having oft cast her Eyes upon *Joseph*, she became soon enflamed with unlawful *Passion* for him; which she being no longer able to contain within the Secret of her own *Breast*, it soon broke forth into *Words*, and from *Words* to urgent *Solicitations*, and last of all to open *Violence*. For finding *Joseph* always immoveable like a *Rock*, as having too much *Fear* of *GOD*, as well as *Respect* for his *Master*, ever to encline to that Crime: This lewd *Woman* being unable to overcome her *Passion*, or take Example by the *Modesty* of him who was her *Slave*, having found him one day alone in the *House*, she caught him by the *Garment*, and would force him to do what he had formerly with so much constancy refused. *Joseph* seeing himself in this imminent and pressing Danger, leaving his *Garment* in her Hand got away.

This *Woman* irritated by this rude Refusal, soon changed her Affection into a *Hatred* full of Rage and Madness against him; and making a loud Outcry, as if *Joseph* had come to tempt her to unlawful *Lust*, shewing to her *Domesticks* (that came in upon her Outcry) *Joseph*'s *Cloak*, which she pretended that he, upon her Resistance and Outcry, had left in her Hands.

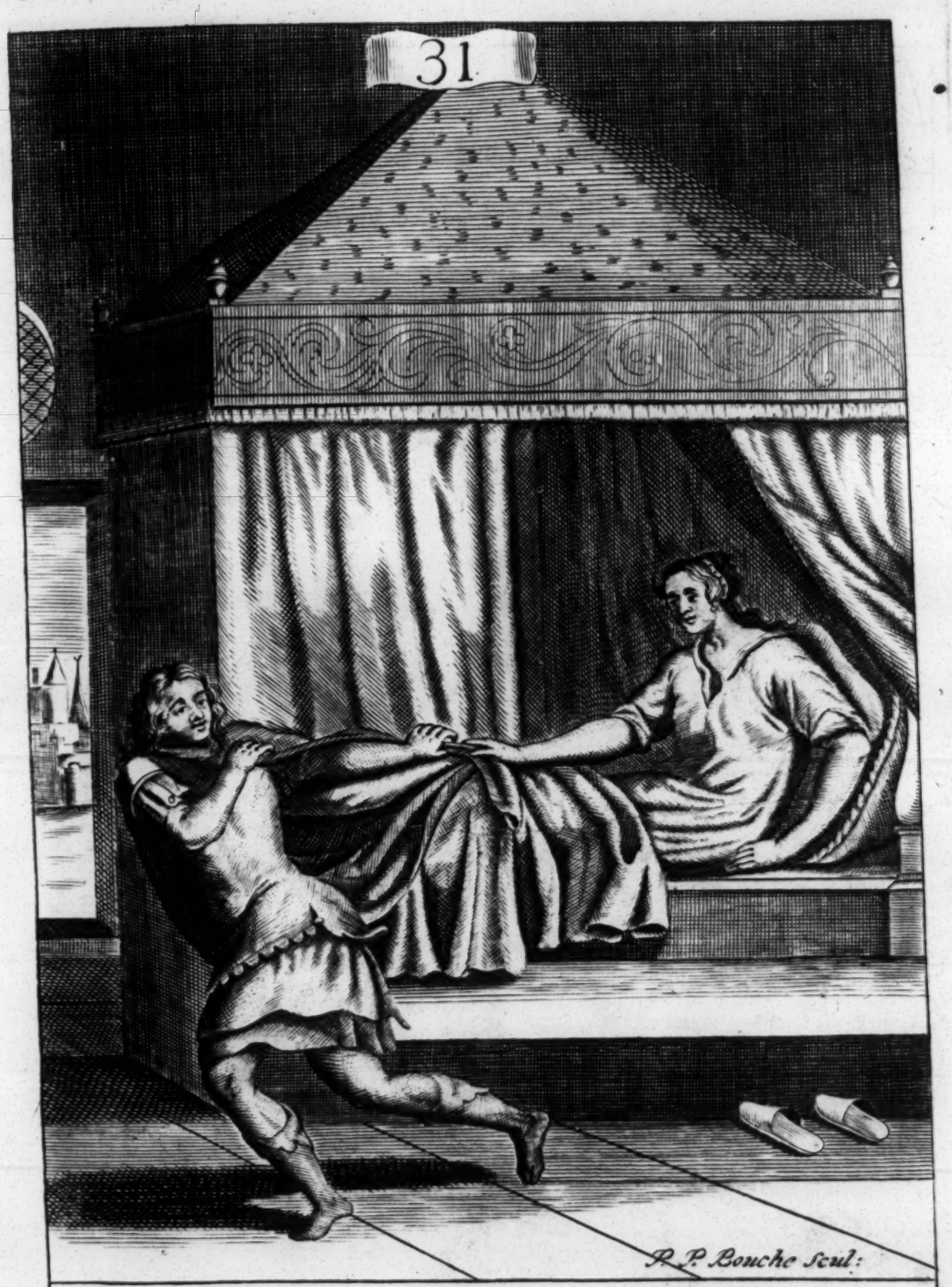
With this feign'd *Story* she gain'd her credulous *Husband*, whose *Wrath* being extreamly kindled against *Joseph*, cast him into the *King's Prison*, shewing himself now as unjust and cruel, as before he had been kind, and just to his Merit and Virtue.

Thus (saith St. *Ambrose*) *the Voice of* Clemency *is listned to, and* Truth *is silenc'd. A* Woman *spake, and that without either Evidence or Witness: She sees that* Joseph's *chaste Deportment condemns her Lust: She undertakes therefore to sacrifice him to her* Revenge, *and to punish that* Chastity *in him, which she had trampled under foot in her self.*

Thus (adds that *Holy Man*, reflecting upon the *Arian* Persecution) *it often happens, that* Prisons *become the Lot of innocent Men, and that those who employ their utmost Affronts to corrupt the true* Faith, *have put others into* Irons, *who would not commit Adultery by embracing their* Errors.

However (continues that *Father*) *let not the Righteous therefore afflict themselves, for* GOD *accompanies his Holy Ones in their* Dungeon (*as it is here said of* Joseph, *That* GOD was with him) *and is not ashamed of their* Bonds, *but comforts them, and gives them favour in the Eyes of all whom they have to deal with.*

As there was the time wherein GOD *made bare his Omnipotence by visible* Judgments; *he made use here of a* Woman's *Hatred, to make* Joseph a Ruler *over all the Land of* Egypt. *But now in the time of the* New Law (*in imitation of* Jesus Christ, *and the* Martyrs) Godly Men, *who are treated as this* Holy Patriarch *was, aspire only after his Patience, and not at all after that Greatness which seconded it: and in their Afflictions which proceed both from the hand of* GOD *and* Men, *they eye* GOD *alone, and not* Men. *They know they are always guilty before him, though not of the* Crimes *they are accused of; and they heartily bless the Hand, which, at the same time it strikes, heals. They not only* (*like* Joseph) *entertain no Ill will against those who have contributed to their Sufferings, but rather think themselves thereby obliged to love them the more. They reckon the days of their Affliction amongst the happiest days of their Life, and even when they are persuaded, that they can look for no liberty but from the hands of* Death, *they comfort themselves with that which was* Jacob's *comfort in his distress, and say,* I have in *Heaven* him who is *Judge* and *Witness* of my Heart, and of him alone I expect the clearing of my Innocence, and the Recompence for what I now suffer.



Godfry Kneller of Lubeck in Saxony, and of S.t Pauls Covint Garden in Middlesex Esq.r Principall Painter in ordinary to their Majestys King William and Queen Mary
For Advancement of this Worke, Contributed this Plate.



James Craggs of the Parish of St.e Martins in the Fields in Middlesex Gentleman —

For advancemen.t of this Work: Contributed this Plate.

JOSEPH ADVANCED.

JOSEPH being cast into *Prison*, made it appear (by the favour he found there) that places which are inaccessible to *Men*, are not so to the *Divine Mercy* and *Love*; and that the more we expose our selves by our *Faithfulness* to him, the more he loads us with the Marks of his Favour. *Joseph* in all his Carriage gave such pregnant Evidence of his *Vertue* and *Wisdom*, that the *Keeper* committed all the *Prisoners* to his Care, giving him full Authority over them.

Whilst these things passed, two *Officers* of *Pharaoh*, the one his chief *Butler*, and the other his *Baker*, having offended their LORD, and being put into the same *Prison* with *Joseph*, they hapned to *dream* two very significant and presaging *Dreams*; The *Butler*, *that a Vine was before him, and on the Vine three Branches, which budded, blossomed, and brought forth ripe Grapes, which he took and pressed into* Pharaoh's *Cup, and presented it to him.* The *Baker*, *that he had three Baskets on his Head, and that in the uppermost Basket were all manner of Bake-meats for* Pharaoh, *which the Birds came and eat out of the Basket that was on his head.*

Joseph at that time being a Figure of *Jesus Christ*, by the difference he made between those his two *Companions* in his Sufferings, assures the *Baker*, that within three Days he should have his *Head* cut off, and his *Body* hanged upon a *Tree*; and the *Butler*, that within three Days *Pharaoh* should restore him to his Place, and pray'd him to remember him in his Prosperity. But the *Butler* was wholly unmindful of *Joseph*, until about 2 years after *Pharaoh* chancing to have a *Dream*, which none of his *Magicians* could interpret, this *Officer* call'd to mind the *Dream* which he had in *Prison*, and *Joseph*'s Interpretation. *Pharaoh* in his *Dream* saw 7 very fat *Kine* come out of the River *Nile*, and feeding in a *Meadow*, and afterwards saw 7 other *Kine* coming out of the same *River*, but extreamly lean, and ghastly to look upon, which devoured the 7 fat *Kine*. After this (being fallen asleep again) he *dreamt*, he saw 7 *Ears of Corn* upon one stalk full and fair, which soon after were devoured by 7 others, that were thin and blasted.

A.M. 2289. *before Christ* 1715. Joseph *being* 30 *years old.*

Pharaoh being much concern'd to know the Interpretation of his *Dreams*, the *Butler* presents himself before the *King*, and tells him of *Joseph*, who immediately sent for him. *Joseph* having heard the *King* tell his *Dreams*, acquaints him, that they signified 7 years to come of great plenty, which were to be succeeded by 7 other years of the extreamest *Famine*; and to prevent the fatal effects thereof, he counselled the *King* to appoint great *Storehouses* throughout all the *Land*, to lay up all the Surplus of the *Plentiful years*, to serve for a supply during the 7 years of *Famine*.

Pharaoh admiring the *Wisdom* of *Joseph*, presently concluded with himself, that no body could be more fit to manage this Affair than himself; and accordingly conferr'd upon him full power over all the Land of *Egypt*, to order things as he should think fit, and ratified this new Dignity to him, by taking a *Ring* from his own *Hand*, and putting it upon *Joseph*'s, and a *Gold-Chain* about his *Neck*, and making him ride in his second *Chariot*, the *Heralds* proclaiming before him, *Bend the Knee.*

Thus this Holy Man *began to enter upon his state of Glory, and to quit the Suffering Circumstances wherein* GOD *before had placed him, that by them (as so many steps) he might mount him to the* Pinnacle *of Glory. Neither was he dazled by this sudden removal from a* Dungeon Darkness, *to the highest Meridian of* Court-Glory; *for as his Afflictions could not depress him, so neither could this high and unlook'd for Honour lift him up. He received with an equal and indifferent temper from the Hands of* GOD *the Good and Evil things of this World; and continually kept his Heart in that uniform Moderation, that in the midst of his great power, he never had a thought of revenging himself of those, who by their Calumnies had so unjustly afflicted him, and whom he thought but too severely punished by the sole Remembrance of their* Crimes, *and the despair and gnawing Checks of their own* Conscience.

These Changes *visibly hapned here on* Earth; *but there are others that happen still every day invisibly by a Miracle incomparably greater, of which the Elevation of* Joseph *was only a* Figure, *when those who have (as it were) been trod under foot by* Men, *and made vile by* Prisons *and* Calumnies, *do in an instant pass over from all their* Sufferings, *which have lasted but for a Moment, to that Eternity of* Glory, *which their* Sufferings *have prepared for them.*

JOSEPH's BRETHREN.

JOSEPH having received from the Hand of *Pharaoh* so unlimited a Power, made it appear, how happy that *King* is, that has a wise and godly *Minister* to rely on, and advise with; and that *good Counsel* is to be preferred before all Worldly Treasures: He applies himself with all diligence to employ his Authority for the good of the People and neighbouring Nations committed to his Charge, and provided an abundant supply for the 7 future years of *Scarcity*, without causing a *Want* in the midst of *Plenty*.

After he had with great care laid up the Products of the *Years* of *Plenty* in *Store-houses* throughout all the *Land*, to that prodigious quantity, that it was beyond number, the 7 *Years* of *Famine* succeeding, began to shew their direful Effects. The People of *Egypt*, pressed by the irresistible force of *Want*, appear before *Pharaoh*, crying out for relief in this time of their Necessity; and he sends them to *Joseph*, whom he had entrusted with all that Affair, who very favourably received their Complaints, and supplied them, without putting by any.

A.M. 2296. *before Christ.* 1708.

The *Land* of *Canaan*, as well as other Neighbouring *Countries*, was made sensible of this Extraordinary *Famine*: Wherefore *Jacob* having heard that there was *Corn* in *Egypt*, bids his *Sons* go down thither, and buy *Corn* for his *Family*. Accordingly *Jacob*'s Ten *Sons*, being all, except *Benjamin*, whom his *Father* would not part with for fear any *Mischief* might befal him by the way, came (amongst many others) to buy *Corn* in *Egypt*, and presented themselves before *Joseph, and bow'd down before him with their faces to the Ground.*

Joseph knew his *Brothers* at first sight, but carried himself strange towards them, and not seeing *Benjamin* with them, fearing lest they might have treated him as cruelly as they had formerly done him; and to be resolved hereof, he *spake roughly to them*, telling them, they were *Spies*, and come to discover the *weakness* of the *Land*.

His *Brethren* being much troubled at this unlookt for and harsh Entertainment, to justifie themselves from the Reproach he laid upon them of being *Spies*, assured him, that they were all of them the *Sons* of one *Father*, who lived in the *Land of Canaan* with their youngest *Brother*. *Joseph* told them, he was resolved to try whether what they had told him was true, and therefore that one of them should continue as Pledge till the rest of them returned to *Canaan* and brought their youngest *Brother* (whom they had mentioned) down with them into *Egypt*; threatning, that in case of refusal, they should undergo the punishment of *Spies*, for such he took them for.

It was in this *Extremity* to which they were reduced, that the memory of their cruel dealing toward their Brother *Joseph* began to awaken in them, and fly in their Faces, insomuch as they could not contain themselves from complaining to one another in their own *Language*, of the great *Sin* they had committed, for which their present *Distress* was justly come on them, his *Blood* being now required at their *Hands*.

Joseph understanding all they said, was touch'd at his Heart with *Pity* towards them, and turn'd himself from them; to give vent to his *Passion* by *weeping*; and soon after returning to them, took *Simeon* from amongst them, and bound him before their *Eyes*, and gave the rest of them leave to return to their *Father*: he commanded also their *Sacks* to be fill'd with Corn, and their Money to be put in their *Sacks*.

As soon as they were come to their *Father*, they told him all that hapned, and how they had been forc'd to leave *Simeon* bound in *Egypt*, till they brought their *Brother Benjamin* before the Governor of the *Land*. *Jacob* was sorely afflicted to hear this *News*, and remembring that Sorrow had seiz'd him upon the loss of his Beloved *Joseph*, told them plainly, that he could upon no Terms resolve to part with his dear *Benjamin*, lest losing him also, it should bring his *Grey Hairs with sorrow to the Grave.*

The Fathers *cannot sufficiently admire through the whole* Sequel *of this History, the wonderful Providence wherewith* GOD *governs all things, the Effects whereof no Power can resist. Whatsoever* Joseph's *Brethren ever feared, came upon them. They had sold him to prevent and frustrate the Greatness which his Dreams seemed to presage to him, and their very selling him becomes the sure means of his Exaltation and future Glory; it was expedient they should humble and depress him, in order to his Elevation; and his* Glory *stood in need of their* Hatred, *which like a* Harbinger *made way for it.*

HJOSE



James Mundy of the Inner Temple London Esqr.
one of the Judges of the sheriffs Court London.
For ye Advancement of this Worke, Contributed this Plate.



Richard Cheyney of Hamerton in the Parish of Hackney in the County of Middlesex Esqr

For Advancement of this Worke. Contributed this Plate.

JOSEPH and his BRETHREN.

Joseph *(after a long forced Restraint) makes himself known to his* Brethren.

THE *Famine* daily increasing in *Canaan*, forced *Jacob* to a Resolution of sending *Benjamin* with his Brothers into *Egypt*, lest he should see him die with *Famine*, whose Absence he feared would prove his own Death. *Judah* contributed much towards the inclining of *Jacob* to this consent, assuring him, that he would be responsible for *Benjamin*, and without fail bring him back to his Father.

A.M. 2298. *before* Christ 1706.

Thus they departed with the Presents their Father had ordered them to take along with them; for *Joseph* the Governor of *Egypt*, who having seen his Brothers, and *Benjamin* with them, ordered them to be brought into his House to *Dine* with him. They could not imagine the reason of this so unlook'd for *Kindness*, and fearing some new *Troubles* might be created to them for the *Money* they had found in their *Sacks*; to prevent them (as far as they were able) they told *Joseph*'s Steward, that having found their *Money* in their *Sacks*, they had brought it back with them, and desired him to receive it of them.

The Steward very friendly assured them, that he had had their Money, and having brought *Simeon* out to them, soon after *Joseph* himself entred where his Brethren were; who bowing down before him, presented to him the *Gifts* their Father had sent him, which he very kindly accepted of; and discoursing familiarly with them, aked how it was with their *Father*? But seeing his Brother *Benjamin*, he was mov'd at his Heart, and after he had blessed him, could not refrain from *Tears*, being forced to withdraw, to give vent to the Affection that seiz'd him at the sight of his younger Brother; and soon after returning unto them, he sat down at the *Table* with them.

After this day was thus spent in *Joy* and *Feasting*, and that *Joseph*'s Brethren were preparing to return to *Canaan* *Joseph* commanded their *Sacks* to be fill'd, and their Money to be restored as at first, and withal, that his *Cup* should be put into *Benjamin*'s Sack. They were scarcely got out of *Town*, when *Joseph* sends his *Steward* after them, who reproached them for having rewarded Evil for Good, in stealing away his *Masters Cup*. They all with one Voice excused themselves of so base a *Crime*, and consented, that he who was found guilty should die, and the rest to be his *Prisoners*. In searching their *Sacks*, the *Cup* was found in that of *Benjamins*; which strangely amazed them, and they rent their *Cloaths*, as a mark of their high *distress* and *sorrow*.

But *Judah*, who had engag'd himself to bring back *Benjamin*, boldly drew near to *Joseph*, and in the most humble manner represented to him the Promise he had bound himself in, to bring him back, and that he was sure it would be the Death of his Father, if they should return without him, his Life being bound up in the Life of *Benjamin*.

Joseph's Bowels being mov'd with this passionate *Speech* of *Judah*, could no longer refrain himself, but commanding all to quit the Room, he burst forth into loud *Weeping*, and told them, he was *Joseph* their *Brother*. Upon which unlook'd for and amazing Declaration they were all astonish'd; but *Joseph* (to divert them from this their Consternation) told them, that *God* in his Providence had so ordered it, that his Selling should prove a means of saving their *Lives* from the present *Scarcity*; and embracing them, and weeping upon them, he bid them hast to their Father, to the end he and his whole Family might come down to *Egypt* upon the *Chariots* which *Pharaoh* had sent to carry 'em.

This History (*as the* Fathers *observe*) *doth most emphatically represent to us, the incomparable sweet Temper of this* Holy Patriarch, Joseph, *and sets all* Christians *a Pattern, how far they ought to forget and forgive Injuries. He himself excuseth those who had cruelly offended him, and so far was he from returning them the least Reproach, that he endeavours by all means to dissipate the dark Clouds of* Fear, *wherewith the guilt of their Crime had fill'd them. Having a full power to punish them at pleasure, he only employs it in* Gratifications, *and instead of* Anger *and* Revenge, *he melts them with the tenderness of his Love and Affection towards them. The* Charity *of this great* Saint *is an admirable* Figure *of the unparallel'd Goodness and* Mercy *of* Jesus Christ, *who being sold by his own Brethren, not only forgave them their putting him to so painful a* Death; *but also made the very* Blood *which they so cruelly spilt, the price of their* Redemption, *and the Balsom to cure their* Mortal *Wounds.*

JACOB goes into ÆGYPT.

Jacob, *with his whole Family, goes down into* Ægypt, *to* Joseph *his Son.*

AS soon as *Joseph*'s Brethren were return'd to *Canaan*, and had brought the glad Tidings to *Jacob*, that *Joseph* was yet alive, and Governor over the whole Land of *Egypt*; that *Holy Patriarch*, struck with the strangeness of such unexpected News, was (between the agitations of *Hope* and *Fear* strugling in his *Breast*) cast into a kind of Fainting; from whence, as soon as he was recovered, he informed himself more particularly concerning all the Circumstantials of the Divine Providence towards his Son *Joseph:* And being fully satisfy'd therein, not only by the Relation of those who had seen him, but also by the Chariots which *Pharaoh* had sent, and the Provision *Joseph* had made for their commodious Transportation into *Egypt*, his *Spirit* revived, comforting himself, that he was going to see his most Beloved Son *Joseph*, whom so many years he had so disconsolately mourned for as dead.

But yet notwithstanding his earnest desire to see his dearest *Joseph*, he could not on a sudden resolve to transport himself and his Family into *Egypt*, by reason of the Promises GOD had made to him, of bestowing upon him and his Posterity, the Land of *Canaan*; for he feared, lest his Children being charm'd with the Pleasures of *Egypt*, should never entertain a Thought of returning to the Land that GOD had bestowed upon them for ever.

The same Year 2198 *before* Christ, 1706. *At the beginning of the* 3d *year of Famin.*

But GOD deliver'd him of this Scruple, by appearing to him in a *Vision* by Night, and assuring him, that as he would go down with him into *Egypt*, so he would in due time, bring his Posterity up from thence again.

Joseph being inform'd by *Judah* his Brother, of his Father *Jacob*'s coming, he made ready his Chariot, and went to meet him to *Goshen*; and being come near, he stept down, and presenting himself before his *Father*, embraced him, and *fell on his Neck, and wept*, not being able for some time to move, by reason of the great Transport of Joy.

After this their Passion of *Joy* and *Tears* which so unlookt for an Interview had forc'd from them, *Joseph* brings his Father to *Pharaoh* to salute him; and it being his desire, that his *Fathers Family* might live apart from the *Egyptians*, he was not asham'd in the midst of all his Grandeur, to declare to the *King*, That his Father and Brethren were *Shepherds*; a *Calling* the *Egyptians* look'd upon as the most detestable that could be. And having obtain'd a Grant of the *King*, for them to dwell in the Land of *Goshen*, they lived there in all Plenty, without being sensible of the least effects of that raging Famine. Thus the whole Nation of the *Jews*, which was then compriz'd in 70 *Persons*, was saved by the Divine Providence, and the Kindness and Industry of *Joseph*.

Thus (as S. *Chrysostom* observes) *does* GOD *dispose all the Affairs and Concerns of his own* People, *thro' an admirable variety of happy and sad Events. He afflicts them, lest a continued and uninterrupted course of Prosperity should lift them up; and again, He comforts them, for fear they might be cast down under the Burthen of their Sufferings. It proved now* Jacob's *advantage, that he had lost his* Son *for a time*; *and* Joseph, *that he had been a while separated from his dear Fathers Company*; *because at this meeting they received such an extraordinary Incom of* Joy, *as quite effac'd and abundantly recompenced all their past Sorrows.*

But on the other side, tho' the Children of Israel *were well received by the* Egyptians *for a season, that faithless people made them some years after suffer all that Inhumanity could inspire to a Barbarous People, and Haters of God.* For Egypt, (as the Fathers tell us) *that is to say, the World, ought always to be apprehended and suspected by true* Israelites; *whatsoever Caresses she might seem to make them, they ought not to trust her: For it is evident, that the People of* God *have always been forced (sooner or later) to acknowledge, that their entring into it has been of troublesom consequence, even then, when they have been forc'd to it by inevitable Necessity; and they find by Experience,* (as saith S. Bernard) *that the* Famine *which forces them thither, is always to be feared.*

The

The CONTENTS of the IId. BOOK of *Moſes*, Called, *EXODUS.*

THIS Book *in the* Greek *is called* Exodus; *that is, a* Going forth *or* Departure; *a Name retain'd almoſt by all the* Interpreters *of the* Bible, *as agreeing very well with that which is the principal* Subject *thereof. For after that the* Holy Ghoſt *hath given us an account, at the beginning of this* Book, *of the ſtrange increaſe and multiplying of the* Children *of* Iſrael *in* Egypt, *and how* Pharaoh *had contrived to ſuppreſs and deſtroy them; he relates the* Birth, *with the miraculous* Preſervation *and* Education *of* Moſes; *and how* God *call'd him, and ſent him with* Aaron *his* Brother, *to deliver his* People *from the Houſe of* Bondage, *that is, to bring them out of* Egypt.

Pharaoh *being hardned, and continuing ſo, obſtinately refuſeth to let the* Children *of* Iſrael *go; whereupon* God *viſits the Land of* Egypt *with ten ſore* Plagues *and* Judgments, *and afterwards (with a ſtretched-out* Arm) *he brought them forth, by the* Hand *of* Moſes, *from thence, laden with* Riches, *after that they had* celebrated *the* Feaſt *of the* Paſſover, *in* memory *of the* Deſtroying Angel's *paſſing by the* Houſes *of the* Iſraelites, *when he ſlew the* Firſt-born *in all the Houſes of the* Egyptians.

Having thus brought them out of Egypt, *he led them thro' the* Red-Sea (*in which* Pharaoh, *purſuing them, was drowned with all his* Hoſt) *into the* Wilderneſs, *thro' which he conducted them with a* Pillar of Fire *by* Night, *and a* Pillar of Cloud *by* Day; *giving them* Manna *from* Heaven, *and* Quails *to eat, and providing them* Drink *out of the* Rock.

In this Wilderneſs they were ſet upon by the Amalekites, *whom they vanquiſhed and deſtroyed. Here alſo* Jethro *came to* Moſes, *and gave him ſuch wholſome Advice, as proved afterwards of great uſe to him. In the ſame* Deſert, GOD *alſo gave to the* Children *of* Iſrael (*by* Moſes) *upon* Mount Sinai (*in order to a more ſolemn Renewal of his* Covenant *with them*) *the* Ten Commandments, *writ with his own* Finger *in two* Tables *of* Stone; *as alſo ſeveral other* Laws, Ordinances, *and* Statutes, *as well Sacred and Ceremonial, as Civil and Politick, to conſecrate them in a peculiar manner to himſelf, and ſeparate them from all other* People, *and above all in giving them the* Figures, Signs, Pledges *and* Seals *of that full Propitiation, which was in due time to be accompliſh'd by the promiſed* Meſſiah, *who was the* Head *and* Foundation *of the* Eternal Covenant.

GOD *there alſo commanded* Moſes, *to make the* Tabernacle, *and* Ark of the Covenant, *and all other* Holy Utenſils *appertaining to his* Solemn Service, *together with his* Ordinances, *concerning the* Prieſthood, *who were to diſcharge thoſe* Holy Functions. *Moreover, here is alſo recorded the* Idolatry *of the* Iſraelites, *in worſhipping the* Golden Calf; *for which* Crime God *was reſolved to deſtroy them, yet ſuffered himſelf at length to be entreated by* Moſes; *who deſiring to ſee the* Face *of* God, *was told by* God, *that* no Man could ſee his Face and live; *but however, conſented he ſhould ſee his* Back-parts, *and to let his* Glory *paſs before him.*

After this God *again renew'd his* Covenant *with the* Iſraelites *by* Moſes, *a Faithful* Servant *in his* Houſe, *whoſe Face hereupon became ſhining and radiant, inſomuch as he was fain (whenever he ſpake to the* People) *to put a* Veil *upon his* Face, *becauſe they were not able to bear the luſtrous Glory that proceeded from it. And in the Sequel of this* Book, Moſes *ſpecifies the Gifts and Offerings, which the* People *freely contributed to the Conſtruction of the* Tabernacle: *Which being finiſh'd (according to the Command* God *had given to* Moſes, *and in conformity to the* Pattern *he had ſhewed to him on the* Mount) *he anointed it, and was thereupon fill'd with the* Glory of God. *The* Lord *making it ſufficiently evident throughout the courſe of theſe his Proceedings with the* Iſraelites, *that the whole courſe of this* Covenant *was of pure* Grace *and free* Bounty, *founded upon the alone Mercy of* God *in* Jeſus Chriſt, *who was the ſole* Mediator *thereof.*

So that this Book *contains the* Hiſtory *of what hapned to the* Iſraelites, *during the time of* 142 *Years, or thereabouts (according to the Compute of ſome; which is a moſt excellent Image of the State and Spiritual Deliverance of the* Church *by our* Saviour, *from the Tyranny of the* Devil, *and the Bondage of* Sin *and* Corruption.

The *EGYPTIAN* MIDWIVES.

Pharaoh *commands the* Male-Children *of the* Iſraelites, *to be caſt into the River* Nile.

JACOB, after he was come down into *Egypt*, lived there peaceably 17 Years; and when he found himſelf at the Point of Death, he ſent for his Son *Joſeph*, and charg'd him to bury him with his *Fathers*; and having Bleſſed his *Sons*, he died, aged 147 Years.

A.M. 2315. *before* Chriſt, 1689.

Joſeph (as ſoon as he was dead) fell upon his *Face*, wept over him, and kiſſed him, and having commanded his *Servants* (the *Egyptians*) to embalm his *Body*, he mourned for him Three-ſcore and Ten Days: And when the Days of his Mourning were paſt, he deſired ſome that were near *Pharaoh* to obtain leave for him, to go and bury his *Father* in the Land of *Canaan*.

Pharaoh having conſented to this juſt Requeſt of *Joſeph*, he went up to bury his *Father*, being accompanied by all the chief *Officers* of *Pharaoh*, and other the moſt conſiderable *Perſons* of the *Court*, and whole Land of *Egypt*; and buried his Father *Jacob* with his *Fathers Abraham* and *Iſaac*, in a Cave of the *Field* of *Macpelah*, which *Abraham* bought of *Ephron* the *Hittite*.

Joſeph having buried his Father *Jacob*, return'd into *Egypt*, where he ſtill continued in the ſame Authority which *Pharaoh* had conferr'd upon him at firſt; and perceiving that Death began to make his approach upon him, he demanded the ſame favour of his Brethren which his *Father* had requir'd of him, *viz.* That they would take care to carry his *Bones* with them to *Canaan*; which they promiſed to do; and ſoon after he died at the Age of 110 Years, having continued in the Government of all *Egypt* 80 Years. They alſo embalmed his *Body*, and put it into a Coffin in *Egypt*.

A.N. 2369. *before* Chriſt 1365.

But many Years after the Death of *Joſeph*, a New *King* *aroſe in *Egypt*, who hated the *Hebrews*, and was ſo far from having the eſteem and kindneſs for them, that his Predeceſſors had had, that he became jealous of their vaſt Multitudes, to which they were increaſed, and therefore took a Reſolution to deſtroy them; not by open Violence, but by Craft and Addreſs. To this end he employs them in the hard labour of making *Bricks* and *Mortar*, for ſome of his *Buildings*; but this *Oppreſſion* making them to multiply the faſter; as a Figure for time to come, that the *Afflictions* of the *World* would only ſerve to multiply the *Church*; *Pharaoh* took another way, which was, to deſtroy all their Male Children.

*Rameſſes Miaman, *who Reigned 66 Years, from* A.M. 2427. *to* 2494.

Accordingly he charged all the Midwives, to kill all the Male-Children of the *Hebrew Women* at their Delivery; but they abhorring to execute ſo barbarous an Order (for the *Scripture* witneſſeth, that *they feared GOD*) preſerv'd them alive, contrary to the cruel command of *Pharaoh*: Who being provok'd to ſee his *Orders* neglected, charged his *Subjects* to take all the Male-Children of the *Hebrews*, and caſt them into the *River*.

But GOD highly approved the Carriage of the *Midwives* in this Matter, and rewarded their Holy *Diſobedience*, by bleſſing and eſtabliſhing their *Families*; and though he did not approve of the *Lye* they made uſe of to excuſe themſelves, yet he bleſſed them for the Tenderneſs they expreſſed for his People, who groaned under ſo unjuſt and cruel an Oppreſſion.

It ſeems as if all the Humanity and Good Nature of *Egypt*, had been (at that time) confin'd to theſe few *Women*; who (when a whole *Nation* and *Kingdom* blindly obeyed the unnatural Commands of their Prince) only ſtood it out, as being more awed by the *fear of* God, than by any thing they could apprehend from Men; and dreading his *Juſtice* more, than the impotent *Cruelty* of *Pharaoh*.

But too happy (ſaith S. *Auſtin*) *would they have been, if joyning the* Love of Truth *to their* Praiſe-worthy Compaſſion, *they had rather have choſen to expoſe themſelves to* Death, *than to ſave their* Lives *with a* Lye: *And if after having hazarded their Lives, to poor* Innocents, *they had once more ventured upon* Death, *rather than ſave themſelves by injuring the* Truth. *They might indeed in this Reſolution, have ſeen their Houſes deſtroyed upon* Earth; *but GOD inſtead thereof would have beſtowed upon them thoſe that are* Eternal *in the* Heavens.

MOSES



William Bailley of St Margarets Westminster in Middlesex Gent. For advancement of this Worke, Contributed this Plate.



Mr. Iohn Cage of New-Market in Cambridgshire Gentleman. For Advancement of this Worke. Contributed this Plate

MOSES Saved from DROWNING.

Pharaoh's Daughter *ſaves* Moſes *from Drowning, and adopts him for her* Son.

WHilſt the *Iſraelites* ſuffered the moſt unjuſt Perſecution in *Egypt*, and that ungrateful *King* ſet all his *Wits* at work how he might beſt extinguiſh a *Race*, to which his Predeceſſors had been beholden for the Preſervation of their Life and Kingdom, a Man of the Tribe of *Levi*, named *Amram*, had a Son by his Wife *Jockabed*; who being a goodly Child, his *Mother* moved with his Beauty, and promiſing Looks, made a ſhift to hide him three Months. But foraſmuch as *Pharaoh*'s Orders were moſt ſeverely executed, ſhe was fain at length to expoſe her Son, for fear of forfeiting her own Life. To this end ſhe made a *Cradle* of *Flags*, and daub'd it over with *Pitch*, and put her *Son* therein, and laid it amongſt the *Flags* by the River ſide, and charged his *Siſter* to continue thereabouts, to ſee what would become of her *Brother*.

A.M. 2433. *before Chriſt* 1571. *and* 41 *years after the death of* Levi.

It was about the ſame time that *Pharaoh*'s Daughter came down to the River to waſh her ſelf, accompanied with all her *Maids*; and ſeeing the *Cradle* among the *Flags*, ſhe ſent one of her *Maids* to fetch it. As ſoon as ſhe had caſt her Eye upon this lovely *Infant*, who lay crying in his *Cradle*, ſhe was moved with pity for it; and the goodly Aſpect of the *Child* increaſing the Affection ſhe had conceived for it, ſhe reſolv'd at any rate to ſave it from periſhing in the common Calamity.

His Siſter in the mean time, who had obſerved all that paſs'd, drew near to *Pharaoh*'s Daughter, and demanded of her, Whether ſhe was willing ſhe ſhould go and call an *Hebrew* Woman to nurſe the *Child?* To which ſhe having conſented, his *Siſter* ran and fetch'd his *Mother*; who having received a Charge from *Pharaoh*'s Daughter, to nurſe her own *Son*, with promiſe of a Reward for ſo doing, return'd to her Houſe with great Joy, bleſſing GOD for the Succeſs he had vouchſafed her in preſerving her *Son*.

As ſoon as he was grown up, his *Mother* brought him to *Pharaoh*'s Daughter, who adopted him for her *Son*, giving him the Name of *MOSES*, becauſe ſhe had drawn him out of the *Water*.

Moi *in the* Egyptian *Language, ſignifies* Water.

The *Fathers* have admired to find this *Holy Man*, who was the *Miniſter* of the *Old Law*, (as JESUS CHRIT was the *Diſpencer* of the *New*) a lively *Figure* of him from his very Birth, in being divinely preſerved, as well as our *Saviour*, from a Maſſacre, which involved ſo many *Infants*. *GOD* on this occaſion made it as evident as the *Sun* at *Noonday*, that he is the Sovereign Diſpoſer of all Men, and that all their Deſigns and Devices are meer Vanity, when they claſh with his eternal Purpoſe.

GOD ſeems to oppoſe himſelf with more vigour againſt thoſe that are ſo bold as to wage open War, and ſtand at defiance with him; and we cannot ſufficiently be aſtoniſh'd, how his *Wiſdom* ſports it ſelf with King *Pharaoh*, who being reſolv'd to deſtroy the *Children* of the *Hebrews*, doth in the mean time (in his own *Palace*) cheriſh and careſs him for his *Grandchild*, who was to be the Inſtrument of delivering the *People*, whom he perſecuted, from his *Tyranny* and *Oppreſſion*. And his *Mother*, who for fear of loſing her own, had expoſed his Life to the *Waters*, has the Care of *nurſing* him recommended to her, and *Pharaoh*'s Daughter rewards her for a Service, which ſhe would (had it been in her choice) have purchaſed with all the Riches of the *World*.

Beſides, the very expoſing of *Moſes*, was the firſt ſtep to his Greatneſs; and GOD ſaves him from the *Water* of the *River*, to make him the Inſtrument of drowning the *Son* of that Prince in the Sea, who had deſign'd to do as much for him; and who had the chiefeſt of his Subjects for Companions in his Puniſhment, whom he had made the barbarous Executors of his inhuman and cruel Commands.

After a mature conſideration of all this, we muſt have very little *Faith* or *Underſtanding*, if ſuch a crowd of aſtoniſhing and miraculous Directions of *Divine Providence* doth not force from us an Acknowledgment, that GOD indeed is *All*, and that *all Men* (how great, potent, and terrible ſoever they may ſeem to be) are in effect nothing: So that it is a Queſtion, *Whether we ought more to admire the* Impiety, *or the* Extravagance *and* Madneſs *of thoſe, who dare oppoſe themſelves againſt, and undertake to attack* Heaven *it ſelf*.

The

The Burning Bush.

GOD appeareth to Moſes *in a* Burning Buſh.

MOSES being ſaved from the *Waters* in a miraculous manner, and brought up in *Pharaoh's Palace*, as he grew up to Manly Age, made it appear, that *GOD* had called him to ſomething elſe than *Worldly Greatneſs*: For ſeeing the Affliction of his Brethren the *Iſraelites*, when he at the ſame time abounded with all manner of Court-pleaſure, his *Faith* could not bear to ſee himſelf ſo diſtinguiſh'd from them; *chooſing rather* (as St. *Paul* ſaith) *to be afflicted with the People of GOD, than to be happy with thoſe, who were their profeſt Enemies.*

A.M. 2473. *before Chriſt* 1511. Moſes *being then* 40 *years old.*

He caſt about therefore how he might beſt get an opportunity of quitting the *King's Palace*, to viſit his *Brethren* in their Diſtreſs; and in his progreſs, ſeeing an *Egyptian* ſmiting an *Hebrew*, he was immediately ſeiz'd with the *Spirit* of *GOD*, and ſlew the *Egyptian*, hiding him in the *Sand*; ſuppoſing that none had been witneſs of this effect of his *Zeal*.

The next time he went forth amongſt his *Brethren*, he ſaw two *Hebrews* quarrelling together; and endeavouring to reconcile them, by repreſenting to them, that they were *Brothers*; he who did the wrong, demanded of him, who had made him a *Judge* over them; and whether he did intend to kill him, as he lately did the *Egyptian*.

Theſe words aſſured *Moſes*, that he was diſcover'd; and fearing *Pharaoh*'s anger, he fled into the Land of *Midian*, where (reſting himſelf near a *Well*) ſeven *Daughters* of the *Prieſt* of *Midian*, who was called *Revel* and *Jethro*, came thither to water their *Father's Flock*; but other *Shepherds* rudely driving them away, *Moſes* ſtood up and helped them to water their *Flocks*; with which they having acquainted their *Father*, he was deſirous to ſee the *Egyptian* that was ſo charitably come in to their help, and commanded his *Daughters* to call him in to eat *Bread*. *Moſes* perceiving the good Temper of the *Man*, was content to dwell with him, and taking his Daughter *Zippora* to Wife, ſpent 40 years in feeding his Father-in-laws *Flocks* in the *Deſert*.

A.M. 2513. *before Chriſt* 1491. Moſes *being then* 80 *years of Age.*

It hapned on a day, when he had led his *Flock* into the furtheſt and moſt ſolitary part of the *Deſert*, near *Mount Horeb*, that *GOD* appeared to him in a *Flame* of *fire*, out of the mi of a *Buſh*. At this ſtrange Appearance *Mo* had a deſire ſtirr'd up to draw near, and ta a more exact view of the wonder of a *Buſh bur ing* without being conſumed; but *GOD* c ling to him out of the *Buſh*, ſtopt his Curioſit by forbidding him to approach nearer: A then aſſured him, that he had ſeen the Affli ons, and heard the Cry of his *People* in *Egy* and that he was come down to deliver the from the Tyranny of their *Oppreſſors*; and, th he himſelf ſhould be the Inſtrument, by who he would perform this great Work of *Iſra Redemption.*

Moſes at firſt excuſed himſelf, and wou fain have waved the Employment; but *GO* charging him therewith a ſecond time, and induce him the more readily to undertake, he immediately ſhews him two *Miracles*, changing his *Rod* into a *Serpent*, and that *S pent* again into a *Rod*; and by making his *Ha* leprous by putting it into his *Boſom*, a reſtoring it again to its former ſtate. Yet all this *Moſes* continued to oppoſe *GO* intent of ſending him to *Pharaoh*, to that gree, as to kindle his *Wrath* againſt him; at laſt *Moſes* was fain to ſubmit to the Divi Command; and thereupon took leave of *Jet* his Father-in-Law, and with his Wife a Sons came to *Egypt*, to viſit and comfort *Brethren* in their Diſtreſs.

The Saints *of old have conſider'd this* Mira *of the* Burning Buſh, *which was not conſumed, a true Emblem of the* People of GOD, *commonly are afflicted in this* World, *as the* Iſr lites *then were by* Pharaoh; *and yet are conſumed by thoſe* Flames *which incompaſs them every ſide, as having* GOD *in the midſt, keeps the* Fire *from conſuming them, and make only ſerve to render them more pure and ſhining.*

St. *Gregory* looks upon this Call of *Moſes* a Figure of that of the True *Paſtors* of Church: *Moſes* (ſaith he) *is an illuſtri Example for all* Paſtors *and* Teachers, *in refu at firſt* (*not without great firmneſs and obſtin to conduct the* People of GOD, *notwithſtand that he was charged with it by an expreſs comm from* GOD; *and that he had been fitting him for this difficult employment by* 40 *years Re ment and Meditation into the* Wilderneſs.



Richard Powis of St. Martins in the ffields, in Middlesex, Gent.

For advancement of this Worke Contributed this Plate.



Zachary Wells M. A. late Fellow of Kings Colledge in Cambridge, and Lecturer of St. Michael Bassishan London.
For advancement of this Worke Contributed this Place.

MOSES Addreſſes *PHARAOH.*

Moſes *demands leave of* Pharaoh *for the Children of* Iſrael, *to go and ſacrifice to the* LORD *in the* Deſert.

PHARAOH having heard the firſt Propoſals *Moſes* made to him in the Name of GOD, to let the *Iſraelites* go and ſacrifice in the Wilderneſs to the LORD, derided thereat; anſwering *Moſes* with a, *Who is the LORD, that I ſhould obey his Voice?* and makes the expreſs Command of GOD, to be nothing elſe but an effect of their Idleneſs; reproving *Moſes* ſharply for putting any ſuch thing into their head, and commands his *Task-Maſters*, to double their Oppreſſions upon the *Iſraelites*, by forcing them to deliver the ſame number of *Bricks* as was uſual, without giving them *Straw*.

The ſame Year, 2513.

The *Iſraelites* finding their *Sufferings* thus renew'd and doubled, bitterly complain to *Moſes* and *Aaron*, whom they look'd upon as the Cauſes thereof; and were then an admirable *Figure* of the Murmurings which in time to come would ariſe againſt the true *Paſtors* of the *Church*, in their endeavouring to convert *Souls*, and lead them out of *Egypt*.

GOD taking compaſſion on the ſaid Condition of his People, the Voice of their *Affliction* having reach'd his *Throne* in *Heaven*, he ſends *Moſes* a ſecond time to *Pharaoh*, to command him to let the People of *Iſrael* go. *Moſes* obeys the Divine Command, and to give that *Prince* a Token of his *Miſſion*, he in his preſence chang'd his *Rod* into a *Serpent*; but *Pharaoh's Magicians* (by their *Inchantments*) performing the ſame, the *King's Heart* was hardned, and would not let the People go, notwithſtanding that he had ſeen *Aaron's Rod* ſwallowing up the *Rods* of his *Sorcerers*.

Hereupon GOD commands *Moſes* to go again to *Pharaoh*, and meeting him near the *River-ſide*, without being in the leaſt concern'd at his *Threats*, he addreſſeth himſelf to him with an holy Boldneſs and Liberty: yet in conjunction with that humble *Meekneſs*, which was natural to him; once more demands leave for the *Iſraelites* to go and ſerve GOD in the Wilderneſs.

Which when *Pharaoh* refuſed to do, *Moſes* commands *Aaron* to ſtretch forth his Hand upon the *Waters* of *Egypt*, and immediately the River *Nile* was turned to *Blood*, as well as all the other *Streams*, *Pools*, and *Waters* of *Egypt*, and all the *Fiſh* that was in them, died.

This was the firſt *Plague* wherewith GOD puniſhed *Egypt*; and was a lively *Figure* of that *Plague* wherewith GOD (in all ſucceeding *Ages*) would ſmite thoſe that do not believe his *Word*, who inſtead of the pure and clear Waters of his *Truth*, ſhould meet with nothing but *Blood*, that is, Earthly and Carnal *Notions* and *Opinions*.

In conſidering more attentively this terrible Judgment, *we cannot ſufficiently wonder at the inſenſible Hard heartedneſs of* Pharaoh, *who ſeemed to be little concerned at this great* Prodigy. *True it is, that his* Sorcerers *contributed very much to this his Inſenſibility, in imitating by their* Inchantments *this Divine* Miracle *wrought by* Moſes, *giving thereby a ſpecious pretext to* Pharaoh, *to look upon this Wonder no otherwiſe than as an effect of* Magick Art, *and not (as indeed it was) an immediate Product of the Divine Omnipotence; though indeed this were not ſufficient to render him excuſable; becauſe though his* Enchanters *could do miſchief, yet it was not in their power afterward to remove and remedy it: they could in imitation of* Moſes *change the* Water *to* Blood, *but could not, like him, tranſmute that* Blood *again into* Water.

Wherefore alſo, though the Plagues *wherewith* Moſes *ſmote* Pharaoh *and all* Egypt, *ought to have perſuaded him of the Truth of his* Meſſage; *yet the ceaſing of thoſe* Plagues *at the Prayer of him who at firſt was the ſubordinate cauſe of them, ought more ſtrongly to have convinced him of the ſame Truth, by how much it is an eaſier thing to do hurt and miſchief, than to change that miſchief into good.*

But alas! the moſt powerful, and (one would think) irreſiſtible Demonſtrations, make no impreſſion on a Spirit that is once ſtruck with Blindneſs, *there being nothing upon* Earth *that is capable of ſoftning a Heart, which like* Iron *is hardned by the very ſtrokes it receives from* Heaven, *and which GOD in his juſt Judgment leaves to its own obſtinate Wickedneſs.*

The

The PLAGUES of *EGYPT*.

The Nine Plagues *of* Egypt.

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41
F. H. Van. Hove. sculp.

The PASCHAL LAMB.

GOD commands the Jews *to eat the* Paſchal Lamb; *and ſlays all the* Firſt-born *of the* Egyptians, *which was the* Tenth Plague.

THE foregoing *Nine Plagues* having proved ineffectual to overcome the Obſtinacy of *Pharaoh*; *GOD* (before he ſent the *Tenth*) commands every *Jewiſh Family* to *ſacrifice the Lamb*, which he had order'd them to have in a readineſs, ſince the 10th day of that ſame Month; that is, before he ſent the *Plague* of *Darkneſs*. He preſcribes alſo the manner how they were to celebrate the *Sacred Feaſt*, *viz.* they were to eat it ſtanding, with their *Staffs* in their Hands, and in haſt, as *Perſons* ready to take a *Journey*. But the Circumſtance more particularly enjoin'd than all the reſt was, That in whatſoever Houſe this Lamb was offer'd, they were to ſtrike the *Blood* on the two *Side-poſts*, and on the upper *Door-poſts*, that the Deſtroying *Angel* (who was to ſlay the *Firſt-born* of all the other *Houſes*) might paſs over and ſpare thoſe which he ſhould ſee mark'd with the *Blood* of the *Lamb*.

The *Children* of *Iſrael* obeyed this *Command* of GOD, and being on the 15th of the ſame Month aſſembled in their ſeveral Families to eat the *Paſchal Lamb* in the Evening, GOD at Midnight ſlew all the *Firſtborn* of *Egypt*, from the Firſtborn of *Pharaoh*, who ſat upon the Throne, to the Firſtborn of the meaneſt Slave, and of all their *Cattel*. *Pharaoh* ſtruck with the ſudden and unlook'd for Death of his *Son*, roſe up at Midnight, and every Family finding themſelves Partakers of the ſame Plague, nothing was heard but Cries and Lamentations, beſides the Horror that ſeiz'd them for fear of being involv'd in the ſame Diſaſter with their dearſt Children.

How ſenſible an Inſtance was this, that *God* diſpoſes of Men as he pleaſes, and that he forces them (ſooner or later) to comply to his Will and Commands? *Pharaoh*, who till then had ſtood it out againſt the Commands of *God* by *Moſes*, was the firſt to entreat the *Iſraelites* to be gone, without any reſtriction, with their *Flocks* and *Herds*, and all that they had; the only thing he deſired was, that they would make haſte and be gone; as likewiſe did all the reſt of the *Egyptians*.

So they departed the Day after the *Paſſover*, being the very ſame Day wherein the 430 Years, which *God* had foretold to *Abraham*, that his Poſterity ſhould be Strangers and afflicted in a Foreign *Land*, were ended, to the number of 600000 Men, beſides Women and Children. But before their departure they had (in compliance with the *Divine Command*) borrowed of their *Neighbours*, the *Egyptians*, Veſſels of *Gold* and *Silver*, which they lent them without any difficulty.

A.M. 2513. *before* Chriſt 1491.

Thus were they at laſt deliver'd from their long Bondage in *Egypt*, where they now continued 215 Years. And they robb'd the *Egyptians* at their Departure to recompence themſelves for the hard Labour they had ſuſtained in building of their Cities, and other Monuments of their Pride and Vanity: And it is obſervable, that they took along with them the very beſt and richeſt of their *Goods*, to hint to us, That *God* one day would beſtow upon his *Zion* the *Glory* of the World, when the *Kingdoms* of this World ſhould become the *Kingdoms* of the *Lord*, and of his Son *Chriſt Jeſus*.

This Deliverance of the Children *of* Iſrael *out of* Egypt, *was a lively* Figure *of the Deliverance of* GOD's People *from the* Luſts *of the* World, *and the* Tyranny of the Devil, *which Deliverance they ſhould owe to the* Blood *of the True* Lamb *of* God. *Before the offering up of this ſaving* Sacrifice, *they might indeed groan under their* Bondage *and* Burthens, *but they could not get rid of them. This great* Grace *and* Favour God *will have his* People *to commemorate every Year in the greateſt* Feſtival *the* Church *has, as well as more frequently in the* Sacrament *of the* Holy Euchariſt, *to the end that having always in their* Minds *the* Memory *of him who has redeem'd them from their* Bondage, *as well repreſenting to themſelves the* Tyrant *that had enſlaved them, they may be as thankful to the one, as they abhor the others and that keeping cloſe to* Jeſus Chriſt, *as to him who alone can preſerve them in the dear bought* Liberty *he has procur'd for them, they may fear the leaſt appearance of any thing that may be an occaſion of ſubjecting them anew to the* Devil's Tyranny, *or entangling them in* worldly Luſts *and* Corruption.

The *ISRAELITES* Passing the *RED-SEA*.

PHARAOH *is Drowned in the* Red-Sea.

PHARAOH seeing that the *Children* of *Israel* were escaped out of his Hands, and that the theee Days they had demanded for to go and *Sacrifice* in the *Wilderness* were already past, and that there was no likelihood of their Return; forgetting all the prodigious *Judgments* wherewith GOD had plagued him, and his habitual *hardness* of *heart*, getting the upper-hand of him, he resolves to pursue them.

The same Year 2513.

The *Israelites* seeing themselves in this danger, and engag'd in a *Desert*, where they had the *Sea* before them, and *Pharaoh*'s Army behind them; these terrible *Objects* made that impression upon them, as made them forget their so late and miraculous *Deliverance*, together with the Divine Superintendency, which led them in the *Desert* with a *Pillar of Cloud by day, and a Pillar of Fire by Night*. So they gave themselves up to *Murmurings* and *Complaints*, demanding in a peremptory way, of *Moses*, Whether it were for lack of *Graves* in *Egypt*, that he had brought them into that *Wilderness*, that they might find them there?

Moses endeavours the best he could to comfort and encourage them in this Extremity; by assuring them of the *Divine Assistance*: And as *Pharaoh* with his Army began to approach them, GOD commands *Moses* to stretch forth his *hand* over the *Sea*; whereupon immediately the *Waters* were divided, opening a Way for the Children of *Israel* to pass through. Thus they marched along this miraculous Way the LORD had cast up for them, the *Waters* standing as a Wall on each side, securing and guiding their Passage through it.

The *Egyptians* without being daunted at this stupendous Miracle, and supposing that since it favour'd the *Israelites* Escape, it might as well befriend their Pursuit, boldly venture upon this new *Road*. But GOD soon caused them to be sensible of the difference he made between them and his People; for glancing an *Angry Look* upon them from the fiery and cloudy *Pillar*, he struck them with *Terror* and *Confusion*; who seeing their Error too late began to call upon one another, to get out of the *Sea* as fast as they could, because the LORD fought against them, in favour of the *Jews*.

In this their Attempt to make an Escape from the Mischief that had already overtaken them, GOD commands *Moses* to stretch forth his Hand again over the *Sea*, and the divided *Waters* joining, came powring upon the *Egyptians* who soon after were seen floating on the *Sea*, not so much as one of them escaping from that fatal Wreck. This hapned the 21st Day of the first Month, that is to say, the 8th Day after *Easter*.

These Miracles *afford us a full view of* the Divine Greatness *and* Power, *he having to testify by* Moses, *That his end in exerting these* Prodigies *was, that* Men *might acknowledge and reverence his* Omnipotence; *but that which grieves the* Fathers *of the* Church, *was, to find the* Christians *had only Eyes to behold such* Miracles *as these, that are outward, without considering those, of which the former are only a* Figure, *are far more considerable, because more spiritual and inward.*

We admire (saith S. *Bernard*) *the deliverance of* Israel *out of* Egypt; *but we don't admire* the Soul, *who by a sincere Conversion and Repentance is delivered from the Slavery of this* World: *the first of these it is only a* Pharaoh *that is overcome; but in the latter, the* Devil *himself vanquish'd, and put under the* Conqueror's *Feet. There* Chariots *only were drowned, but here sensual* Desires, *and the impetuosity of* Concupiscence *is destroyed. The* Jews *had to do with* Men *of* Flesh *and* Blood; *whereas the* Soul *must fight the* Powers *of* Darkness, *and contest with the* Prince *of the* Air. *And as it was for the Glory of* GOD, *to hear* Pharaoh *then cry out*, Let us flee from the Face of *Israel*, for GOD fighteth for them; *'Tis much more for his Glory when the* Devils, *sensible of a* Divine Power *engag'd against them, cry out*, Let us get away from this *Soul*, for *GOD* fights for us.



Sr. Henry Johnson of Blackwall in the County of Middlesex Knight.

For advancement of this Worke. Contributed this Plate.



Thomas Ryves of Ranſon in y^e. County of Dorſet Gent.
For Advancement of this Worke, Contributed this Plate.

The RAINING down MANNAH.

GOD *rains* Manna *from* Heaven, *to feed the* Jews *during their Forty Years Wandring in the* Wilderneſs.

THIS miraculous Paſſage through the *Red-Sea*, fill'd the moſt inſenſible amongſt the *Jews* with admiration and acknowledgment. They all join with *Moſes*, who ſang to GOD an excellent *Hymn of Praiſe and Thankſgiving*; which teaches us to beware of *Unthankfulneſs* under the manifold *Mercies* we receive from the *Hands* of GOD. *Miriam* (alſo the Siſter of *Aaron* took a Timbrel in her Hand, and all the Women accompanied her with *Timbrels* and *Dances* and *Songs of Joy*.

The ſame Year 2513.

But ſoon after this their glorious Deliverance, and their thankful Acknowledgments of it, being preſt with *Hunger* in the *Wilderneſs*, they began again to murmur againſt *Moſes*, whom they look'd upon as the cauſe of all the Difficulties and Diſappointments they met with. Whereupon this Faithful Miniſter of the LORD, having repreſented to them, That all theſe their Murmurings and Complaints did reflect upon GOD himſelf, he being only his *Inſtrument* and *Servant*, promiſed them that GOD would grant their Deſires, and give them Meat: Accordingly the ſame Evening the LORD ſent a prodigious Flight of *Quails*, which covered the *Camp*, and the next Morning ſent them *Manna* from *Heaven*, which like Dew covered all the Ground round about their *Tents*. And this miraculous *Heavenly Bread* he afterwards continued to them during their forty Years Journying in the *Wilderneſs*.

The *Jews* were ſurprized the next Morning to ſee this *Divine Food* ſpread over the Face of the *Earth*, and admiring what it might be; *Moſes* told them, that it was the *Bread* that GOD ſent them from *Heaven*; and charged them to go and gather it every Morning before the *Sun-riſing*; to teach us, (as the *Book* of *Wiſdom*, Chap. 16. v. 28. ſaith,) *That we muſt prevent the* Sun-riſing *to give Thanks to* God *for all his Benefits, and pray unto him before break of day*; for as ſoon as the *Sun* was riſen, it melted away, and was no more to be found. *Moſes* alſo forbad them to keep any of it till the Morning; GOD being willing ſo early to teach the *Jews*, not to extend their care of neceſſary Supplies beyond the preſent Day, leaving the Thoughts of the Morrow to the *Divine Providence*. And laſtly he charged them, That for the more ſtrict and religious obſervation of the *Sabbath*, they ſhould gather the Day before a double quantity of *Manna*, which did not putrify and breed Worms, as that which was on other Days kept till the next Morning.

This *Figure* doth moſt lively repreſent to us the *Holy Euchariſt*, as *Jeſus Chriſt* himſelf witneſſeth in the *Goſpel*; and we may boldly ſay, *That how wonderful ſoever this Food of the* Jews *was, yet had not they in this, nor in any other of the miraculous Favours beſtowed upon them any advantage beyond the* Chriſtians, *who do more truly feed upon the* Heavenly Manna, *and the* Bread *of* Angels, *which* Jeſus Chriſt *gives to thoſe who are come forth out of* Egypt, *that is, from the Corruptions and Defilements of the* World, *and wherewith he comforts and ſupports them in the* Wilderneſs *of this* Life, *until they enter into the true* Land *of* Promiſe, *as the* Jews *were maintained with* Manna, *till their entring into* Canaan.

Wherefore alſo, Chriſtians *ought to take great care to acknowledge and improve this* Divine Grace *and* Favour *better than the* Jews *did, and to tremble at the thought of falling into a diſtaſte and diſlike of this* Heavenly Food, *after their Example: who tho' at the firſt view of this* Miraculous Bread, *they were ſtruck with wonder, yet being once accuſtomed to it, they prefer'd the* Garlick *and the* Onions *of* Egypt *before it.*

This diſregard and loathing the Jews *then had for their* Manna, *is an expreſs and lively* Figure *of the Affront* Chriſtians *offer to* Jeſus Chriſt *in his* Sacrament, *when they are ſo hardy to approach that* Holy Table, *without a due Trial of themſelves, and without diſcerning the* Lord's Body. *They who ſtill hanker after the* Fleſh-Pots *of* Egypt, *are not fit* Gueſts *to feed on theſe* Heavenly Dainties, *and their aſſiſting at this moſt Religious and Myſtical Solemnity, will only haſten their Condemnation.*

The Gushing of WATER out of the ROCK.

Moses *at* GOD's *Command striking the* Rock, *brings forth* Water.

ONE would think the *Jews* should never more have doubted of the Divine Care and Providence, which *The same Year* 2513. continually attended them after so signal a Miracle, as was that of *Manna*, which they having every Day renew'd to them, furnish'd them with continual visible assurances of the Faithfulness of him, who had charged himself with the Care and Conduct of them: Yet for all this, a new Difficulty arising, by their want of Water, effac'd the remembrance of all the Miraculous Assistances the Divine Goodness had afforded them, and put them upon murmuring afresh against *Moses*, whose Hands they had so oft seen invested with the Divine Omnipotence,

For being come to a place called *Rephidim*, where there was no Water for them to drink, they in a seditious and rebellious manner address themselves to *Moses*, tauntingly demanding of him, Why he had brought them out of *Egypt*, to kill them and their *Children*, and *Cattel* with thirst in the *Wilderness*? This meek and kind *Governor* of a most rebellious and stiff necked People, had no other Refuge to retire to, (besides him, who at first had put him in that Station) than even GOD himself, and representing to him the extremity to which he was reduc'd by the general Murmurings and revolt of a People, that were ready to stone him. GOD, to comfort him, bids him take the Elders of *Israel* along with him, and the *Rod* (wherewith he smote the *Waters* of the *River Nile*, and turn'd them to *Blood*) in his Hand, and go to the *Rock* of *Horeb*, where he would give both him and them another Instance of his All-commanding Power, by making *Waters* to gush forth from thence, to satisfie the Thirst of that great People.

This Promise was immediately follow'd by an answerable effect; for *Moses* had no sooner smote the *Rock*, (which according to S. *Paul*, represented *Jesus Christ*) but Torrents of Water ran down the dry and parched Earth, and *Rivers* gushed forth from the *Flinty Rock*. This Miracle was a visible representation of the overflowings of Grace, proceeding from a *crucified Jesus*; for he is the true *Rock* from whence do flow forth those Waters of *Life*, which quench the Thirst of His People, during the weary Steps they take in the *Wilderness* of this Mortal *Life*, which afterwards become in them a Fountain and Source of *Living Waters*, springing up into *Eternal Life*, making the Hearts of the most obdurate *Sinners*, to relent and gush forth into Tears of *Repentance*.

Some time after this, when the *Israelites* were come to *Cadesh*, where *Miriam*, (*Moses* his Sister) died, and was buried; the *Israelites*, upon a like occasion of want of Water, murmured against *Moses* and *Aaron*, and the *Thirst* that press'd them, making them forget the Respect they owed to those two Eminent Persons, they threatned to stone them. Whereupon they both retired into the *Tabernacle*, to prostrate themselves before GOD, on the behalf of these stiff-necked *Rebels*.

By this their Example they gave an admirable Instance of that sweet and meek Deportment which *Pastors* ought to use toward their *Flocks*, for being so unjustly and despitefully persecuted, by these obdurate Revolters, they implor'd the Divine Mercy for those very Persons whose Rage and Fury they were fain to avoid; they lov'd those that hated them, and became Intercessors for those that resolv'd to destroy them.

In this second *Miracle* of *Moses* his drawing *Water* from the *Rock*, by smiting it with his *Rod*, he was fain to strike the *Rock* twice before the *Waters* gush'd forth, which seem'd to proceed from some distrust in him of the *Divine Omnipotence*. Wherefore also GOD reproved his Servant for this his want of *Faith*, and told him, That for a Mark of his Displeasure, he should not enter into the *Land* he had promised to give unto his People. From whence S. *Gregory* takes occasion *to adore the* Judgments *of* GOD, *and to tremble in seeing him punish'd, who had so often interceded with* GOD, *and obtain'd Pardon for an ungrateful and rebellious* People, *and that* GOD *avenged one single Act of Distrust in him, who had been so faithful to him in all other Matters.*

AMALEK



Sr. Thomas Cooke of the Parish of Hackney in the County of Middlesex Knight.
For ye Advancement of this worke Contributed this Plate.



Coll Jacob Richards, Principall Enginier to their Majesties Traine of Artillery in Ireland, and third Enginier in England.

For advancement of this worke. Contributed this Plate.

AMALEK DEFEATED.

Moſes *obtains the Victory againſt the* Amalekites, *by holding up his Hands to* Heaven.

SOon after the *Iſraelites* were thus comforted and refreſhed with the Miraculous Supply of *Water* from the Bowels of a hard *Rock*, they met with a freſh occaſion of Diſcouragement, by being unexpectedly ſet upon by the *Amalekites*, who came with a great Force againſt them. They were the firſt that had the boldneſs to attack a People, whom GOD had but juſt now ſo miraculouſly deliver'd from their Bondage in *Egypt*.

The ſame year 2513.

Theſe cruel Enemies having obſerv'd the *Jews* to be tired with their continual Marchings, and that beſides their being expos'd to the hardſhip of *Hunger* and *Thirſt*, were for the moſt part unarm'd, they were baſe and cowardly enough to deſign the Deſtruction of a People, who never in the leaſt had offended them, and who in the ſtate they were in, were ſo many fit Objects of Mercy and Compaſſion, rather than of Hatred and Cruelty.

But *Moſes* who always fix'd his truſt and confidence in GOD, was not at all terrified with the number or ſtrength of his Enemies; but commanded *Joſhua* to chooſe from amongſt all the People, a competent number of Men of *Courage*, and to lead them on againſt the Enemy, aſſuring him, that he would not fail of doing his part towards the obtaining a happy Victory over them, and to this end reſolved to take the *Rod* of GOD in his Hand, and retire to the top of the Mountain with *Aaron* and *Hur*.

The next day, when *Iſrael* was engag'd with *Amalek*, and whilſt *Joſhua* performed all the parts of a wiſe and couragious General, *Moſes* in Prayer addreſt himſelf to GOD, in earneſt Supplication for a *Bleſſing* upon his People.

By this his Behaviour he taught the *Jews* theſe two important *Leſſons*, that GOD is the only Giver of *Victory*; and, that he beſtows it in his Grace and Favour only upon thoſe who humble themſelves under his powerful Hand, with the profoundeſt Submiſſion and Humility, entreating it of him, who is the ſole Diſpenſor of it.

Therefore this *Holy Man*, ceaſed not from lifting up his Hands towards *Heaven* beſeeching GOD to grant a favourable ſucceſs to the juſt *Arms* of his own People; and the great Zeal he had for the Glory of GOD, and the good of *Iſrael*, made him continue ſo long in that Poſture, that he was forc'd at laſt for wearineſs to let them down.

But *Aaron* and *Hur* having taken notice, that when *Moſes* let down his Hands, *Amalek* prevailed againſt the *Jews*; they got him to ſit down upon a *Stone*, and placing themſelves on each ſide of him, they ſupported his Hands, by which means *Iſrael* obtained an entire Victory over their Enemies: Whereof GOD commanded *Moſes* to write a *Memorial* that might laſt for ever, obliging the *Iſraelites*, when entred into the Land of *Canaan*, to contribute to the Reſolution he had taken of utterly effacing the Memory of *Amalek* from under *Heaven*.

This Hiſtory *chiefly informs us, that to obtain the Victory over our* Enemies, *we muſt above all implore the* Divine Aſſiſtance, *and put our truſt in his Aid, and that whatever effects an* Army *may make, all is to no purpoſe, if they be not at the ſame time ſupported by the* Faith *and continual* Prayers *of good Men.*

But the Fathers, *as they conſider this* Figure, *as an excellent Pattern of* Perſeverance *in* Prayer, *and Wreſtling with* GOD *for a Victory over all our* Spiritual Enemies; *ſo in a ſpecial manner they look upon it as an Inſtruction for* Paſtors, *who with* Moſes *ought to betake themſelves to the Mountain of* Retirement, *there continually lifting up their Hands towards* Heaven, *even to fainting. If they love their* Flock *as they ought, they can do no leſs, and it is the beſt Service they can do for them. The care of outward things, they may lay upon others; but* Prayer *is their own peculiar Work and Task, and by it alone they can do more than others by all their outward endeavours: For* Joſhua, *notwithſtanding all his Courage, Care and Conduct, had been beaten, if* Moſes *had not* prayed. Amalek *was able to withſtand and vanquiſh too the whole Army of the* Iſraelites, *but could not withſtand the* Prayer *of one* Moſes; *and a ſingle Perſon, all faint and tired as he was, prov'd too ſtrong for a whole* Army.

The

The First Tables of the Law.

GOD *giveth his* Law *to the* Children *of* Iſrael *from* Mount SINAI.

THree Months after GOD had delivered his People from the Tyranny of *Pharaoh* out of *Egypt*, being departed from *Rhephidim*, they pitched their Tents in the Wilderneſs or Deſert of *Sinai*, before the Mount. The LORD called *Moſes* unto him, and ſaid, *Tell the Children of* Iſrael, *ye have ſeen what I did to the* Egyptians, *and how I bear you on* Eagles *Wings; now therefore, if you will obey my Voice, and keep my Covenant, then ſhall ye be a peculiar Treaſure unto me above all People; for all the Earth is mine, and ye ſhall be unto me a Kingdom of Prieſts, and an holy Nation. Moſes* having communicated this to the People, they anſwered with one accord, that whatſoever the LORD had commanded them, they would do.

The ſame Year 2513.

When this *Holy Man* had return'd the People's Anſwer to GOD, he bid him go to the People, with an order from him to ſanctify themſelves, and be in a readineſs againſt the third day, at which time he would come down and ſpeak to them from the top of *Mount Sinai*. He alſo commanded *Moſes*, to ſet bounds to the People round about the *Mount*, and ſtrictly to charge the People not to go beyond them, or come near it upon pain of Death.

After that all this had been performed according to GOD's command by *Moſes*, early in the Morning on the third day, nothing was heard but Claps of *Thunder*, the *Heavens* ſeem'd all on a flame with *Lightnings*, and a thick *Cloud* cover'd the top of the *Mount*. There was alſo heard the Sound of a *Trumpet* exceeding loud. With thoſe amazing Objects the *Eyes* and *Ears* of the People were ſo ſeiz'd, that *Moſes* could ſcarcely perſwade them to come out of their *Tents*, to hear the *Commandments* GOD was about to give them.

At the ſame time GOD called *Moſes* to him from the top of the *Mountain*, which ſeem'd all on *Fire*, and the *Smoke* thereof aſcended like the *Smoke* of a *Furnace*; but the People ſtood at a diſtance, and heard the *Ten Commandments*, which GOD by his own Mouth delivered to them. But they being ſeized with Fear and Trembling at theſe terrible Appearances, deſired of *Moſes* that he would be pleaſed to ſpeak to them, and tell them from GOD, whatſoever he ſhould be pleaſed to command them, that ſo they might no longer be expoſed to thoſe Terrours which they apprehended might be a means of their Death.

In this manner were the Ten Commandments *publiſh'd at firſt, which even to this day are thoſe* Holy Laws, *which* Chriſtians *look upon as the unmoveable foundation of their* Piety. *The* Fathers *wiſhed, that ſome part of that Terror and Trembling, which then ſeiz'd the* Jews *at the hearing of them, pronounced by GOD himſelf from the* Mount, *might alſo lay hold upon us, to the end, that we alſo might tremble and quake at the apprehenſion of any thing that might in the leaſt make us to offend againſt the Holineſs of theſe* Ordinances.

Proceſs of time, and the Corruption of Manners amongſt the Jews *formerly, and ſince amongſt the* Chriſtians, *have made Men ſtudy ſeveral ways to elude the force and obligation of theſe* Commandments, *by falſe Interpretations and Equivocations, calculated only to favour the licentious and looſe Lives of* Men: *But* Jeſus Chriſt, *who aſſures us, that the leaſt jot or tittle of thoſe* Holy Laws *ſhall not periſh; at the ſame time teaches us, to have always the ſame reſpect for them, as if they had but juſt now been delivered to us from the Mouth of GOD himſelf.*

For Chriſtians *are no more* Slaves *and* Bondmen *as the* Jews, *who were* Children *of the* Bondwoman, *but are* Children *of the* Freewoman; *and therefore they do no more ſay with the* Jews, Let not the LORD ſpeak to us, leſt we die; *but on the contrary, they deſire nothing more than that GOD ſhould ſpeak to their Souls; for aſmuch as the words which he ſpeaks are the* Words *of* Life, *and are always accompanied with the Unction of the* Holy Ghoſt, *which makes them with joy and delight to perform thoſe Commands which the* Jews *look upon as a Yoke that was insupportable.*

The



Elizabeth Lady Coryton, relict of Sr. John Coryton of West-Newton-ffarras in the County of Cornwall Baronet & daughter & Coheyress of Sr. Ric: Chiverton. For advancement of this worke, Contributed this Plate.



S.r James Tillie of Pentillie Castle in the County of Cornuall Knight.

For advancement of this Worke. Contributed this Plate.

The GOLDEN CALF.

Moſes *ſeeing the* Calf *of* Gold, *breaks the* Tables *of the* Law, *writ by* GOD *himſelf.*

THE *Jews* having declared, that they deſired rather to hear *Moſes* ſpeak to them, than the LORD GOD, call'd him up to the top of the *Mountain*, where he gave him all the *Laws* according to which he would have his *People* govern'd. The Divine Original of theſe *Laws* is evident to all, who conſider the profound and tranſcendent Wiſdom which appears in them, being a perfect Pattern for all wiſe *Lawgivers* and *Governours* to take Inſtructions from.

The ſame Year 2513. 4 Months after their coming out of Egypt.

Moſes continued 40 *Days* and 40 *Nights* with GOD on the *Mount*, and when he had received the *Commandments* written on Tables of *Stone* by the Finger of GOD, containing the ſubſtance of what he had communicated to *Moſes* on the *Mount*, he diſmiſſed him.

The *Iſraelites* in the mean time being a Stiff-necked and Unbelieving *People*, ſeeing that *Moſes* delayed coming down from the *Mount*, aſſembling themſelves in a tumultuous manner, went to *Aaron*, and inſolently charged him to make them GODS to go before them, foraſmuch as they did not know what was become of *Moſes*, and whether they ſhould ever ſee him again.

Aaron perceiving their obſtinate Reſolution, and fearing the effect of their Anger, if he ſhould provoke them by a peremptory refuſal, demanded of them the *Golden Ear rings* of their *Wives*, their *Sons* and *Daughters*, and made thereof a *Calf* of *Gold*, which they worſhipped, with a great deal of ſolemnity and rejoycing.

Moſes in the mean time, as he was coming down the *Mountain* with the two *Tables*, heard the noiſe of ſhouting for Joy; and as he drew near beheld the *Calf* of *Gold*, and the People dancing about it, which ſo kindled the Zeal he had for GOD's Glory, and the Indignation he conceiv'd for this their horrid *Sin* and *Unthankfulneſs*, that he caſt thoſe *Holy Tables* out of his hands, and brake them at the foot of the *Mountain*. He ſuppoſed it would be of little uſe for them to have before them a *Law* writ on *Stone*, which they had already effaced out of their Hearts, and that ſuch inconſtant *Souls* were unworthy to be honoured with the Commands of GOD, writ with his own Finger.

After this *Moſes* took the *Golden Calf*, and having burnt it, he ground it to Powder, and ſtrewed it upon the *Water*, and made them all drink of it, to ſhew them how contemptible a thing it was to which they had given Divine Adoration. He alſo ſharply rebuked *Aaron* for having given way to this their great *Sin*; and then placing himſelf in the Gate of the *Camp*, cried aloud, that all thoſe that were on the LORD's ſide, ſhould come to him; whereupon immediately the whole Tribe of *Levi* joyned with *Moſes*, who commanded them to take their *Swords*, and to go from Gate to Gate throughout the *Camp*, and to kill all they ſhould meet with, ſparing neither *Brothers*, *Neighbours*, *Friends* or *Companions*.

The *Levites* with a praiſe-worthy Zeal, executed this difficult Command, and ſlew that day about 3000 Men. *Moſes* afterwards bleſſed the Family of *Levi* for their ready Obedience, aſſuring them, that by this their ſhedding of the Blood of their *Brethren*, they had conſecrated themſelves to the LORD, who would not fail to bleſs them for it.

St. Gregory *admires this holy Zeal of the* Levites, *which he looks upon as an excellent Inſtruction for thoſe too indulgent* Fathers, *who are afraid to reprove their* Children, *whom they ſee plunged in the Love of the* World. *Theſe* Levites (*ſaith St.* Gregory) *tho' they loved their* Children, *yet did not ſpare them; yea, they did not ſtick at taking away their* Lives, *and we are afraid ſo much as to reprove them, becauſe we love them with a fleſhly Love. The moſt tender* Love *in the* World, *has an anſwerable* Anger: *No* Father *could love his* Son *better, than* Moſes *did his* People; *for to ſave them, he was willing his own Name ſhould be blotted out of the Book of* Life: *and the more he feared the Anger of GOD againſt his* People, *the more he endeavoured to prevent it by this exemplary Puniſhment.*

The

The Second Tables.

GOD writes his Law *a Second Time upon* Tables *of* Stone, *which the* Israeli*receive with Respect.*

The same year 2513.

MOSES having searched the *Sore* of his People to the bottom, assembled them the next day, and represented to them the heinousness of the *Sin* they had committed; and told them, he would present himself before GOD, and endeavour by his Intercession to turn away the *Divine Wrath*, they had so justly deserved. He accordingly humbly prostrates himself before the LORD, as if he himself were guilty of the *Sin* they had committed, and as one that durst not open his Mouth, to beg pardon for this their abominable *Sacrilege*.

But his *Charity* at last found out a Remedy for this great Evil, he ranks himself amongst these impious *Criminals*, and begs of GOD, that if there were no pardon for them, to blot him also out of his *Book of Life:* By this means he (as we may say) forc'd GOD, rather to pardon so many *Criminals*, for the sake of one Innocent Person, than to destroy one Innocent Person for the sake of so many *Criminals*.

Thus GOD being overcome with the excess of *Moses* his Charity, sends him back again to the People, to tell them, that for the sake of their *Fathers*, and at his Intercession, he would give them the *Land* he had promised to *Abraham*, *Isaac* and *Jacob*; but that he would not go up with them as formerly, forasmuch as they were a *stiff-necked People*, lest he should be found to consume them by the way. And having commanded them to lay aside all their *Ornaments*, as a mark of their Repentance and Sorrow for this *Sin* they had committed, he orders *Moses* to hew out two *Tables* of *Stone*, like to the former which he had broken.

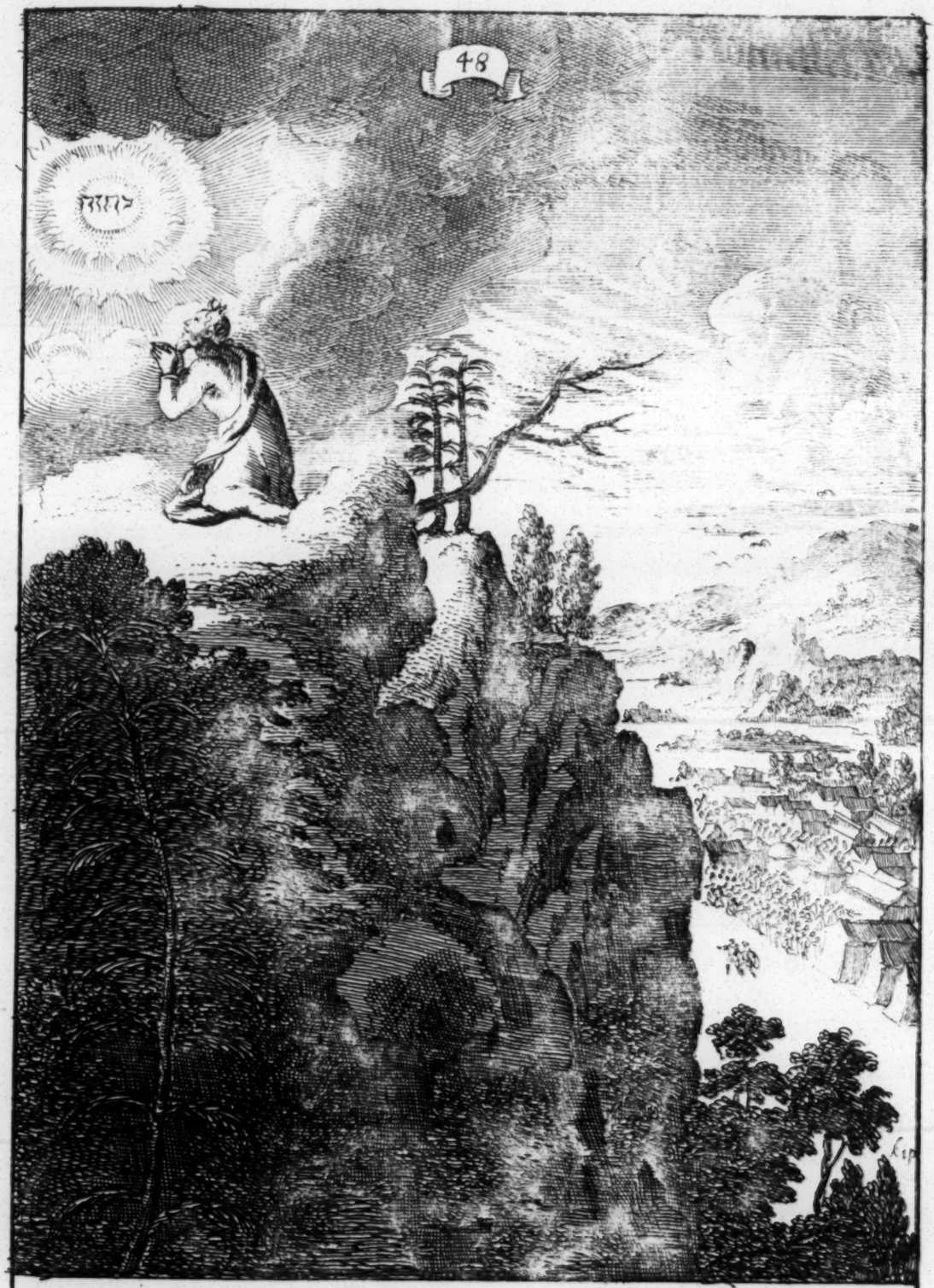
So *Moses* rose up early in the Morning, and went up to Mount *Sinai* with the two *Tables*, and prostrating himself before the Divine Majesty, who descended in the *Cloud* on the top of the Mount, most humbly beseeched him to pardon the *Sin* of his People. The LORD favourably received this his Intercession, and assur'd him of his Protection; and when he had continu'd there 40 *Days* and 40 *Nights* in Communion with GOD, without *Meat* or *Drink*, he returned to the People with the two *Tables* of the *Law*.

When *Moses* was come down to the Ca the *Jews* were extreamly surpriz'd to see *Face* all shining; and being affrighted with Glory they saw in his *Countenance*, they d not come near him; which obliged himself put a Veil on his *Face*, and then having ca the *Rulers* and all the People to come to h he declared what GOD had charged him w on their behalf.

Thus *Moses* having attain'd to a degree Glorification by his long continued Comm nion and Familiarity with GOD, was for always to veil his *Face* when he came forth the People, which he took off again when went into the *Tabernacle* before the LORD, speak with him. Whereby he gave to all *Pastors* of the *Church* this *Lesson*, *That they o to proportion the* Sacred Truths, *GOD has pleased to communicate to them, to the capacity weakness of their* Hearers; *and to hide the Re lation of surpassing* Mysteries, *GOD has favo them with, in the secret of their own Breasts.*

In this manner were the two first *Tables* newed, and GOD being touch'd with the nishment of his People, and the Intercession *Moses*, wrote over again with his own Fin the X *Commandments* he before had given th Which favour of his to the *Jews* was a Fig of a greater, he bestows upon all Penit *Souls*, when upon their deep Humiliations, by his *Holy Spirit* anew engraves in their He the *Holy Law* they had before effaced by disorder of their *Lives*.

But GOD at the same time would re sent to *Moses*, how hard a thing it is to ob this *Grace*, and therefore oblig'd him to h these Second *Tables* of *Stone* himself, wh was not mention'd concerning the First *Ta* For Man is so weak, that he is apt to l what he has obtain'd without labour and pa taking; and therefore GOD is constrained make him endure a great deal of toil a trouble before his *Holy Law* be fully re pai and restored in him, to the end the difficu he has met with in this Process, may ob him to a greater watchfulness over himse and make him tremble at the very thought forfeiting a *Favour*, he has at length obta of GOD with so many Tears.



The Honourable Bridget Noel, daughter of the Right Honourable Baptist Viscount Campden, For advancement of this worke, Contributed this Plate.

The CONTENTS of the IIId. BOOK of *Moſes*, Called, *LEVITICUS.*

THE Name of this Book is borrowed from the principal Subject whereof it treats; that is, Levitical Ceremonies, with their Dependencies: the Function and Obſervation whereof appertained to the Prieſts and Levites, who were both of the Tribe of Levi, and (by the Order of GOD) appropriated to his ſolemn Service.

For in this Book are chiefly laid down the Ceremonial Laws, not only concerning all ſorts of Sacrifices which are diſtinguiſhed into Burnt-Offerings, Meat-Offerings, Offerings of the Firſt-Fruits, Peace-Offerings, and Sin or Treſpaſs-Offerings, as well with regard to the Perſons for whom they were offered, (as for the Prieſts, for the whole Congregation, for the Prince or Ruler, or for any of the People, and the Caſes in which they were to be offer'd) as for Sins of Ignorance, and Wilful Sins, as to the Beaſts, which were to be offered by diſtinguiſhing them into Clean and Unclean; with the Feaſts and Days aſſigned to thoſe ſeveral Services: as the Feaſt of the Paſſover, the Feaſt of Pentecoſt, the Feaſt of Tabernacles, with the Feaſt of Trumpets, and the Day of Atonement; together with the Law of the Sabbath, of the Seventh Year, and of the Year of Jubilee; but alſo concerning the Prieſts themſelves, with reſpect to their Perſons as well as Functions.

Moreover, amongſt theſe Ceremonial Laws, are thoſe of the Purification of Women after Childbirth; their Offerings at their Purifyings; the Laws and Tokens the Prieſt is to obſerve in his Judgment about Leproſie, together with the Rites and Sacrifices whereby it is to be cleanſed; The Law concerning the Scape-Goat.

To theſe are added Moral Laws concerning what we are to do, or leave undone, a Summary whereof we find in the Decalogue, or Ten Commandments.. And beſides all theſe, we find here alſo Civil Laws and Ordinances concerning Puniſhments, which the Magiſtrate was to inflict upon ſome enormous Crimes, as of other Matters concerning the Civil Government.

Amongſt theſe Laws we find alſo ſeveral Relations inſerted, as of the Inauguration of the Prieſts, the Anointing of the Tabernacle, and its Utenſils, the Actual Exerciſe of the Prieſtly Function, and its Confirmation by a Divine Prodigy of Fire coming down from Heaven and conſuming the Burnt-Offerings on the Altar, and the Puniſhment of two Prieſts, Nadab and Abihu, who had tranſgreſſed the divinely appointed Rules of their Sacred Employment, by offering Strange Fire before the LORD; together with the Execution of a Blaſphemer.

Here alſo we meet with ſeveral Promiſes made to thoſe that obſerve the Divine Laws, and dreadful Denunciations to thoſe that tranſgreſs them; all which was done within a Months time, that is, from the beginning of the ſecond Year after the Children of Iſrael were come out of Egypt, to the beginning of the ſecond Month of the ſame Year.

NADAB and *ABIHU.*

Nadab *and* Abihu (Aaron's *Eldeſt Sons*) *having put* ſtrange Fire *into their* Cenſers, *and offered it before the* LORD, *are conſumed by a* Fire *from the* LORD, *in the* Tabernacle.

AFter that *Moſes* had finiſhed all that *God* had commanded him to make for his *Worſhip* and *Service*, he ſet up
A. N. 2514. the *Tabernacle*, and conſecrated it at the beginning of the ſecond Year after their coming out of *Egypt*. GOD gave a viſible Witneſs of his approving of whatſoever was offered up to him (according to his Command) for his Glory, and a *Cloud* always covered the *Tabernacle*; to ſhew, that the *Divine* Majeſty was preſent there, and dignified it with his Glory. This *Cloud* reſted on the *Tabernacle*, as long as it pleaſed GOD it ſhould continue in the place where it was, and when it removed from the *Tabernacle*, it was a Sign that the *Divine Will* was, they ſhould decamp, and remove elſewhere.

Thus we ſee that an orderly and regulated outward *Service* began to be performed to the *Divine* Majeſty, by offering up of *Sacrifices*, and other Holy Obſervances appointed and determined by GOD himſelf, *Aaron* and his *Sons* being in particular ſet apart and conſecrated to theſe *Holy Functions*.

But GOD ſoon made it appear, by a dreadful Example, what exactneſs he expects in the performance of thoſe Holy Duties, and with what ſeverity he required, that his Appointments ſhould be obey'd. He had made a Law, That the *Fire* was to burn continually upon his *Altar*, and that the *Prieſts* ſhould take care to maintain it, by laying on of *Wood* every Morning and Evening.

It was with this *Holy Fire* they were to kindle their *Cenſers*, whenever they did offer *Incenſe* before GOD; but *Nadab* and *Abihu*, the two Eldeſt Sons of *Aaron*, neglecting this *Command* of GOD, and having taken *ſtrange Fire* in their *Cenſers*, died in the *Tabernacle*, as they were offering up their *Incenſe* before the *Lord*; for GOD darted into their Inwards, a *Fire* like a flaſh of *Lightning*, which conſumed their *Inwards* without touching their *Bodies*, or ſo much as their *Garments*.

And *Moſes* taking occaſion from this ſudden and terrible *Judgment*, to make the reſt of the *Prieſts* fearful of falling into the like *Sin*, made them bring the dead Bodies of *Nadab* and *Abihu* from before the *Sanctuary*, and carry them out of the *Camp*, in the ſame condition they found them, that is, in their *Linnen Coats*.

Moſes alſo charged *Aaron* and his *Sons*, not to mourn for *Nadab* and *Abihu*, in ſhaving their *Heads*, or rending their *Cloaths*; but that they ſhould leave thoſe Marks of Mourning to the reſt of the People, from whom they ought to diſtinguiſh themſelves as well in this Point as all the reſt, in *Reverence* to that *Holy Anointing*, whereby they had been conſecrated to the LORD, and ſeparated from the reſt of their *Brethren*.

GOD was willing to teach the *Jews* by this terrible *Judgment*, that the moſt holy ſeeming *Service* that Men offer to GOD, cannot in the leaſt be acceptable to him, when it is not done in the way and manner he has appointed. The *Divine Being* is ſo wonderful and tranſcendent, that it is impoſſible to honour him, but according to his own Preſcription; and the Model he himſelf hath ſet down. He does not now, (it may be) ſo viſibly and remarkably puniſh thoſe who tranſgreſs his *Holy Ordinances*; but he no leſs takes notice, and obſerves at this time, thoſe who bring a *ſtrange Fire* to his *Altar*, and preſent themſelves before him, having another *Fire* flaming in their *Hearts*, than what he has kindled there by his *Holy Spirit*.

This *ſtrange Fire* which he has ſo great an averſion for, *is* (according to St. *Gregory*) *the* Love *of this* World, *and that* Holy Man *ſtruck with the terrible Example ſhewed upon* Nadab *and* Abihu, *takes occaſion earneſtly to exhort all* Believers, *but eſpecially thoſe who ſerve at the* Altar, *to baniſh from their* Hearts *all* unclean Luſts, *and the love of* Temporal Things, *to the end their* Hearts *may burn with the* Love *of* GOD *alone, who is a* conſuming Fire, *and a* jealous God; *and who cannot ſuffer that any other* ſtrange Fire *ſhould burn in the* Hearts *of thoſe whom he has deſigned to be the* Altars *for his* Holy Fire *to burn upon continually.*

The



William Wekett of St. Margarets
Westminster in Middlesex Gent.
For advancement of this Worke. Contributed this Plate.

The CONTENTS of the IVth BOOK of *Moſes*, Called, NUMBERS.

THIS Book *is called* Numbers, *becauſe it contains the ſeveral* Numbrings *of the* Tribes *of* Iſrael, *performed in the* Deſert *by the* Command *of* GOD, *and particularly of the* Levites. *But beſides this* Numbring *and* Regiſtring *of the* People, *according to every particular* Tribe, (*but the* Levites *are exempted for the* Service *of the* LORD, *which both begin and conclude this* Book) *many other* Matters *are therein related. Here we find the* Order, *according to which the* 12 Tribes *were to march in their Journey, as well as to encamp themſelves about the* Tabernacle.

Here is ſet down the Charge and Duty of the Prieſts *and* Levites; *their* Maintenance, *and their miraculous* Confirmation *in the* Prieſthood. *Here are Laws* Ceremonial, Moral, Civil, *and* Mixt. *Herein is repreſented to us the wonderful and ſingular Conduct* GOD *was pleaſed to uſe towards them, in leading them through the* Wilderneſs, *to the* Land of Promiſe. *Here are alſo related ſeveral Events, that hapned in their* Journey, *the Occaſions, Circumſtances, and Succeſs whereof; afford us many good* Leſſons, *as well in* Eccleſiaſtical *as* Civil Matters.

We ſee here, that after the ſetting up and Conſecration *of the* Tabernacle, *the* Heads *or* Princes *of the* Twelve Tribes, *ſeverally brought their* Gifts *and* Offerings; *and how that ungrateful* People *were oft engaged in* Murmurings *and* Rebellions *againſt the* LORD, *and againſt* Moſes, *together with the dreadful* Examples *of terrible* Judgments *that ſucceeded them.*

We read here alſo, how Moſes *was eaſed of the burthen of his ſolitary* Adminiſtration, *by the Aſſiſtance of* Seventy Elders; *notwithſtanding which, he meets with much trouble both from* Aaron *his* Brother, *and* Miriam *his* Siſter; *as alſo, how he having ſent ſome to diſcover the* Land *of* Canaan, *by reaſon of the ill* Report *of the* Spies, *and the* Murmurings *thence occaſioned amongſt the* People, *ſeveral* Judgments *were inflicted on them, whereby ſome immediately periſhed, the reſt being ſentenc'd to wander up and down in the* Wilderneſs *forty Years from their coming out of* Egypt, *and to die in it at laſt.*

In this Book *likewiſe are recorded ſeveral* Sins *both particular and common with their juſt* Puniſhments, *as well as the* Vertues *and* Heroick Actions *of Good Men, with their particular Rewards. Moreover, the infinite* Mercy *of* God *is excellently ſet forth here, in his favourable acceptance of the* Prayers *of* Moſes, *his faithful Servant, in the gracious pardoning of ſo many* Crimes *of ſuch rebellious and ſeditious* Perſons, *and in the continual pouring forth of his multiplied* Bleſſings *upon that* People; *wherof ſome were* Spiritual, *in preſerving the* Truth *of his* Doctrine, *and the* Purity *of his* Service *amongſt them; and others* Corporal, *in delivering them from the* Hands *of their* Enemies, *in giving them glorious* Victories *over them, and in graciouſly heaping upon them many other* Temporal Advantages.

Laſtly, *We have here an account, how the* Children *of* Iſrael *prepared themſelves to take poſſeſſion of the* Land *of* Canaan, *whereof the* Borders *and* Bounds *are deſcribed; whereupon the* Tribe *of* Reuben, *that of* Gad, *and the* Half Tribe *of* Manaſſeh, *having taken poſſeſſion of the* Country *on that ſide* Jordan; *it is by the Command of* GOD *aſſign'd to them for an Inheritance. Here are alſo* Rules *and* Orders *ſet down about dividing the* Land *of* Canaan, *with the exception of ſeveral* Places *and* Cities, *ſome of which were to be appropriated to the* Levites, *and others were to ſerve for* Cities *of* Refuge.

This Book *contains the* Hiſtory *of the* Events *and* Tranſactions *of* 38 *Years and* 9 *Months,* viz. *from the ſecond Month of the ſecond Year, after the* Departure *of the* Children *of* Iſrael *out of* Egypt, *to the beginning of the* 11*th Month of the* 40*th Year.*

The BLASPHEMER STONED.

GOD commands the Blaſphemer *of his Holy Name to be* Stoned, *and another that profaned the* Sabbath, *by gathering* Sticks *on that Holy Day.*

AFter that GOD had (by the terrible and ſudden Puniſhment of *Nadab* and *Abihu*) given an evident Example, how dangerous a thing it is for thoſe that miniſter at the *Altar*, to neglect the *Rules* of their *holy Function*, and to diſobey him, whoſe more immediate Miniſters they are; he gave another Example of the exactneſs of his Juſtice towards the *Common People*.

The ſame Year, 1514.

Two *Jews* quarrelling together, one of 'em in his tranſport of Rage and Choler blaſphemed the Holy Name of GOD; the Ears of thoſe that heard him being offended at thoſe deteſtable *Words*, they ſeiz'd the *Blaſphemer*, and brought him before *Moſes*, who would not pronounce or determine any thing in the caſe, till he had enquired of GOD what was fit to be done.

GOD, in anſwer to his demand, commands him to put the *Blaſphemer* immediately out of the *Camp*, and that thoſe who had heard his *Blaſphemy*, ſhould lay their Hands on his Head, and that afterwards all the People ſhould *ſtone* him. This Order was accordingly forthwith executed with a Severity, which at this time may make all thoſe tremble, who are not afraid in their Paſſion to *blaſpheme* that *Holy Name*; as well as make thoſe bluſh, who are ſo regardleſs of the *Glory of* GOD, as to ſuffer and wink at thoſe that do it. And upon this occaſion GOD made a *Law*, *That all Blaſphemers, for time to come, ſhould be ſtoned by the People.*

Some time after there hapned another Example of the *Divine Juſtice* and *Severity*: The *Iſraelites* being very exact in their outward obſervance of the Holineſs of the *Sabbath-day*, in which GOD had commanded them, but a while agoe, with his own Mouth, not to do any ſervile *Work*, they chanc'd to find a Man gathering *Sticks* on that Day, and brought him before *Moſes* and *Aaron*, to paſs Sentence upon him for that Tranſgreſſion of the *Divine Law*, who ordered him to be put in Ward, till they had conſulted the Will of GOD in that Matter.

After Enquiry, GOD commanded them to proceed (as in the foregoing Inſtance), *viz.* to bring the *Sabbath-breaker* without the *Camp*, and that all the People ſhould ſtone him there.

Men *at this time would take more care, and be more exact in keeping the* Laws *of* GOD, *if they ſaw themſelves threatned with preſent* Death, *upon the breach of them; and the fear at leaſt of ſo ſudden and ſo ſevere a Puniſhment would put a ſtop to their raſh* Licentiouſneſs

But thoſe who have learnt to obey the Law of GOD *from a Principle of* Love, *and not from any* Fear *of* Puniſhments, *cannot ſufficiently bewail and lament to ſee the* Liberty *thoſe that call themſelves* Chriſtians *take, to violate without Fear or Care, the moſt ſacred and inviolable* Laws *and* Commands *of* GOD.

Their Faith *preſents them with a view of other* Puniſhments, *and much more to be feared than all Temporal* Puniſhments *whatſoever. And their* Eyes *guſh forth with* Tears, *when they conſider, That for the gathering of a few* Sticks *or* Stubble (*as all worldly things are no better*) Men *provoke the* Anger *of* GOD *againſt them, and draw down upon themſelves* Puniſhments *that ſhall never end.*

GOD *never ſlackens the Severity of His* Laws: *He has once declared to* Men, *what he would have them do, and what he expects from them; and having ſo done, ſpeaks no more, but leaves it to them, and if they be diſobedient, 'tis at their own peril.*

Men *indeed may deceive themſelves, and wreſt the* Law of GOD *to their own Senſe, and as they would fain have it; but however they may flatter themſelves, as this* Sabbath-breaker *probably alſo did: For what hurt was there in gathering a few* Sticks? *yet their excuſing and acquitting of themſelves will not prevent the Sentence of* Death *from being pronounced againſt them: And they will know, but alas too late* (as ſaith St. *Auſtin*) *That* Man *was vain in his* Promiſes, *but that* GOD *was true in his Threats and Menaces.*

The



Andrew Pitcarne alias Wheler of Datchett in the County of Bucks Esquier
For advancement of this Worke, Contributed this Plate.



Godfrey Richards of S.t Martins in the ffields in Middlesex Esq.r. Provisour to their Majesties Traine of Artillery in Ireland.
For advancement of this worke. Contributed this Plate.

The TWELVE SPIES.

Moſes *ſends forth* 12 Spies *to ſearch the* Land *of* Canaan. *They make the* People *Murmur.* GOD, *to puniſh their* Rebellious Murmurings, *aſſures them, they ſhall not enter into the* Land *he had promiſed them.*

THE ſeverity of ſo many *Chaſtiſements*, wherewith GOD exerciſed his *People* in ſo many different manners, was not ſufficient to put a ſtop to their Rebellious Murmurings, from which *Aaron* himſelf, and *Miriam* his Siſter, were not exempt. For being jealous of that great Authority GOD had conferred upon *Moſes*, they in a taunting manner ſaid, *Hath the* LORD *indeed only ſpoken by* Moſes, *Hath he not ſpoken alſo by us?* And for a Pretext of their Murmurings againſt him, they upbraided him, with having married an *Ethiopian* Woman.

The ſame Year 2514.

Moſes, tho' he was ſenſible of the Injuſtice of theſe their Reproaches, yet preſerving his accuſtomed *Meekneſs*, ſeem'd not at all concern'd at it. But GOD avenged *Moſes*, who would not avenge himſelf, and ſparing *Aaron*, becauſe of his Holy Function, he ſtruck *Miriam* with a *Leproſie*.

Moſes being afflicted to ſee his Siſter in that condition, earneſtly prayed to the LORD to heal her; but *God* told him it was but fitting, that for the Fault ſhe had committed, ſhe ſhould be put forth of the *Camp* 7 days, after which ſhe was heal'd, according to the Interceſſion of *Moſes*.

This Particular Murmuring of *Aaron* and *Miriam* againſt *Moſes* being paſt, there ſoon aroſe another of the whole *People*: For GOD having commanded *Moſes* to ſend a Man of each *Tribe*, to ſearch the *Land* of *Canaan*, and to bring a *Sample* of the Fruits thereof; theſe *Spies* returned, and brought a Bunch of *Grapes*, which was an abundant Proof of the excellency of the Soil: but withal told them, That the *Land* was inhabited by ſo Giant-like a *People*, that they could not think ever to conquer 'em.

The *People* had no ſooner heard this diſcouraging account from the *Spies*, but they began with one accord to murmur againſt *Moſes*: They wiſh they had died in the *Wilderneſs*, rather than to be put upon fighting againſt *Giants*; and at laſt came to that wicked Reſolution, to chuſe themſelves a *Leader* and return to *Egypt*.

Moſes and *Aaron* ſeeing them laſh out into theſe deteſtable Exorbitances, proſtrated themſelves before the LORD, to appeaſe his Anger from breaking out upon them; whilſt in the mean time *Caleb* and *Joſhua* endeavoured by mild Words, and encouraging Repreſentations of the *Land*, to calm them, and to efface the *Fears* which theſe Falſe Reports had raiſed in them. They aſſured them, that it was a very excellent *Land*, and that as long as GOD favoured them, they ſhould eaſily become Maſters thereof.

But the *People* being ſtrangely enraged, inſtead of giving ear to their Remonſtrances, would needs have *ſtoned* them, had not they been ſtopt by the appearance of the *Glory* of the LORD, in the *Tabernacle* of the *Congregation*; whence the LORD ſpake to *Moſes*, commanding him to tell the *People*, that he had heard their *murmurings*, and that according to their Wiſhes he would deal with them; for as they had wiſhed to die in the *Wilderneſs*, ſo they ſhould all of them from 20 Years old and upwards.

Joſhua and *Caleb* only were excepted from this Puniſhment, as having endeavoured to ſtill the Murmurings of the *People*; the reſt of the *Spies* were ſtruck with ſudden Death, as being the Authors of this great Miſchief.

GOD *by this* Hiſtory *ſeems to teach us, that when he promiſes us a great Reward, we ought not to diſcourage our ſelves with every ſmall difficulty, that muſt be overcome before we can deſerve it. We cannot enter into the* Land of Promiſe *without firſt overcoming the* Enemies, *which oppoſe our paſſage thither; but inſtead of being diſcourag'd at the ſight of theſe* Enemies, *we ought to ſtir up our Faith, and caſt our Care upon* GOD, *who has promiſed to fight for us.*

Thus Jeſus Chriſt *doth only promiſe his Kingdom to thoſe who take it by force. We do renounce the Kingdom of* Heaven, *by fearing to fight and ſtrive for it; and they who inſtead of encouraging* Souls *in this Spiritual Combat, do diſcourage them; ſhall be ſeverely puniſhed by* GOD, *as being the Authors of their Perdition.*

KORAH

KORAH, DATHAN, and *ABIRAM.*

Korah, Dathan *and* Abiram, *Murmuring againſt* Moſes, *and affecting the* High-Prieſthood, *the Earth opens and ſwallows them alive.*

The ſame year 2514. and the 2d year after their coming out of Egypt.

THE Murmuring of the Children of *Iſrael*, occaſion'd by the report of the *Spies*, was ſoon after ſeconded by another, which more heinouſly offended the Divine Majeſty. *Korah*, *Dathan* and *Abiram*, with 250 Princes of the People, aroſe in a ſeditious manner againſt *Moſes* and *Aaron*; and envying the Dignity and Authority they had over them, ſaid, they had long enough *Lorded* it over the *Lord's People* who were as holy as they, and that it was high time to ſet bounds to their arrogated power.

Moſes having heard theſe their *Words*, fell upon his *Face*; and becauſe he perceived that theſe *Murmurers* affected the *High Prieſthood*, he rebuked their Ambition, repreſenting to *Korah* (who was of the Tribe of *Levi*) that the LORD had highly honoured them, in ſeparating them from the reſt of the Congregation to do the ſervice of the *Tabernacle* of the LORD; that they ought to content themſelves with that holy Function, without raiſing their deſires higher. And after he had told them, that this their *Murmuring* was levell'd at the LORD himſelf, he bid them be in a readineſs againſt the next day, with their *Cenſers*, and charged *Aaron* likewiſe to appear with his.

This done, *Korah* and his Party placed themſelves on one ſide, and *Aaron* on the other; and at the ſame time the *Glory* of the LORD appeared to all the *Congregation*, and the LORD commanded *Moſes* to bid the People to get them away from thoſe Rebellious Murmurers. *Moſes* having given this Advertiſement to the People, told them, that GOD would now give them an undoubted proof, that he had done nothing but by expreſs Order from him; and that the extraordinary death of theſe Rebels, would juſtify them in the eyes of them all.

Scarce had *Moſes* made an end of ſpeaking to the People, when the *Earth* opened and ſwallowed them, and all that belonged to them. Thus deſcended they alive to *Hell*, and periſhed in a moment from amidſt the Congregation of the *Iſraelites*, who ran away at the hideous Cry of them, and for fear of being overtaken with the ſame Ruin.

At the ſame a time a *Fire* came forth from GOD, and conſumed the 250 Partiſans of *Korah's* Rebellion. *Moſes*, by command from the LORD, order'd their *Cenſers* to be taken up and beat into *Plates*, to cover the *Altar*, that they might be an eternal Monument of this ſevere Vengeance, and a warning to all, not to attempt the like for the future.

And yet for all this, the very next Morning they fell again to their old cuſtom of *Murmuring*, charging *Moſes*, that he had kill'd the People of the LORD. GOD at the ſame time would have conſumed them in a moment, but for *Moſes* his Interceſſion; who ſeeing that *Wrath* was gone out from the LORD againſt the People, commanded *Aaron* to take his *Cenſer* with *Incenſe*, and to make Attonement for them; whereupon the *Plague* was ſtay'd, after that it had deſtroy'd 14700 Men, beſides them that died about the matter of *Korah*.

After this the LORD, to ratify the *Prieſthood* to *Aaron*, commanded the Heads of every *Tribe* to provide themſelves *Rods*, and to write their Names upon them, and lay them up in the *Tabernacle*, the LORD being reſolved to evidence to all, whom he had choſen to the *Prieſthood*, by cauſing his *Rod* to bloſſom. When the *Rods* were brought forth again, *Aaron's Rod* alone was found to have put forth *Buds*, *Bloſſoms* and *Almonds*, which therefore GOD commanded ſhould be kept for a Token, and laid up in the *Ark* of the *Covenant*, to prevent any ſuch Rebellious Pretences for the time to come.

This great and dreadful Example *has always been a reſtraint upon* Wiſe Men, *from lightly engaging themſelves to Miniſter at the* Altar, *and from raſhly handling the* Holy Cenſer, *without a ſure and ſatisfactory Call from* GOD. *The puniſhment of theſe three* Rebels, *and their Company, who were buried alive, yea,* went down *ſo to* Hell (*as the Scripture ſaith*) *inſpires them with an humble backwardneſs to* Holy Things. *They know* GOD *is ſo great, that he cannot be ſerved worthily, but by thoſe he makes choice of himſelf to be his* Miniſters, *and whom he qualifies with* Divine Vertues, *for ſo great and ſacred an employ; and therefore in deep humility they are ready to cry out with St.* Paul, who is ſufficient for theſe things?

The



Richard Powis of S.t Martins in the fflds. in Middlesex. Gent.
For advancement of this Worke. Contributed this Plate.



Mary Barington, daughter of Thomas Barinton of Barington Hall in Essex Esqr, by his wife the Lady Luce Rich daughter of the Rt Honourable Robert late Earle of Warwick. For advancement of this Worke Contributed this Plate.

The BRAZEN SERPENT.

The People *murmuring againſt* GOD, *and againſt* Moſes, *are puniſhed with* Fiery Serpents, *and are healed by looking up to the* Brazen Serpent, *which* Moſes *erected at the Command of* GOD.

THE Rebellion of *Korah*, *Dathan*, and *Abiram* being thus quell'd, ſome Years after there hapned another, which GOD moſt ſeverely puniſhed; for the People having now wandred for many Years up and down the *Wilderneſs*, and being tir'd with ſo many Marches and *Counter-marches*, they began again ſeditiouſly to *murmur* againſt *Moſes*, expreſſing their diſcontent in bitter and paſſionate Expoſtulations and Complaints, not only againſt him, but even GOD himſelf; ſaying, *Wherefore have you brought us up out of* Egypt, *to die in this* Wilderneſs; *we have no* Bread, *and oft want* Water, *and our* Souls *loath this light* Bread.

A.M. 2252. *before Chriſt* 1452. *in the 6th* Month *of the* 40*th* year *after their coming out of* Egypt.

The LORD being provoked againſt them, for theſe their *murmurings*, he ſent *Fiery Serpents* amongſt them, which cauſed a terrible deſtruction of the People, who died away ſoon after they were *Stung by them.* The moſt ſeditious and forward amongſt them being terrified at this ſudden and fatal Vengeance, changed their Complaints and Threats into *Prayers* and *Lamentations*; and coming to *Moſes*, acknowledg'd their heinous *Sin*, whereby they had provoked the Anger of the *Lord* againſt them, by *murmuring* againſt his *Conduct* and *Guidance* over 'em, and earneſtly entreated him, to make interceſſion to the LORD for them, that they might be delivered from this *Plague* of the *Fiery Serpents*, foraſmuch as the Torment of their Biting was altogether intolerable.

Moſes accordingly humbly preſents their Requeſt before GOD, making earneſt Interceſſion for them; who being appeaſed by the charitable *Prayers* of that *Holy Man*, commands him to make a *Serpent* of *Braſs*, and lift it up upon a *Pole*; aſſuring him, that all thoſe who were bitten by the *Fiery Serpent*, ſhould be healed of their Wounds, by looking up to it. Thus it was that this Mortality ceaſed amongſt the People. Which *Hiſtory*, whether we reſpect the Judgment it ſelf, or the Remedy GOD in his Mercy appointed for it, doth afford us very important Leſſons and Inſtructions. For the *Fathers* have conſidered this *murmuring* here of the People, and the bitterneſs of their Spirit venting it ſelf in Paſſionate and Ungrateful Complaints and Expoſtulations, (by reaſon of their long and weariſom Wandrings in the dry and ſolitary *Wilderneſs*) as a lively *Figure* of thoſe dangerous Spiritual Temptations which ſometimes happen to the moſt Perfect, who are oft in danger, without a vigorous exciting of their *Faith* and *Truſt* in GOD, of being born down and diſcouraged with the multiplied Pains and Difficulties they meet with in the ſtrait and narrow way to *Life*. If they conſent to theſe ſecret *murmurings* ariſing in their Hearts, they cannot fail of being bit with *Fiery Serpents*, I mean, *Evil Spirits*, who watch only firſt to diſcourage, and then to deſtroy them.

What remedy now is there for them in this dangerous Caſe? No other, but what is here ſet down; *They muſt fix their Eyes upon the* Brazen Serpent, *which was a viſible Emblem of* JESUS CHRIST, *as he himſelf aſſures us in his Goſpel. He did not diſdain to aſſiſt our weak Underſtandings, in repreſenting himſelf by a* Serpent, *yet not a common poyſonous one, but a* Serpent *of* Braſs; *becauſe in taking our* Fleſh *upon him, he did not partake of our* Sin, *which is,* (*and therefore may truly be called*) *the* Poyſon *of the* Serpent, *though he ſubmitted himſelf to* Death, *which was the effect of* Sin; *not His, but Ours.*

To this Divine Object, JESUS CHRIST, (*lifted up upon the* Croſs) *it is, that* Believers *muſt continually recal their* Eyes, *for to ſtifle their Complaints, for to refreſh and comfort them during their weariſom Steps in this vaſt and howling* Wilderneſs; *frequently encouraging themſelves with theſe and like* Words: *Has the Captain of our Salvation, who was the* Holy one of GOD, *ſuffered ſo much without the leaſt Complaint; and ſhall we* Sinners murmur? *Has* GOD *ſo dealt with the green Tree? and do we think it juſt, he ſhould ſpare the dry?*

BALAAM's ASS Speaks.

Balaam *the* False Prophet *blesseth the People of* GOD *against his Will, notwithstanding that King* Balak *had sent for him to curse them. His* Ass *reproves him for beating her, because she stopt at the sight of an* Angel, *which* Balaam *perceived not.*

AFter so many Afflictions and Difficulties which *Moses* had been tryed with, in his Leading of the People; for a last Proof of his Constancy, he was a little before his Death to be exercised with Tryals, caused by the Artifices of a *false Prophet.*

A.M. 2553. *before Christ* 1451.

The *Israelites* being encamp'd near to the Borders of *Moab*, *Balak* their King terrify'd at their approach, sends for *Balaam* to curse *Israel*. *Balaam* in the Night time asks Counsel of *God* what he should do? who strictly forbad him to undertake any such thing, forasmuch as he himself had blessed them: whereupon *Balaam* dismisses the *Princes*, *Balak* had sent to fetch him, with this Answer. But this *Prince* being resolved not to be put off so, sends other more honourable *Persons* to *Balaam*, and with richer *Presents*.

The *Covetousness* of this *false Prophet* being awakened at the sight of these *Presents*, instead of firmly acquiescing in the first Answer *God* had given him, demanded again of GOD whether he should go along with them; as if the *Gold* of these second *Ambassadors* could have the same Power upon GOD, as it had on his *Covetous* Heart. So GOD leaving him to his *Desires*, bad him go along with them. And as he was on the way, the *Angel of the Lord* met him and oppos'd him; yet *Balaam* did not see him; but the *Ass* on which he rode, saw the *Angel*, and stopping, fell down under him; and as *Balaam* in a rage smote the *Ass*, GOD opening her Mouth, she complain'd of his unjust Cruelty.

At the same time also the LORD opened *Balaams* Eyes, and he saw the *Angel* standing in the way; and as he threatned to kill him, *Balaam* humbled himself before the *Angel of the* LORD; and told him, That if his *Journey* were displeasing to him, he was ready to return back again. But the *Angel* gave him leave to continue his *Journey*, only charged him to speak nothing, but what he received from *God*. And accordingly he did; for notwithstanding all the *Perswasions* and *Promises* of *Balak* to make him curse *Israel*, GOD made him to bless them; which extreamly provok'd that *King*.

But *Balaam* being afraid of losing the Rewards he expected from *Balak*, made him endeavour by his Counsel, to destroy and frustrate the *Blessings* he had pronounced to that *People*: For casting off his disguise of a true *Prophet*, he (like a wicked Wretch) advis'd *Balak* to tempt the Children of *Israel* with the *Moabitish Women*, that being inveigled by them and worshiping their *Idols*, *God* might in his Wrath deliver them into the *Hands* of their *Enemies*.

This Advice of his had a most fatal success; for these *Idolatrous Women*, by their *Allurements* soon gain'd this easie People, to defile their *Bodies* and *Souls* with them.

Thus one *False Prophet*, who pretended to be a Man of *God*, was like (by his Artifices and Covetousness) to have been the cause of the Ruin and Destruction of all *God's people*, if a true *Minister* of the Lord had not opposed him with an holy and highly commendable Zeal. For *Phineas*, the Grandson of *Aaron*, seeing a *Jew* committing Lewdness with a *Moabitish Woman*, thrust them both through with his *Sword*, by which means the *Plague* was staye which the Wrath of *God* had kindled among them, whereof 24000 died.

The Jews *then* (as saith *St. Ambrose*) *were miraculously delivered by one* True Priest, *they had before been corrupted by one* False Prophet *and the* Zeal *and* Piety *of the one was of greater force, than the* Avarice *or* Artifices *of the other.*

We find here, that the People of God *are happy when they have Persons amongst them, who by a wise zeal oppose the Designs of those that would corrupt them. There will be always* Balaams *in the* Church, *that is,* False Prophets, *who seek their own Interests, and not those of* Jesus Christ. *Wherefore it is greatly to be wish'd for, that the* Church *may not want such as* Phineas, *who were sensible of the least Evil that threatens it, and who aim at nothing but the* Glory of God, *and the* Salvation *of his* People.



Richard Cheyney of Hamerton in the Páriſh of Hackney in the County of Middleſex Eſqᵉ. For Advancement of this Worke Contributed this Plate.

A Brief Explication of the MAP, Repreſenting the Journey of the Iſraelites *from* Egypt, *to the* Land *of* Promiſe.

THE Land of *Promiſe* is called by ſeveral ancient Authors, *Paleſtine*, as is conjectured from the Name of the Inhabitants, who were called *Philiſtines*; a *People* deſcended from *Cham*, one of the Sons of *Noah*. It may not improbably be likewiſe called the *Land of Promiſe*, in regard of the *Promiſe* which the *LORD* made to *Abraham*, Gen. 12. 7. and 13. 15. It takes the Name of *Canaan* from one of the Sons of *Cham*, who bore that Name, whoſe Deſcendents (called *Canaanites*) inhabiting it, divided the *Land* into ſeveral *Provinces*, each whereof was denominated from one of the Sons of *Cham*, who were the firſt Poſſeſſors thereof. And laſtly, this Land was called the HOLY LAND, becauſe *GOD* had honoured it with his particular Preſence, inſomuch that *Moſes*, *Exod.* 3. 5. was commanded, *to put off his Shooes when he approached the Buſh, becauſe the place whereon he trod was Holy ground.*

This is mentioned in the 33d Chapter of the 4th Book of Moſes called Numbers.

The Bounds, length and breadth of this Country appears by the Map.

It is watered with ſeveral *Streams* and *Rivulets*, whereof ſome run into the *Sea*, others fall into the River *Jordan*, which runs from thence into the Lake *Merom*, and from thence into the *Sea* of *Galilee*, or *Cinereth*; from whence riſing up again, it keeps on its courſe till it loſeth it ſelf in the *Dead Sea*, which of old was made what now it is from the Ruins of *Sodom*, *Gomorra*, *Adama*, and *Zeboim*, all ſeated in a Territory, which in the time of *Lot* was a very fertil Soil, and called the Vale of *Siddim*, being thereby likened to the *Garden of GOD*, or *Terreſtrial Paradiſe*, Gen. 13. 10.

There are found floating in divers parts of this *Sea*, great pieces of a certain kind of *Pitch* called *Aſphaltus*, from whence it hath alſo taken the name of *Mare Aſphalticum*, or the *Aſphaltick Sea*, or *Lake*. This kind of *Pitch*, or liquid *Sulphur*, ſerves to thicken or harden any thing; it is uſed in Phyſical Preparations, and by the Inhabitants for pitching of *Veſſels*, altho when melted it is of a noyſom ſtink.

This Country hath great diverſity of *Mountains*, *Valleys*, *Plains*, *Fountains*, *Rivers*, *Foreſts*, and was well repleniſht with *Towns*, *Villages*, and *ſtrong Holds*; ſurpaſſing in goodneſs and agreeable ſituation moſt *Countries* in the *World*, and therefore aſſigned by *GOD* for the Habitation of his elect *People*, and promiſed to the Father of the *Faithful*, and his Poſterity, as a *Type* and *Figure* of the *Celeſtial Canaan*, the Seat of perfect Bliſs.

The great number of the *Towns* and *Villages* that were in this *Country* is almoſt incredible; for an Eſſay therefore, let it ſuffice only to give a view of the *Cities Royal*, which *Joſhua* by Lot divided to the Children of *Iſrael*; which are as followeth.

To the Tribe of *REUBEN*, *Heſhbon*, *Madian*, and *Sulah* or the *Rock*. To the Tribe of *MANASSES*, *Gilgal*, *Endor*, *Taanach*, *Megiddo*, *Iſrael*, *Tirza*, *Aſhtaroth*, *Damaſcus*, *Edrehi*, *Geſur*, *Maachath*, *Zobe*, *Theman*, and *Madon*. To the Tribe of *GAD*, *Rabbath*. To the Tribe of *BENJAMIN*, *Bethel*, *Gibeon*, *Ai*, *Jeruſalem*, and *Jerico*. To the Tribe of *SIMEON*, *Debir*, and *Gerar*. To the Tribe of *ZEBULON*, *Jocknean*, *Shim*, and *Meron*. To the Tribe of *ISSACHAR*, *Aphek*. To the Tribe of *ASHER*, *Achſaph*, *Sidon*, *Tyre*, and *Laſſaron*. To the Tribe of *NEPHTHALI*, *Hazar*, *Kedeck*, *Haamath* and *Edrei*. To the Tribe of *DAN*, *Ekron*, *Gath*, and *Lachir*. To the Tribe of *JUDAH*, *Harad*, *Arab*, *Beſeck*, *Eglon*, *Hebron*, *Libna*, *Mackedah*, *Medulham*, and *Tapuah*. To the Tribe of *EPHRAIM*, *Gaza*, *Samaria*, *Laſſaron*, and *Tappuah*.

In all the 12 Tribes theſe *Royal Cities*.

Having thus ſpoken of the Names of the places, with the Nature of the *Country*, we ſhall now ſpeak of the Journey of the *Iſraelites*, how they paſſed towards it through the Wilderneſs of *Paran*, *Zin*, *Kadeſh*, *&c.* their diſcovery thereof, and at laſt their poſſeſſing it, after *GOD* for the ſpace of 40 years, for the hardneſs of their Hearts had cauſed them to wander up and down through the ſaid Deſert or Wilderneſs, as is at large taken notice of in *Holy Writ*.

GOD having thought good, that the Poſte-

rity of *Abraham* ſhould Sojourn for the ſpace of 430 years, in a ſtrange Country, as ſoon as the ſaid term of years was expired, took compaſſion on them to deliver them from the miſerable ſervitude which they ſuffered under the *Egyptians*; and hearing the Groans of his poor People, ſent his Servants *Moſes* and *Aaron*, to lead them out of *Egypt*, and to conduct them into the *Promiſed Land*; and becauſe *Pharaoh* the King obſtructed their going out of the Kingdom, the *LORD* ſent amongſt them ſundry ſorts of grievous *Plagues*, ſo that at laſt *Pharaoh* and his People were not only willing to let them go, but with great importunity haſtned their departure.

The *Iſraelites* being aſſembled at *Rameſes*, they eat the *Paſchal Lamb* on the 14*th* day of the Month *Abib*, Exod. 13. 4. which with us is part of *March*, and part of *April*, and was by them Religiouſly obſerved as the firſt *Month* of their year, the Morrow after being the 15th. day of the Month, *Anno Mundi* 2508, according to our account; they encamped firſt at *Succoth*, from whence, 2*dly*. they come to *Etham*, at the end of the Deſert; 3*dly*. they remove to *Pihahiroth*, between *Migdol* and the *Sea*, where the *Egyptians* repenting they had let them go, and following them with a great force overtook them; but the *LORD* ſet his *Angel* behind the *Camp* to guard it; and having provided a *Pillar* of *Cloud*, and a *Pillar* of *Light*, the one for their Guide by Day, and the other by Night; ſo that the *Pillar of Cloud* which was behind the *Iſraelites* became Darkneſs to the *Egyptians*, that they could not ſee them.

The *Iſraelites* being thus beſet on each ſide with high *Mountains*, behind with an *Enemy*, and before with the *Red Sea*, cried unto the LORD, who by the hands of his Servant *Moſes* cauſed the *Waters* to ſeparate, and they went over on dry ground; but when the *Egyptians* purſued them, the *Waters* returned again, and covered them and their *Chariots*, ſo that they were all drown'd in the *Sea*, not one eſcaping. This was an occaſion of great rejoicing and triumph to the *Iſraelites*, and *Moſes* and *Miriam* ſang Praiſe to *GOD* for this happy Deliverance.

But 4*thly*. paſſing further, they come to the bitter Waters of *Marah*, where they murmured againſt *Moſes*, who thereupon (as he was ordered by *GOD*) ſweetned them by caſting therein a ſort of *Wood*. From thence, 5*thly*. they paſſed to *Elim*, and encamp there, where they found 12 pleaſant Fo *tains*, and 70 *Palm-Trees*. From then 6*thly*. they paſs farther, and came to t Coaſts of the *Red Sea*, called in *Hebr Gam-Suph*, or the *Sea of Weeds*. Purſui on farther, they came, 7*thly*. to the Deſ of *Sin*, and there encamped on the 15*th*. d of the ſecond Month after their departure o of *Egypt*; and here they again murmur againſt *Moſes* for want of *Fleſh*, calling t the *Fleſh-pots* and *Bread* of *Egypt*, whereup the *LORD* having compaſſion on them, g them daily from thenceforth the *Bread Heaven*, which they called *Manna*, and cauſ a great number of *Quails* to come to fe them with.

From thence paſſing on they encamp, 8t at *Dophkah*; thence, 9*thly*. at *Alaſh*; then 10*thly*. at *Rephidim*; where having no W *ter* they again murmured, and ſtirred up new Rebellion againſt *Moſes*, and againſt GO wherefore that place was called *Maſſa*, *Meribah*, Exod. 17. 7. Nevertheleſs G commanded *Moſes* to ſtrike the *Rock* with *Rod*, upon which there ſprung forth abu dance of *Water*. Here it was that *Ama* ſet upon them; but *Moſes* commanded *Joſhua* to oppoſe them with a ſelect Tro whilſt he with *Aaron* and *Hur* went up to next Mountain, where *Moſes* lifted up hands to *Heaven*, imploring the Aſſiſta of GOD, and ſo long were the *Iſraelites* ſtronger; but when *Moſes* was tired and down his Hands, *Amalek* prevailed; the fore *Aaron* and *Hur* got a Stone for *Moſes* ſit on, and held up his Hands till ſuch t as *Amalek* was quite defeated.

Afterwards came *Jethro* the *Prieſt* of *Mi an*, and Father-in-Law of *Moſes* to viſit h bringing with him *Zipporah* the Wife of *ſes*, and his 2 Sons *Gerſhom* and *Eliezer*, were joyfully received by him: And *Je* ſeeing the pains that *Moſes* underwent, in ciding all caſes and matters of Judicatur mongſt the *People*, counſelled him to cho out pious and underſtanding Men, to ſit o them as *Rulers* over Thouſands, *Rulers* o Hundreds, *Rulers* over Fifties, and *Ru* over Tens; and what Cauſes were too gr for them, ſhould be brought before *Mo* which Counſel *Moſes* well approved of, followed; and *Jethro* departed into his o Country.

After the departure of *Jethro*, *Moſes* and the *Iſraelites* departed from hence, and made their 11th Encampment in the Deſert of *Sin*, near the Mountain of the ſame Name, only one part thereof is named *Horeb*. Upon this Mount *Sinai* or *Sin*, GOD came down and ſpake to the *People*, and gave them his *Law*, firſt by word of Mouth, and next in Writing in Two *Tables* of *Stone*; which *Moſes* received of him written with his own Hand, after he had paſſed forty Days in the Mount with the *LORD*; which he brought down to the Children of *Iſrael*, Exod. 32. 10. and *Deut.* 9. 9, 10, 11. But *Moſes* upon his coming down, ſeeing the Idolatry of the *People* towards the *Golden Calf*, he was ſo enraged out of a Holy Zeal, that he threw the two *Tables* to the ground, and brake them in pieces, and took the *Golden Calf*, and burnt it in the Fire, ground it to Powder, and cauſed the *Iſraelites* to drink it in Water; nevertheleſs he prayed unto *GOD*, and obtain'd Mercy for them; and *GOD* cauſed *Moſes* to hew 2 other *Tables*, and wrote on them the Words that were in the former *Tables*.

In this Mount *Moſes* receives a Command from *GOD* to make the *Tabernacle* exactly in all parts according to the Pattern that had been ſhewn him in the Mount; and for the better carrying on of this Work, he demanded of the People a *Freewill-Offering*, beſides a Tax of half a *Shekel* upon every Male of 20 years old and upwards. In this *Tax* were numbred 603550 Men, *Exod.* 39. 26. and in the former *Verſe* ſaith, it brought up in *Silver* 100 *Talents*, and 1775 *Shekels* of *Silver*, beſides 100 *Talents* of *Silver* to caſt *Sockets*; which makes 200 *Talents*, and 1775 *Shekels*, amounting in our *Engliſh* Coin at 2 *s.* 5 *d.* the *Shekel* unto the Sum of 72565 *l.* 6 *s.* 3 *d.* Beſides there was freely offered in *Gold* 29 *Talents*, and 730 *Shekels*, which is reckoned to be 127208 *l.* 10 *s.* To which, if the aforeſaid 72565 *l.* 6 *s.* and 3 *d Silver* is added, it makes the Sum of 199773 *l.* 16 *s.* 3 *d. Engliſh* Money. The *Braſs* employed about the *Tabernacle*, and its Appurtenances, was 70 *Talents* and 2420 *Shekels*, which at our *Engliſh* Weight (at 16 *Ounces* to the *Pound*) is 6526 *Pound* 14 *Ounces*, which if reckoned at 8 *d.* a *Pound* (the uſual price of *Braſs* with us) comes to 217 *l.* 11 *s.* 3 *d.* Beſides the *Offerings* of *Blew Silk*, *Purple*, *Scarlet*, *fine Linen*, *Goats-Hair*, *Rams-Skins* died Red, *Badgers-Skins*, *Shittim-Wood*, *Oil*, *Spices*, *ſweet Incenſe*, and *precious Stones*; all which muſt needs amount to a very great price. Nor is there in *Scripture* any mention made what the Workmanſhip of all theſe Materials coſt.

The *Tabernacle* being finiſhed, was reared up, *Exod.* 40. 2. the firſt Day of the firſt Month, in the ſecond year after their departure out of *Egypt*, in which the *Altar* and all its Inſtruments was anointed and hallowed by *Moſes*; and from thenceforth the *Cloud* of *GOD* reſted upon the *Tabernacle* by Day, and in the Night *Fire* was in it; ſo that it became a Light to all the *Camp*, for the Glory of the LORD filled it.

Now follows another *Offering* of all the *Princes* and *Elders* of the *Tribes*, who brought for a free Gift at the Conſecration of the *Altar*, 6 *Chariots* covered, and drawn by 12 *Oxen*; and in Veſſels of *Gold* and *Silver* the weight of 120 *Shekels* of *Gold*, and 2400 *Shekels* of *Silver*, 36 *Bullocks*, *Rams* of a year old, and *Kids* of each ſort 72, for *Burnt-Offerings*, for *Sin-Offerings*, and for *Peace-Offerings*.

The *People* (as aforeſaid) were numbred from 20 years old and upwards, but not the *Levites*. Therefore GOD commanded *Moſes* to number them from a Month old and upwards; alſo the *Prieſts* and *Firſt-born* amounting to 625850 *Souls*, beſides *Infants*, and all under 20 years of Age, together with *Maiden Children*, which doubtleſs were a great number. And this obliges us to admire the wonderful Providence of GOD, that ſuſtained for ſo long a time in ſuch a Deſert and barren place, ſo great a multitude of *People*.

In the 20th Day of the 2d Month of the 2d Year, the *Cloud* was taken up from off the *Tabernacle* of the *Teſtimony*, Numb. 10. 11. moving at the Head of the *Iſraelites*, towards the Deſert of *Paran*, and the *Camp* followed in the ſame Order as *Moſes* had ranked them, making their 12th Encampment at *Tabbera*, and the Fire of the *LORD* burnt amongſt them, and conſumed them that were in the Rear of the *Camp*; becauſe the *People* murmured at the tedioufneſs of their *Journey*, and began to expreſs a loathing of the *Manna* that was given them for *Food*, crying out for the *Fleſh*, the *Fiſh*, the *Onions*, and other Food of *Egypt*; where-

upon GOD ſent them ſuch numbers of *Quails*, that they became ſurfeited therewith, and died with the Meat in their Mouths, and therefore the place was called *Kibroth-Taha-vah*, that is, the Sepulchres of *Covetouſneſs*, Numb. 11. 24. and this ſo kindled the LORD's Anger againſt them, that he ſent an exceeding great *Plague* amongſt them.

From hence they came to *Hatſeroth*, being their 13*th*. Encampment; and here *Aaron* and *Miriam*, for murmuring againſt *Moſes* were chaſtiſed; he by words from the LORD, and ſhe with the *Leproſie*; for which ſhe was ſhut out of the *Camp* 7 Days; after which they removed to *Rithma*, in the Wilderneſs of *Paran*, which was their 14*th*. Encampment; and from hence the LORD commanded *Moſes* to ſend forth 12 Men as *Spies* to ſearch the Land of *Canaan*, paſſing as far as *Rehob*, as you go to *Hamath*, near the Foreſt of *Libanus*, and at the end of 40 Days they returned, bringing with them a bunch of *Grapes* on a *Colt-ſtaff* or *Bar*, between 2 Men, with ſome other *Fruits* of the Country, for a demonſtration of the goodneſs and fertility thereof, relating it to be a Land flowing with *Milk* and *Honey*; but at the ſame time frighting the *People* with an ill report of the ſtrength of the *Country*, and its walled *Cities*, and a ſuggeſtion of the *Gigantick* ſtature of the Inhabitants, which ſo diſcouraged them, that they again fell a murmuring, wiſhing they had died in *Egypt*, or that they were dead in the *Wilderneſs*, and were conſpiring to chooſe themſelves another *Captain* to lead them back into *Egypt*: But *Joſhua* and *Caleb*, 2 of the 12 that were ſent to ſearch the *Land*, ſtrove to appeaſe and encourage the *People*, for which the Multitude were ready to ſtone them; whereupon GOD was provoked to Anger againſt them, and ſware in his wrath, that except *Joſhua* and *Caleb*, not one of the preſent Survivours of the deliverance from *Egypt*, ſhould enter into the *Land of Promiſe*, and that he would detain them in the *Wilderneſs* as many Years, as the *Spies* had ſpent Days in their *Journey*, till all the preſent Generation were dead who had ſeen all the wonderful works he had wrought over the *Egyptians*; but that their *Children* ſhould enter into it, and poſſeſs it for an Inheritance, together with *Joſhua* and *Caleb*, *Numb.* 14. wherefore the People were ſorry for what they had done, and (as in deſpair) offered to go up to the place the LORD had promiſed them, but *Moſes* would not conſent unto it, counſelling them to the contrary; yet obſtinately they preſumed to go up, though *Moſes* and the *Ark* went not with them, and they were diſcomfited by the *Amalekites* and the *Canaanites*, who purſued and ſlew them even unto *Hormah*.

Then the LORD ordered them, to turn again towards the South, leading them about the Mountain of *Seir* for the ſpace of 38 Years, during which time their Encampments were as followeth, their 15*th* at *Rimmon-Pares*, their 16*th* at *Libnah*, their 17*th* at *Riſſa*, their 18*th* at *Kehelatha*, their 19*th* at Mount *Shaphir*, their 20*th* at *Haradah*, their 21*ſt* at *Makheloth*, their 22*d* at *Tachath*, their 23*d* at *Tharah*, where *Korah*, *Dathan* and *Abiram*, for conſpiring againſt *Moſes* and *Aaron*, and ſtirring up a Rebellion in the *People*, were conſumed, the *Earth* opening and ſwallowing them up alive, and the Men that were with them, and all their *Families* and *Goods*, with 250 of their Abetters, that offered falſe *Incenſe*, were conſumed by Fire that came down from Heaven, *Numb.* 16. Hereupon the *People* murmured againſt *Moſes* and *Aaron*, charging them with the death of GOD's *People*; but the LORD laid a ſevere and exemplary Puniſhment upon them, inſomuch that he ſent a *Plague* amongſt them that deſtroyed in one day no leſs than 14700 Perſons; at which time the LORD commanded *Moſes*, to cauſe all the *Princes* of each *Tribe* to bring every one his *Rod*, and write thereon his Name, and put them before the *Tabernacle* of the Congregation, and to write *Aaron's* Name on his *Rod*, and to put it there alſo, and the Mans *Rod* whom the LORD ſhould chooſe for *Chief Prieſt* ſhould Bud: ſo on the Morrow *Aaron's Rod* was budded and brought forth *Bloſſoms*, and bore ripe Almonds, Numb. Chapters 16, and 17.

When the *Iſraelites* departed from *Tharah* their 24*th* Encampment was at *Mithka*, their 25*th* at *Haſmona*, their 26*th* at *Maſeroth*, their 27*th* at *Benejaakan*, their 28*th* at *Hor-gidgad*, their 29*th* at *Jetbatha*, their 30*th* at *Abrona*, their 31*th* at *Hetsjon-geber*, ſeated upon the Sea-ſhoar, where *Solomon's* Fleet of Ships went to *Ophir* to fetch *Gold*, 1 *King.* 9. 26. From *Hetsjon-geber* the *Camp* returned to the Deſert of *Zin*, and made their 32*d* Encampment at *Kadeſh*, where *Miriam* died

and was buried, and where the People complaining to *Moſes* for want of *Water*, GOD bid him ſpeak to the *Rock* to produce it; and *Moſes*, partly through weakneſs of *Faith*, and partly being diſturb'd with the *murmurings* of the People, ſmote the *Rock* twice, and there came forth *Water* abundantly for them and their *Cattle*; but GOD being offended at him and *Aaron* for their *Unbelief*, told them, they ſhould not bring the Congregation into the *promiſed Land*.

At their departure from this place, they deſired of the *King* of *Edom* paſſage through his *Country*, with promiſe to go peaceably without doing any injury; but being denyed, they made their 33*d* Encampment near the Mountain of *Hor*, where *Aaron* died in the 40*th* year from the Deliverance out of *Egypt*, being 123 years old, *Numb.* 13. 38, 39. Whilſt they were at Mount *Hor*, King *Arad*, a *Canaanite*, warred againſt them, but they overcame them, and deſtroyed their *Cities*.

From Mount *Hor* they turned round *Idumea* towards the *Red Sea*, and made their 34*th* Allodgment at *Salmona*; their 35*th* at *Punon*, where they again murmured againſt *Moſes*, complaining, that they were glutted with *Manna*, for which they were chaſtiſed with *Fiery Serpents*; but GOD upon the acknowledgment of their Offence gave them a preſent Remedy againſt this ſore *Plague*, which was the ſetting upon a *Pole* a *Brazen Serpent*, made by *Moſes*, and by looking upon which *Serpent* every Perſon thus plagued was hea'ed of his Wounds.

From *Punon* they paſſed to *Oboth*, where they took up their 36*th* Stage; their 37*th* upon the Coaſts of *Abarim*, in the Confines of *Moab*; their 38*th* at the Brook *Zered*; their 39*th* at *Dibon-gad*; their 40*th* at *Almon-Diblathaim*, near *Beer*, where *Iſrael* ſing for Joy, that they had found out *Water*, Numb. 21. 17. Their 41*th* Encampment was in the Deſert of *Mattana*; their 42*d* at *Nahalel* and *Bomoth*, in the Field of *Moab*, even to the top of *Piſgah*; from hence *Iſrael* ſent Meſſengers to *Sihon* King of the *Amorites*, deſiring leave to paſs through his *Country*; but on the contrary he raiſed an Army, and fought againſt him; but he was overcome, his *Country* taken from him, and all his *People* put to the *Sword*.

In this Encampment the *Iſraelites* commit *Fornication* with the Women of *Moab*, and *Idolatry* with *Baal-Peor*, which ſo kindled the Anger of GOD againſt them, that 24000 Perſons died of the *Plague*. After this, GOD commanded *Moſes* to number the *People*, and the Males of 20 years old and upwards, were 601630 beſides the *Levites*, which were 23000, from a Month old and upwards, *Numb.* 26. But the LORD commanded *Moſes* to revenge himſelf on the *Midianites*, ſo he ſelected 1000 out of every *Tribe*, and he ſent them againſt the Kings of *Midian*, and ſlew them and all the Males, and took their Women and their *Cattle*, and all they had, and fired their *Cities*. He ſent forth alſo and took *Og* King of *Baſhan*, and his *Country*, and all the Land about *Jordan*, on this ſide.

Their 43*d* Encampment was at *Bethjeſhimoth*; their 44*th* at *Abel-Sittim*, near Mount *Piſgah*, from the top whereof *Moſes* being 120 years old, ſaw the *promiſed Land*, and there dying, was buried by the LORD in a Valley over againſt *Beth-Peor* in the Land of the *Moabites*; *Joſhua* the Son of *Nun* ſucceeding him in the Government over the *Iſraelites*.

After *Iſrael* had mourned 30 days for *Moſes*, GOD commanded *Joſhua* to paſs over *Jordan*, and to take poſſeſſion of the *Promiſed Land*. Therefore *Joſhua* ſent out two Men to *Jericho* to ſpy the Land; who upon their return related all that they had ſeen, and all that had hapned to them; and then the whole *Camp* diſlodged, and went from *Sittim* to *Jordan*, and there ſpent the Night. On the 3*d* day they received order to begin their paſſage over, and as ſoon as the Feet of the *High Prieſts*, who carried the *Ark*, were juſt upon the entrance into the *River*, the *Water* divided to make a path for them, and the *Prieſts* reſted in the midſt thereof, untill all the People were paſt over. And *Stones* were taken up from the bottom of the *River*, one for each *Tribe*, which by the command of GOD were ſet up for a perpetual Monument at the place where they Encamped that Night, which was at *Gilgal* towards *Jericho*. *Joſhua* alſo commanded them to pitch 12 *Stones* in the middle of *Jordan*, where the Prieſts Feet ſtood, there alſo to remain for a Memorial for ever.

The LORD having thus brought the *Children* of *Iſrael* out of *Egypt* by his Mighty hand, through the *Red Sea*, and led them 40 years through ſeveral *Deſerts* and *Wilder-*

neſſes,

neſſes, and now ſet them on the other ſide of *Jordan*, and gave them the *Land of Promiſe*; as to all the following particulars, how the *Country* was ſubdued, the *Towns* and *Cities* taken, the *Inhabitants* ſlain, &c. you will find in *Holy Scripture*.

The Diviſion which *Joſhua* made amongſt the *Tribes*, the *Map* repreſents, and according as GOD ordered by *Moſes*, that as ſoon as the *Land* ſhould come into their poſſeſſion, there ſhould be eſtabliſhed *Cities* and *Towns* of Refuge, *Exod.* 21. 13. *Numb.* 35. 9. *Deut.* 19. 1, 2. *Joſhua* giving notice to the People, dedicated to this uſe (*Joſhua* 20.) *Kadeſh* in *Galilee* upon the Mountain of *Nephthali*, and *Sichem*, upon that of *Ephraim*, and *Kiriath-Arbah*, which is *Hebron*, in the Mountainous part of *Judea*, and beyond *Jordan*, to the Eaſt of *Jericho*, *Bekar* in the Deſert in the Plain of *Reuben*, and *Ramoth* in *Gilead*, of the Tribe of *Gad*, and *Golan* in *Baſhan* for that of *Manaſſes*.

Theſe *Towns* were for a Sanctuary to thoſe who had ſlain any one by chance, or misfortune, and there to remain in ſafety againſt the Perſecution of the Avenger of *Blood*, till the death of the *High Prieſt*, after which they were to be ſet at liberty, and to have free permiſſion to return to their own Habitations.

Theſe *Towns* are in the *Map* marked with a *Croſs* on the Top, to the end the Reader may the more eaſily find them out.

The *promiſed Land* was divided by *Joſhua* into 12 *Lots*, according to the Names of the 12 *Tribes*, of which two and a half betook themſelves beyond *Jordan*, and the remaining Nine and a half on this ſide of it, *Joſ.* 13. 7, 8. Yet theſe Conqueſts were not ſo compleat, but that the *Canaanites* remained Canton'd in ſeveral places, as well for not having been ſubdued by the *Iſraelites*, as by a wiſe Diſpenſation of the Providence of GOD, who would by theſe Relicts of *Enemies*, keep his People in breath, and make them ſee the *Rod*, ready for their Chaſtiſement, if they forſook their Duty. During the time of the *Judges*, the People of *Iſrael* were often diſturb'd in their poſſeſſion of the Country, being ſometimes Tributaries, and other while free; ſometimes beating, and otherwhiles being beaten, according as they kept to their Duty, or wandred from it.

David and *Solomon* brought it to its greateſt Perfection, as well for having abſolutely ſubdued what remained of inteſtine Enemies at leaſt as far as the Confines of *Phœnicia*, as for having enlarged their Borders on the ſide of *Idumea*, *Arabia*, and *Syria*. But the Monarchy was diſmembred under *Rehoboam* the Son of *Solomon*, only the Two Tribes of *Juda* and *Benjamin* remaining firm to him, when the other Ten *Tribes* ſided with *Jeroboam*, and admitted him for their King; whence aroſe a diſtinction of the two *Families* and *Kingdoms* of *Juda* and *Iſrael*, which is taken notice of in the *Chronology* printed at the end of the *New Teſtament*.

This was ruined the firſt by *Scalmaneſer* King of *Aſſyria*, who tranſported the People elſewhere, and ſent ſtrange *Colonies* to poſſeſs it: The other was alſo overthrown by *Nebuchadnezar* King of *Chaldea*, who tranſported the ſorrowful Remnants into *Babylon*: But *Cyrus* King of *Perſia* reſtored to them their liberty at the end of 70 years, permitting them to return into *Paleſtine*, and there to rebuild their *Temple*, which they performed with many difficulties, occaſioned by the diſturbances from their ill Neighbours. They were much encreaſed under the Conduct of *Nehemiah* and *Eſdras*, to the time of *Alexander* the Great; and when *Manaſſes*, Brother of *Jaddo* the *High Prieſt*, obtain'd by the credit of *Sanballat* his Father-in-Law, the conſtruction of the *Temple* of *Garizim*, which ſerved for a Standard to the Schiſm of the *Samaritans*, who retain'd a great footing in the Country, with much Animoſity againſt the *Jews*.

After the death of *Alexander*, *Judea* became a Scene of War, which aroſe and long continued between the *Lagides* and the *Seleucides*: And ſcarce was ſhe delivered from both theſe, under the direction of the *Maccabees* but by her own diſſentions, and the Victorious Arms of the *Romans* in *Aſia*, ſhe fell under the power of theſe laſt, who tranſported the Crown to *Herod* the Great, who was as Crafty and Politick, as Cruel and Unnatural. In his time, which was that wherein our LORD and *Saviour* was born, *Paleſtine* conſiſted of 6 particular Provinces, which were called *Judea*, *Samaria*, *Galilee*, *Iturea*, *Trachonite* and *Peree*, or the Country beyond *Jordan*. All which Country is at preſent under the *Turkiſh Government*. We ſhall conclude this Diſcourſe of *Canaan*, with an account of ſome Towns mentioned in the *New Teſtament*.

tainment which our *Saviour* honoured with his presence, and First,

1. *Nazareth* is the place where our *Saviour* was conceived, and where 'twas declared by the Angel *Gabriel* to the *Virgin Mary*, betrothed to *Joseph*, who had there his abode, *Luke* 1. 26, 27. Hither was our *Saviour* brought back, being a Child, at his return from *Egypt*, and this was the Country where he had his Education in, and was in danger of his Life, *Luke* 4. 16 *&c.* And on this occasion he was called a *Nazarite*. Now *Nazareth* was a Town in the higher *Galilee*, in the Tribe of *Nephthali*, and not far from Mount *Tabor*.

2. *Bethlehem*, called likewise *Euphrat*, a City of the Tribe of *Juda*, near which *Rachel* died, *Gen.* 35. 19. Here our *Saviour* was born, and was worshipped by the *Shepherds*; and to this place the *Wise Men* from the East came with Presents. In this Town King *David* was born, and was here secretly anointed by *Samuel* in the place of *Saul*, 1 *Sam.* 16. 13.

3. *Jerusalem* once the Metropolis of all *Judea*, where our *Saviour* was carried 40 days after his Birth, to be there preserved in the Temple, *Luke* 2. 22. and from thence carried into *Egypt*, to escape the fury of *Herod*, *Matth.* 2. 13, 14. He here afterwards signalized himself by several Miracles, and was there condemned to die, and accordingly Crucified, *&c.*

4. *Bethabara* is the usual passage from *Jordan*, and perhaps the place where the *Israelites* past, to enter into the *Land* of *Promise*, *Jos.* 3. 16. Not far off the Mouth of this River, which loses it self in the dead Sea, S. *John baptized*, and where our *Saviour* was baptized by him, *Matth.* 3. 13. *John* 1. 28.

5. *Cana*, a City in *Galilee*, where our *Saviour* changed Water into *Wine*, *John* 21. 7, 9, 21. Of this place was S. *Simon* the Apostle surnamed the *Canaanite*, *Matth.* 10. 4. As also *Nathanael*, *John* 21. 2. We must not confound this place with two others of the same Name, the one in the Tribe of *Asser*, *Jos.* 19. 3. The other in the Tribe of *Ephraim*, *Jos.* 16. 8.

6. *Capernaum*, a City seated on the *Tiberian* Sea-Coast, where our *Saviour* frequently resorted, and there paid the *Tribute Money* for himself and S. *Peter*, *Matth.* 17. 14. He often taught there, and wrought several Miracles, on which account he sharply rebuked the Inhabitants, *Matth.* 11. 23.

7. *Enon*, a small Town near *Salim*, adjoining to *Jordan*, where S. *John* baptized when he had left *Bethabara*, as yielding *Judea* to our *Saviour*, and retiring towards *Galilee*, *John* 3. 23.

8. *Sichar*, or *Sichem*, an ancient City of *Samaria*, where *Dinah* the Daughter of *Jacob* was Violated, but cruelly revenged by her Brethren, *Gen.* 34. And here our *Saviour* in his Journey thro' the Country of *Samaria* to return into *Galilee*, had, with the *Samaritan Woman* the great and important Dialogue which we read of, *John* 4.

9. *Bethsaida*, a Town of *Galilee*, seated on the Lake not far from *Capernaum*, which was as it were the middle between *Bethsaida* and *Chorazin*; whence it hapned that these 3 places are comprehended together in the complaint of our *Saviour*, *Matth.* 11. 21, 23. And 'twas not far from *Bethsaida*, where they caught that great and miraculous draught of *Fish*, mentioned *Luke* 5. 6.

10. Near *Bethsaida* is the Mountain where our *Saviour* preached that famous Sermon, called the Sermon on the Mount, *Matth.* 5. 6, 7.

11. *Naim* a Town in *Galilee*, where our *Saviour* raised to Life the Widows Son, *Luke* 7. 11.

12. *Gerasa* and *Gadara* are seated near together beyond *Jordan*, which give Name to the Country of the *Gadarenians* or *Gergesenians*, where our *LORD* coming ashoar, after he had calmed that great Storm or Tempest which arose, whilst he slept, he drove out from two possest Persons a Legion of *Devils*, which he permitted to enter into a herd of *Swine*, which violently ran into the Sea, and were drown'd, *Matth.* 8. 28.

13. Near *Bethsaida* is a Desert place, where our *Saviour* being retired, was followed by a great multitude, near 5000, which he fed with 5 Loaves, and 2 small *Fishes*, and there were left 12 Baskets full of Fragments, *Mark* 6. 34. *Luke* 9. 13. *John* 6. 5.

14. *Tyre*, once a famous City for Traffick, whose Kings were in League with *David* and *Solomon*, and much contributed to the building the *Temple* at *Jerusalem*, there being oft mention made of this place in the *Prophets*, especially in *Esay* 23. and *Ezek.* 26. 27. So there is also mention made of it in *Matth.* 11. 21, 22. *Luke* 6. 7. *Acts* 21. 3, 7.

15. *Sidon*

15. *Sidon* a Maritime Town in *Phœnicia*, which is oft joyn'd with *Tyre* in the *New Testament*; on the Frontiers of this Town and *Tyre* our *Saviour* healed the Daughter of the *Canaanitish Woman*, *Matt.* 15. 21. And this Woman is termed a *Canaanite*, becauſe the *Tyrians* and *Sidonians* were originally of *Canaan*, and were never diſpoſſeſt by the *Iſraelites*.

16. Our *Saviour* leaving the Coaſt of *Tyre* and *Sidon*, paſt thro' the middle of the Province named *Decapolis*, where he healed a Man *Deaf* and *Dumb*, *Mark* 7. 31. and came to the Deſert of *Capernaum*, where he fed 4000 with 7 Loaves, and ſome few Fiſhes, and 7 Baskets were filled with the Fragments, *Matt.* 15. 32. *Mark* 8. 1. *&c.*

17. *Magdala*, a Town ſeated on the Lake *Geneſareth*, and probably that *Mary Magdalen* drew her Sirname from this place; our *Saviour* came here by Water, after the ſecond Multiplication of the Loaves, *Matt.* 15. 39.

17. *Cæſarea Philippi*, ſeated on the foot of *Libanus*, and which before was called firſt *Lais*, afterwards *Dan*, a place very famous in the Hiſtory of the *Old Teſtament*, and in particular for being one of the places where *Jeroboam* ſet up the falſe Worſhip, by which he made the 10 Tribes Revolt from the Service of the true *GOD*. Our *Saviour* being angry at the *Phariſees*, requiring of him a Sign from Heaven, embarkt at *Magdala*, and came by Water as far as *Bethſaida*, where he gave ſight to one that was blind, *Matt.* 16. 1. But parting thence, he came into the Territory of *Cæſarea de Philippi*.

18. Here it was according to the Report of *Euſebius*, that the Woman troubled with an *Hemorrhoid*, was healed by the only touch of our *Saviours Garment*, who had here raiſed a *Statue*, or *Pillar* (after the *Pagan* manner,) in Memorial of this benefit.

19. *Tabor*, is a high Mountain in *Galilee* not far from *Nazareth*, were *Barac* heretofore made his Aſſembly of his Troops againſt *Siſera*, *Judges* 46. And our *Saviour* parting from *Cæſarea de Philippi*, returned again 8 days after, and was there *Transfigured* in the preſence of 3 of his *Diſciples*, *Matt.* 17. 1. *Mark* 9. 2.

20. *Bethany*, was a kind of Suburb of *Jeruſalem*, where *Lazarus* dwelt, with his two Siſters *Mary* and *Martha*, who was here raiſed up 4 days after his Death by *Jeſus Chriſt*, *John* 11. 1. And here was alſo made a Fe for our *Saviour*, and he was here Anointe for his Burial, *John* 12. 1.

21. The *Mount* of *Olives*, lies in the wa from *Bethany* to *Jeruſalem*, from which was diſtant not above a *Sabbath-Days* Journe *Acts* 1. 12. Our *Saviour* being come to th Feaſt of *Tabernacles*, retired at Night toward this *Mountain*, and in the Morning returne to the *Temple*, *John* 8. 1, 2. From thence alſo he viſibly aſcended into *Heaven*, 40 days after his glorious *Reſurrection*, *Acts* 1. 12.

22. *Jericho*, called in Scripture the City of *Palms*, was the firſt that was poſſeſt by Jo *ſhua* in the Country of *Canaan*, *Joſ.* 6. 1, &c. The Waters of it were made wholſom by *Eliſha*, 2 *Kings* 2. 20. And our *Saviour* here reſtored 2 *Blindmen* to their ſight, *Matt.* 20. 30.

23. *Ephraim*, according to *John* 11. 54. is the name of a Town where our *Saviour* re tired after the *Reſurrection* of *Lazarus*, to a void the Ambuſhes of the *Jews*. And near to this Town was *Baalhatſor*, where *Abſolom* killed *Amnon*, who had Raviſht his Siſter, 2 *Sam.* 13. 23.

24. Six days before the *Paſſover*, our *Saviour* return'd from *Ephraim* to *Bethany*, where the famous Supper was, as is mentioned in *John* 12. 1. And the next Morning he came to *Bethphage*, a Village in the cleft of the Mount of *Olives*, between *Bethany* and *Jeruſalem*, whence he ſets forth riding on the *Foal* of an *Aſs*, to make his humble, tho' regal entrance into this great Town, *Matt.* 21. 8. *Mark* 11. 8. *John* 12. 12. The whole of the accompliſhment of what had been foretold, *Zach.* 9 9.

25. *Gethſemane*, or the *Fat-Valley*, *Eſa.* 28. 1. This was a *Farm* or *Garden*, at the foot of the Mount of *Olives*, beyond the Brook *Cedron*, where our *Saviour* having eaten the laſt *Paſſeover*, and inſtituted the *Holy Sacrament* of the *Euchariſt* with his *Diſciples*, had retired to Pray, and where he was taken under the Guidance of the Traytor *Judas*, *Matt.* 26. 26. *John* 18. 1.

26. *Emaus*, a Bourg diſtant about 60 Stades from *Jeruſalem*, which is about 2 hours and a half travelling. Our *Saviour* the day before his *Reſurrection*, joyn'd himſelf to two of his *Diſciples*, who went thither, and was there known by them in breaking of *Bread*, *Luke* 24. 13. And was called *Nicopolis*.

THE

The CONTENTS of DEUTERONOMY.

DEUTERONOMY *in* Greek *ſignifies a* Second Law, *or a* Repetition of the Law, *which* Moſes *doth in this* Book, *making uſe of holy* Exhortations *and perſwaſive* Motives *to that purpoſe; ſo that it may be called,* An Abridgment of the Law. *He wrote this* Book *during the two laſt Months of the* 40*th. Year of the* Iſraelites *going out of* Egypt, *in the Plain of* Moab, *on the Frontiers of* Canaan, *and after that all the* Rebellious *were conſumed in the* Deſert.

This faithful Servant of the LORD *ſpent the reſt of his Life in repreſenting to them the paſſages that hapned unto them in the* Deſert, *thereby to inſtruct them in their Duty. Firſt, He repreſents to them the great and manifold* Benefits GOD *had beſtowed on them in their* 40 *Years Travels, with the juſt Puniſhments the rebellious* Murmurers *had drawn down upon them, thereby to bring them to a careful obſervance of* GOD's Laws. *Then he reiterates and explains to them, not only the* Moral, *but alſo the* Ceremonial Laws, *reſpecting their* Religion, *and the outward Service of* GOD *required of them, and the* Judiciary *or* Civil Laws, *with ſeveral* Military Ordinances, *with the Duties of* Magiſtrates *and* Judges; *inſerting here and there ſome new* Laws, *with a very remarkable* Prophecy *of the chief* Prophet, *to wit,* Jeſus Chriſt. *Then confirming all theſe with excellent* Promiſes *of wonderful* Bleſſings *if they obey; and with terrible* Menaces *and* Curſes, *if they ſhould break the* Covenant *he had made with them, until* Chap. XXXI. *And laſt of all, He appoints* Joſhua *to ſucceed him, and ſolemnly delivers the* Book *of the* Law *to the* Prieſts *and* Levites, *ordering it to be laid up, and kept in the* Sanctuary, *and to be read at certain times to the* People. *He alſo compoſed and taught the* Iſraelites *an excellent* Prophetical Hymn, *wherein he foretels what ſhould happen to them till the coming of* Chriſt, *and the calling of the* Gentiles. *He bleſſeth the* 12 Tribes, *and having taken a view of the* Holy Land *from the top of Mount* Nebo; *he dies, and is buried there by the* LORD. *The* Iſraelites *mourn for him, and* JOSHUA (*by* GOD's *Order*) *ſucceeds him.*

The CONTENTS of the Book of JOSHUA.

IN this Book *are related the* wonderful Works *which the* LORD *wrote in confirmation of the Truth and Faithfulneſs of his* Promiſes, *after the Death of* Moſes; *in what manner he* (*under the Conduct of* JOSHUA) *brought the* Iſraelites *into* Canaan, *cauſing them to paſs over* Jordan *dry-ſhod, and delivering into their hands all the* Canaanitiſh Kings, *with their* Territories, Cities, *and* Towns, *which* Joſhua *divided amongſt the nine* Tribes *and an half. Here we meet with a Relation of* Achan's *Sin, in ſaving for himſelf ſome of the Spoil of* Jericho, *contrary to* GOD's *Command; for which Sin the* Iſraelites *were beaten by their* Enemies, *and he* (*with all that belonged to him*) *burnt with* Fire. *Here is alſo an account given, how* Joſhua *ſet apart the ſeven* Cities of Refuge, *as well as thoſe allotted for the* Levites; *and likewiſe here is recited the Death of* Joſhua, *who died aged* 110 *years, after he had denounced the* Curſe *of* GOD *againſt the* Iſraelites, *in caſe they ſhould be diſobedient to his* Law.

This Joſhua *was as well by* Name, *as by* Place *and* Calling, *an expreſs* Figure *of* Jeſus Chriſt, *who introduceth his own* (*which* Moſes *could not do, the* Law *bringing nothing to perfection*) *in the place of their true Reſt, that is, the* Heavenly Canaan. *This* Hiſtory *contains what paſt during the ſpace of* 17 *Years, and bears the Name of* Joſhua, *as chiefly treating of thoſe illuſtrious* Acts *atchieved by him. It is not certain who was the* Penman *of it; ſome think ſome* Prophet *that lived after; others,* Eleazer *the* High-Prieſt; *and others* (*with more probability*) Joſhua *himſelf, except of that part which concludes the* Book *concerning his own* Death *and that of* Eleazar, GOD *having made uſe of him, as an Inſtrument to execute the great things herein related; and having alſo inſpired and guided him by his* Spirit *in the recording of them, for edifying of the* Church.

The whole Book *of* Joſhua *may be fitly divided into three Parts; for the firſt* 12 Chapters, *ſet forth the great and miraculous* Victories *obtain'd by* Joſhua, *under the influence of* Divine Bleſſing; *and from the* 13*th.* Chapter *unto the* 22*d. the Diviſion and Allotment of the* Land *among the* Tribes *of* Iſrael, *is very particularly ſet down. And laſt of all, here is recited the Solemn Leave given by* Joſhua *unto the two* Tribes *and half, to return to their Station and Inheritance allotted them beyond* Jordan, *and likewiſe the pious and earneſt Exhortation of* Joſhua *to all the* People, *together with the Hiſtory of his Death, as alſo of that of* Eleazar.

THE DEATH OF MOSES.

The same year 2553 towards the latter end of the 40th. year, after their coming out of Egypt.

AFter that *Balaam* had made *Israel* to *sin*, GOD commanded *Moses* to avenge the Children of *Israel* of the *Midianites* before his death. And accordingly he ordered a thousand of every *Tribe* to be chosen for that Service, and *Phineas* to march at the Head of them; not questioning, but that the Zeal he had already witnessed for GOD, would draw down a Blessing upon the whole *Army*.

Neither was he deceived in this his expectation; for these 12000 *Men* did entirely defeat the *Midianites* and their *Princes*, kill'd *Balaam*, who had been the Author of that detestable *Counsel*, burnt all their *Cities*, took their *Women* and *little ones Captives*, and the Spoil of all their *Cattle* and *Goods*.

After this *Victory* thus obtain'd, *Moses* went out to meet the *Army*, and seeing that they had spared the *Women*, he was very angry with the *Officers* for not killing them, who had been the chief Cause of their *Destruction*, and whom *Balaam* had made use of to ruin them. And therefore commanded them to kill all the *Male Children*, and all the *Women*, saving none alive but such as were *Virgins*; of whom there were found to the number of 32000.

Moses afterwards gave to the Tribes of *Reuben* and *Gad*, with the half Tribe of *Manasseh*, a Possession on that side of *Jordan*: And because he was not to pass over that *River*, GOD commanded him to send for *Joshua*, and to give him the Charge of that *Great People*; which he did accordingly, and with many Words exhorted him, to be strong and of good Courage, in leading the *People* into the *Land*, which the LORD had promised them for an Inheritance for ever. He also by many reiterated Discourses, declared to the *People* the sum and substance of what GOD had ordered him to command them, in his Name, for the space of 40 *Years*; which he afterwards wrote down in a Book, which was put into the *Ark* of the *Covenant*, together with the *Tables* of the *Law*.

Finally, Having *blest* the Children of *Israel*, he went up to Mount *Nebo*, to the top of *Pisgah*, which is over against *Jericho*, where the *Lord* gave him a View of the Land of *Canaan*, that is, all the Land of *Gilead* unto *Dan*, and all *Naphtali*, and the Land of *Ephraim*, and *Manasseh*, the Land of *Judah* unto the utmost Sea, and the South, and the Plain of the Valley of *Jericho*, &c. And the LORD said, *This is the Land which I sware to give to* Abraham *and his Seed*; *but thou shalt not enter into it, but be contented with the Prospect thereof.*

Thus this great *Saint* died on that *Mountain*, being 120 Years of Age, and was wonderfully *buried* there; so that his *Sepulchre* was never known to this Day: And all the *People* mourned for so great and good a *Prince*, (who indeed had been no other than their common Father) thirty Days, and submitted themselves, and were obedient to *Joshua*, whom GOD filled with the *Spirit of Wisdom*; but yet there never arose in *Israel* so great a *Prophet* as *Moses*, in whom a most incomparable *Meekness* and *Sweetness of Temper* was join'd with a transcendent Zeal, and both of them under the Conduct of a *Divine Wisdom*.

His Faithfulness in his *Ministry* has been admir'd by all *Saints*. He rendred to GOD all that was his due, without omitting any part of his Duty to the *People*, and discharged his *Function* with respect to the *People*, without failing in that which he owed to GOD. His *Life* was made up of danger and continual toil and labour, and it ended in a *Death* which was a kind of *Chastisement*, and by which he seem'd, as if GOD had a mind to *purifie* the *Virtue* of that *great Prophet* to the highest degree.

Yet let us not think (saith S. *Austin*) *that GOD would punish this his faithful Servant in his Anger, or that it was any great Evil for* Moses *to die at the Age of* 120 *Years, without entring into a* Land, *where so many wicked Men entred after his* Death. *He whom GOD thought worthy to see his Face one day in* Heaven, *could he think himself unhappy for not entring into that* Land, *which was only an outward* Image *of it?*

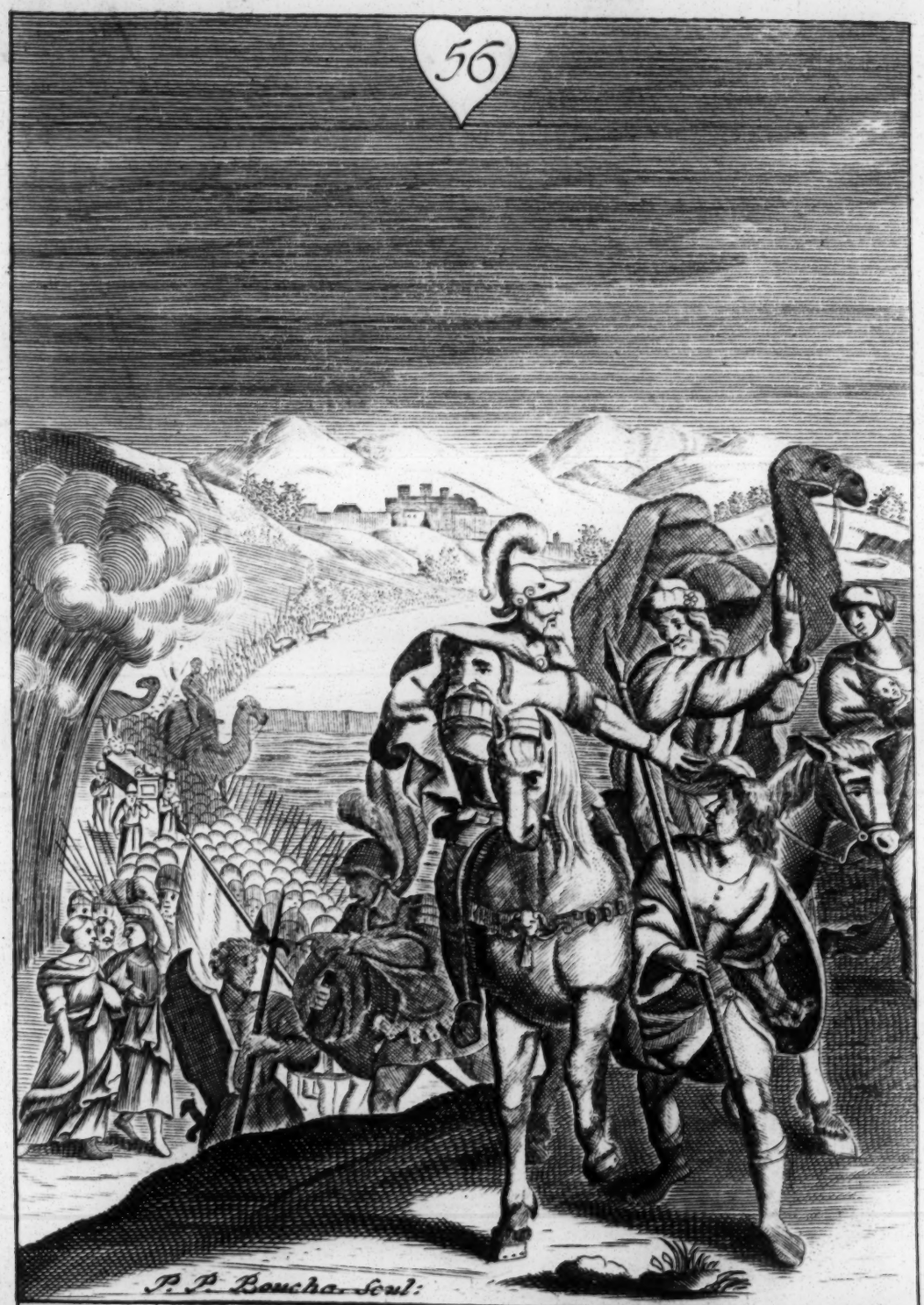
But the Scripture (saith that *Father*) *would hereby put us in mind, That those who are servilely bound up to the* Law *of* Moses, *shall never enter into* Heaven; *and that we must pass over from the* Law *to* Grace, *if we ever hope to enter into the true* Land of Promise, *into which the true* Joshua, *that is* JESUS CHRIST, *opens a Passage for us through the River* Jordan, *that is, through the Sufferings and Affections of this* World.

THE



The Honourable Juliana. wife of Charles Boyle Esqr. eldest son of the Rt Honourable ye Lord Clifford. son & heyre to ye Rt Honourable. ye Earle of Burlington. &c.

For advancement of this Worke. Contributed this Plate.



The Honourable George Cholmondeley Esq$ Leiutenant Collonel of their Ma^{ts} first Troop of Guards, & son of the R^{t} Honble Robert Lord Viscount Cholmondeley deceased.

For y^{e} Advancement of this worke Contributed this Plate.

The Paſſage over Jordan.

Joſhua *makes the* People *paſs over* Jordan; *the* Waters *whereof were dried up as ſoon as the* Prieſts, *that carried the* Ark, *entred into it*; *the* Waters *which came down from above, ſtanding lifted up like a Mountain.*

MOSES being *dead*, the *People* promiſed to obey *Joſhua* in all things, whom GOD magnified in the ſight of them all, by their Miraculous Paſſage over the River *Jordan*; which was carried on in this manner:

Anno Mundi 2553 *the firſt Month of the 41ſt year after their coming out of* Egypt.

Joſhua roſe early in the Morning, and they moved from *Shittim*, and came to *Jordan*, he and all the Children of *Iſrael*, and lodged there before they paſſed over; and *Joſhua* having aſſembled the *People*, commanded them to put themſelves in a readineſs to paſs the River *Jordan* after three days, and on the 4th. day the Officers went through the *Hoſt*, commanding the *People*, ſaying, *When ye ſee the* Ark *of the* Covenant *of the* LORD *your* GOD, *and the* Prieſts *and* Levites *bearing it, that ye ſhall remove from your place, and go after it, yet ſo as to keep a diſtance of* 2000 Cubits *from it.*

After this *Joſhua* commanded the *Prieſts* and *Levites* that bare the *Ark*, to enter into the *River*, and to make a halt at the Brink of it. *Jordan* had no ſooner perceiv'd the Preſence of the *Ark*, but the *Waters* which were below the *Prieſts Feet*, took their ordinary courſe to the *Dead Sea*; but thoſe who were above them ran back towards their riſe; and ſtood on heaps like a *Mountain*. Thus the *People* paſſed the *River* dry-ſhod, the *Prieſts* continuing in the *River* with the *Ark* till all the *People* were paſſed over.

Joſhua, who had learnt of *Moſes*, of how great Importance it is, to teſtifie our grateful Acknowledgments to GOD, for the Favours he receives from him, would not that this miraculous Aſſiſtance (GOD had afforded them) ſhould be paſs'd over without leaving an eternal Monument of their Gratitude to the *Divine Majeſty*. Accordingly he commanded twelve choſen *Men* out of the twelve *Tribes*, to take each of them a *Stone* out of the midſt of the *River*, in the very place where the *Prieſts* ſtood whilſt the *People* paſt over; and that with thoſe twelve *Stones* they ſhould erect an *Altar*, to ſerve for a Memorial to all Poſterity, of that miraculous *Paſſage*.

Beſides this, *Joſhua* order'd alſo 12 *Stones* to be ſet up in the midſt of the *River Jordan*, in the place where the Feet of the *Prieſts* (which bare the *Ark of the Covenant*) ſtood, which continued there ever after. When theſe Orders were thus executed, and that all the *People*, and what belonged to them, were come over, *Joſhua* commanded the *Prieſts* that carried the *Ark* to paſs over alſo; who no ſooner had ſet their Feet upon dry *Land*, but the *Water* of *Jordan* (which had been thus long arreſted by the Omnipotent Hand of GOD) fell down with Violence, and took their accuſtomed Courſe to the *Dead Sea*. And thus GOD (by this great and ſtupendious *Miracle*) magnified *Joſhua* in the Eyes of all the *People*.

This Miracle *is a* Figure *of what* GOD *does throughout all Ages, when he makes his* People *enter into the* Land of Promiſe, *that is, into the* Church: *For this* Paſſage *of the River* Jordan, *is a* Figure *of* Baptiſm, *by the virtue and efficacy of which, the ſame* Miracle *is to this day ſtill effected in* Man, *which was then done in that* River; *for he who is* baptized, *and who ſeconds his* Baptiſm *by a true* Converſion, *doth not permit his* Waters, *that is, the* Affections *of his* Heart, *to run in the ordinary* Courſe *and* Channel *they were wont to run in. He will not ſuffer them any more to run into, and loſe themſelves in the* Dead-Sea; *that is, in the* Bitterneſs *and* Corruption *of this* World; *but on the contrary, the* Change *of his* Heart, *and of the* Object *of his* Love, *makes his* Affections *and* Deſires *take a very different courſe from what they formerly did.*

He finds by a miraculous effect of the Grace *of* GOD *in him, that he is enabled to do violence to himſelf, by making the* Waters *of his* Love *and* Affections *contrary to their natural inclination and Tendency, to bound back and return to their Source and Original; that is, to* GOD, *whoſe due they are, and who is the only Object, that deſerves, as well as can ſatisfie, the* Love *and* Affections *of the immortal and highly dignified* Soul *of* Man.

THE TAKING OF JERICHO.

The Walls *of* Jericho *fall down at the Sound of* Trumpets, *that were before the* Ark *of the* LORD.

THE first City that was to be mastered (after the passing of the *River Jordan*, *The same Year, 2553. before Christ, 1451.* was *Jericho*, whither *Joshua* had already sent *Spies*) to make report of the condition and situation of it; who being discover'd by some of the *Inhabitants*, were like to run great danger of their *Lives*, if the Charity of a *Woman* called *Rahab*, who had none of the best Report, had not done her utmost for the saving of them.

These *Spies* being return'd to *Joshua*, did not, like those which *Moses* had sent 40 years before, discourage the People by their Report; but on the contrary greatly encouraged their *Brethren*, by telling them, that the City of *Jericho* was in so great a consternation, that it might be look'd upon as already theirs. The Fright wherewith they were seiz'd at the approach of the *Israelites*, and the Report they had heard of so many *Miracles* which GOD had wrought in favour of them, made them very careful to secure themselves by all possible Precautions, and supposing none more conducive to that end, than the strength of their *Walls* the endeavour'd to make them impregnable.

But GOD shewed *Joshua* a way, whereby (without any *Machines* or *Violence* used) he should lay their *Walls* level with the ground. He commanded him to make all the People to compass the *City* for seven days together, the *Priests* going before them and blowing their *Trumpets*; that on the seventh day, when the *Priests* sounded louder and shriller than ordinary, all the People should answer them with a great *Shout*, promising him, that immediately thereupon the *Walls* of *Jericho* should fall flat to the Ground; which came to pass accordingly.

GOD charged *Joshua* also, that they should not meddle with any thing that was in the *City*; but it should be look'd upon as accursed; which *Joshua* gave also in strict charge to the People, lest any of them, by their Covetousness, might be the cause of mischief to the whole *Congregation*.

He took care also to put the People in mind of saving *Rahab*, and recommended the matter to the *Spies*, whose *Lives* she had ved, to secure her and all that belonged her, and to bring her to [the *Camp*, where might meet with the same Kindness she before shewed to them.

This was the end of *Jericho* and her In bitants, who trusted in the height and stren of their *Walls*, saw them to their unexpre ble astonishment laid level with the Grou at the sound of *Rams-horns*, and the Shout the *Israelites*.

This *Miracle* was the *Figure* of a Mys the *Fathers* oft insist upon: They tell us, t the sound of these *Trumpets* very lively forth to us, the sound of the *Preachers* of *Gospel*, which at the same time cause a in the *Hearts* of all true *Israelites*; but st with Terror and Amazement all such as pose them.

Nothing (saith S. *Ambros.*) *contributes to the making of the* People *of* GOD *victo over their* Enemies, *than when care is take animate them by the preaching of the* Wo GOD, *and by the Sound of the* Trumpet Jubilee; *that is of the* Grace of GOD *in doning their* Sins. *This* holy Joy, *shed a in their* Souls *and* Hearts, *by the preachi the* Word, *is all their strength, as the* holy phets *witness.*

Jericho *continued impregnable, as long a* Priests *were silent; but when once they beg blow their* Trumpets, *and that the* People *swer'd them by their Shouts of* Joy, *immedi her proud* Walls *and lofty* Towers *were le with the Ground.*

In like manner (saith S. *Ambrose*) *will C* stians *be victorious over* Devils, *and all the ers of* Darkness, *when the* Priests *of the* Law *of* Grace, *sound forth to them the* Truths *and* Mysteries *of the* Gospel, *fill their Hearts with* Joy, *which teach th sigh and long for* Heaven, *and to trample* World *under their Feet, looking upon it a ther* Jericho, *that is as a City devoted an cursed of* GOD, *which therefore they cannot upon any other way than with horror; so fa they from being in love with it.*

T


57
F. H. van Hove sculp:



The Hon.ble George Cholmondeley Esq.r Leiutenant Collonel of their Ma.tys first Troop of Guards, & son of the R.t Hon.ble Robert Lord Viscount Cholmondeley deceas'd For y.e Advancement of this Worke contributed this Plate.

THE DESTRUCTION OF HAI.

Joſhua *after the Deſtruction of* Jericho, *ſends out a Party to take* Hai, *who are beaten back with loſs, becauſe of* Achan's Sin; *but after* Puniſhment *inflicted upon him, he takes the* City *and ſets it on Fire.*

SOon after the Taking of *Jericho*, followed the deſtruction of *Hai*. And foraſmuch as this *City* was not near ſo conſiderable as *Jericho*, ſome of the *Officers* repreſented to *Joſhua*, that it was needleſs to employ the whole *Army* to take ſo inconſiderable a place, two or three thouſand Men being a ſufficient quantity for that ſervice.

The ſame Year, 2553.

Joſhua ſatisfied with their Reaſons, gave order accordingly; but he was ſtrangely ſurpriz'd, when expecting to ſee his *Troops* return Victorious, he had the News brought him of their Defeat.

Joſhua being wonderfully afflicted with this Diſaſter, rent his *Cloaths*, and proſtrated himſelf before the *LORD*, and not being able to bear this Diſgrace his People had ſuſtained, which reflected upon *GOD* himſelf, he (in the bitterneſs of his Soul) made his Complaints thereof to *GOD* in *Prayer*; who anſwered him, that the *Sin* of *Iſrael* had been the cauſe of this their ſhameful Defeat, and that the *Accurſed thing* which was in the midſt of them, had made him withdraw his favourable Aſſiſtance, and thereby expos'd them to their *Enemies*; that therefore he ſhould take care to ſanctifie the People, and to remove the *Accurſed Thing* from amongſt them, that he might afford them his *Protection*, as formerly.

Whereupon *Joſhua* aſſembled the People, and having acquainted them with the occaſion of their Defeat, he ordered *Lots* to be caſt, and the *Lot* fell on the Tribe of *Judah*, and amongſt all the Families of that *Tribe*, it fell upon the Family of *Zerah*, and at laſt upon *Achan*, whom *Joſhua* exhorted to confeſs the Fact, and give glory to *GOD*.

Achan ſeeing his Crime ſo miraculouſly diſcovered, thought it was to no purpoſe any longer to conceal any thing; he confeſt (at the taking of *Jericho*) he had been tempted to take a goodly *Babyloniſh Garment*, with two hundred *Shekels* of *Silver*, and a Wedge of *Gold*, which he had hid in his *Tent* under ground: So *Joſhua* ſent ſome to fetch the things he had mentioned from thence, which was done accordingly; and at the ſame time ordered *Achan*, with his *Wife* and *Children*, and all that he had, to be brought to the Valley of *Achor*, where they were *ſtoned*, and their *Bodies*, and all that belong'd to them, afterwards burnt with *Fire*.

GOD's Wrath being appeaſed by this Vengeance, he commanded *Joſhua* to go up and take *Hai*, and adviſed him to lay an *Ambuſh* behind the *City*, and then to go forth with the reſt of his *Army*, and by a feigned Flight, to draw the Inhabitants out of the *City*, that they might be encloſed between the *Ambuſh* and the *Body of his Army*.

This Stratagem had an anſwerable Succeſs, for the *Inhabitants* tranſported with Joy to ſee the *Iſraelites* flee before them, left the *City* to purſue them; but ſoon after looking back and ſeeing their *City* on Fire, and themſelves encloſed between their *Enemies*, their Hearts failed them, and the *Iſraelites* returning upon them, deſtroyed them, not leaving one alive.

Thus the loſs and diſgrace of *GOD's* People was repaired by the Death of *Achan*, whoſe Covetouſneſs had prov'd ſo fatal to many.

S. *Chryſoſtom* upon this occaſion laments the unhappineſs of the *Church*, which oftentimes by the *Covetouſneſs* of one Man, who has violated the *Law* of *GOD*, is expoſed to the effects of *GOD's Wrath*; and he looks upon them as obdurate and inſenſible, who (tho' they ſee wicked Men abound every where) yet are without any fear, or the leaſt apprehenſion of danger from them. Wherefore he moſt earneſtly exhorts all *Chriſtians*, to be careful to ſeparate themſelves from *Sinners*.

'Tis now (ſaith that *Father*) *a hard matter to keep our ſelves clear of the* Curſe *of* Jericho. *Indeed, happy are we, if we retain nothing in our ſelves of the Corruption and Luſt of the* World: *But tho' Men can ſee nothing in or about us of the Accurſed Spoils of* Jericho, *no more than the* Iſraelites *could ſee in* Achan; *yet it is to be feared, that* GOD, *and his* Holy Angels, *may diſcover that in us, which* Men *cannot. And moreover, we muſt take great care, that after we have put our ſelves out of danger of deſtroying our ſelves by our own* Sins, *we do not expoſe our ſelves to the hazard of periſhing by the contagion of other* Mens *Crimes and Vices.*

THE

THE SUN STANDS STILL.

Joſhua *purſuing his* Enemies, *makes the* Sun *ſtand ſtill till their total Defeat.*

ALL the Kings of *Canaan* underſtanding how the *Jews* had dealt with *Jericho* and *Hai*, leagued themſelves together with a reſolution to oppoſe the *Iſraelites* with their joint Forces, who were now become very formidable.

About the end of the ſame year 2551.

But the *Gibeonites* (better adviſ'd than the reſt) foreſaw the inſignificancy of all theſe their *Leagues* and *Confederacies*, by reaſon of the miraculous *Succeſſes* always attending that People; and therefore not truſting in their Strength, they make uſe of their Wits; and accoutring ſome of their *Inhabitants* in old *Habiliments*, they ſent them to *Joſhua*; who appearing before him, pretended themſelves to be *Ambaſſadors* come from a far *Country*, to make a *League* with them.

Joſhua at firſt, ſeeming to ſuſpect ſome Deceit, enquir'd from whence they came; but they continuing in their former Story, (for proof whereof they ſhewed their old *Shooes*, mouldy *Bread*, and worn *Garments*) he was at laſt perſuaded to make Peace with them. Thus without asking Counſel of the LORD, he made a League with them, and confirm'd it by *Oath*.

Three days after this *Impoſture* was diſcover'd, and the *Iſraelites* finding that they were their Neighbour, began to murmur againſt the *Princes*, who had concluded the League, and would needs have exterminated them notwithſtanding, had not *Joſhua* and the *Princes* repreſented to them the *Sacredneſs* of the *Oath* they had ſworn to them. So *Joſhua* only condemned them to perpetual Servitude, making them *Hewers of Wood*, and *Drawers of Water*, for the ſervice of the *Tabernacle* and the whole *Congregation*.

But the *Gibeonites* had no ſooner by Craft thus ſaved themſelves from the hands of the *Iſraelites*, but they were ready to be made a Victim to their Neighbours Revenge, if *Joſhua* himſelf had not timely come to their aſſiſtance: For *Adoni-bezek* King of *Jeruſalem* hearing that the *Gibeonites* had made Peace with *Iſrael*, began to conſider them as Enemies, and the rather, becauſe *Gibeon* was a great *City*, and the *Inhabitants*, Men of Valour; wherefore he ſent unto four of his Neighbour *Kings*, deſiring them to join their Forces with him, in order to deſtroy the *Gibeonites*, who had no other Refuge in this their Extremity, except that of *Joſhua*'s kindneſs and the Courage of the *Iſraelites*.

Neither were they deceiv'd in their Hope; for *Joſhua* being inform'd of their Deſign marched to their aſſiſtance, and defeated the five *Kings*; and becauſe the declining of the Day was like to have hindred them from further purſuit, *Joſhua* commanded the Sun to ſtand ſtill till he had avenged himſelf of his *Enemies*; the *Sun* immediately obeyed by a *Miracle* (unparallel'd before or after) and haſted not to go down till they had utterly defeated all their *Enemies*; for the LORD hearkned to the Voice of his *Servant*.

Men are apt to admire theſe outward Miracles, (ſay the Fathers) and that not without reaſon, foraſmuch as they are viſible Inſtances of the Divine Omnipotence. *The* Sun (ſaith *St. Ambroſe*) *acknowledg'd in* Joſhua *the Power of* Jeſus Chriſt, *who many Ages after was to make the true* Sun *ſtand-ſtill; that is to ſay, the Light and Heat of* Truth, *which was declining very faſt, and ready to be for ever extinguiſh'd, and to leave the* World *expos'd to the horrour of* Eternal Darkneſs.

But we are not to look for theſe ſenſible Miracles in the Church *now; the* Paſtors *of the* Church *do not now endeavour to ſtop the Courſe of the* Sun *in the* Heavens, *but the Courſe of* Concupiſcence *in the* Heart.

Of what avail was it to Joſhua (ſaith the *Father*) *to ſtop the great Light of* Heaven *when at the ſame time he could not reſtrain* Covetouſneſs *upon* Earth? *He commanded, and the* Sun *obey'd, that he might have time to proſecute his* Victory; *but he could not command the* Covetouſneſs *of* Achan, *who loſt him the* Victory, *and made his* Army *ſhamefully to fly before their* Enemies. *We cannot but acknowledge, that this is one of the greateſt Miracles of the* Old Law; *but theſe of the* New *tho' they do not ſo much dazle the outward Eye, yet they are incompanably greater. As for inſtance, When a* Soul *that has been poſſeſſed by* Devils, *and tranſported to abominable Exceſſes by the Violence of his* Paſſions, *does all on a ſudden return to* GOD, *like the* Prodigal *to his* Father, *and having torn himſelf from the World and himſelf, entertains no* Deſires, *but what ſerve to waft him toward* Heaven.

THE



Sr. Thomas Cooke of the Parish of Hackney in the County of Middlesex Knight.
For ye Advancement of this worke Contributed this Plate.

The CONTENTS of the Book of JUDGES.

THis Book *contains an excellent* Hiſtory *of the State of the* Iſraelites, *as well* Eccleſiaſtical *as* Civil, *from the Death of* Joſhua, *till the* Government *and* High-Prieſthood *of* Eli, *under the Conduct of the* JUDGES, *ſo called, not becauſe they exerciſed the ordinary Juriſdiction amongſt the* People (*as commonly the Word* JUDGE *imports*;) *but becauſe they were extraordinarily raiſed up by* GOD, *according as the preſent State of things requir'd it (ſometimes out of one* Tribe, *ſometimes out of another) and endowed with his Spirit of* Wiſdom *and* Magnanimity, *to maintain his* Rights, *and thoſe of his* Peop'e, *and victoriouſly to vindicate and aſſert them from the Injuſtice and Tyranny of their* Oppreſſors, *as likewiſe to reſtore the Purity of his* Worſhip, *when it was alter'd or corrupted, to defend their* Liberties, *and the* Holy Law *they had received from* GOD, *and to aſſiſt them with Counſel and Deed, in all their Difficulties and Exigences.*

Firſt of all therefore, in this Book *are Recorded the ſeveral* Wars *the* Iſraelites *were engag'd in after* Joſhua's *Death, by the expreſs command of* GOD, *againſt the* Gentile *Inhabitants, yet remaining in the Land of* Canaan, *in order to their utter Deſtruction and Extermination; in which caſe they for the moſt part were ſo backward and neglectful, that the* LORD *being offended thereat, ſuffer'd many of thoſe* Gentile Nations *to remain in the* Land, *for a Trial and Puniſhment of his* People.

True it is, that the Iſraelites *for a long while retain'd the Purity of the* Divine Worſhip *amongſt them, as long as thoſe brave and pious* Elders *lived, who had been Eye-witneſſes of the miraculous* Acts *of the* LORD, *by the hand of* Joſhua; *but after their Death we find here recorded, how the* People *abuſing their Liberty, Peace and Proſperity, fell from time to time into* Heathen Idolatry, *and a moſt prodigious corruption of* Manners, *as is oft mention'd in this* Book, *not only in general Terms, but whereof alſo ſeveral abominable and tragical Inſtances are ſet down in the* 17*th.* 18*th.* 19*th and* 20*th.* Chapters, *to ſerve as a* Mirror, *not only of the Wickedneſs and Corruption of that* People, *but likewiſe of the juſt Indignation of* GOD, *and the Severity of his* Vengeance.

Moreover here is ſet forth, how that GOD *being provoked at the frequent Backſliding of his* People, *did moſt ſharply reprove, and ſeverely puniſh them, actually delivering them up into the Hands of divers of their* Enemies; *as of* Cuſham *King of* Meſopotamia, Eglon *King of* Moab, Jabin *King of the* Canaanites; *alſo into the hands of the* Philiſtines; *of the* Midianites, Amalekites, *and other Eaſtern People; and of the* Ammonites, &c. *who for a long time afflicted and oppreſſed* Iſrael. *But yet notwithſtanding, when they in their anguiſh and ſore diſtreſs did ſeriouſly return to the* LORD (*renouncing their* Idolatry *and* Perverſneſs, *groaned after him, and fervently call'd upon him for his* Grace *and* Aſſiſtance) *he was mov'd with* Compaſſion, *ſhewing himſelf as true and faithful in performing his* Promiſes, *as he had been in executing his* Threats *and* Menaces, *and oftentimes delivered them by the Hand of the generous Inſtruments of his own raiſing; ſuch as were* Othniel, Ehud, Shamgar, Deborah *and* Barak, Gideon, Jephtha *and* Sampſon.

And as they ſoon after forgat theſe ſignal Deliverances *the* LORD *had wrought for them, and returned to their firſt Diſſolution and* Idolatry, *they were afreſh chaſtiſed by the* LORD, *who notwithſtanding moſt mercifully delivered them again, as ſoon as they returned themſelves to him with all their Hearts.*

To the Hiſtory of Gideon, *we find here alſo joined the Tyrannical and Unjuſt Government of* Abimelek, *who reigned Three Years, at the end of which he received his juſt Recompence at the Hand of* GOD.

This Book *alſo makes mention of Five* Judges, *whoſe Wars are not ſet down; to wit,* Thola, Jair, Ebſan, Edon *and* Abdon.

This whole Hiſtory *may be of uſe to inform us,* That tho' the *Church of* GOD may fall into divers *Corruptions*, yet he always takes a very particular care, to raiſe them again from their *Apoſtacy*, and that he oft makes uſe of thoſe to puniſh and chaſtize his *People*, who have been the occaſion of their *Sins*; and that he does not chaſten them with a Deſign to deſtroy them, but to make them return to him by true *Repentance*; and that he is always ready to help and deliver them when they do ſo.

This Book (*according to the Account of ſome*) *contains the* Hiſtory *of* 299, *or* 300 *Years; that is, from the Year ſince the* Creation *of the* World, 2511, *to* 2811.

The Book of *Ruth* is only a continuation of *Judges*, and bears the name of *Ruth* as particularly treating of her, which being at large taken notice of in the *Diſcourſe*, Numb 74. 75. the *Contents* of that *Book* are here omitted.

THE

The Punishment of Adoni-bezek.

Joshua's *Death.* *King* Adoni-bezek *being overcome by the* Jews, *they cut off* [his] Thumbs *and* great Toes, *as himself had done to* 70 Kings.

THUS *Joshua* defeated his *Enemies*; the *Heavens* by a miraculous *Solstice*, contributing to his *Victory*; and thus he proceeded in a continued course of successful Expeditions, as long as any of his *Enemies* were able to make any resistance against his *Victorious Arms*.

In this manner the far greater part of these *Idolatrous Nations* were destroyed in six years time, the *Scripture* counting no less than one and thirty *Kings*, that were conquer'd by this Couragious *General* of the *Israelites*. However, some of the ancient *Inhabitants* continued to dwell among the *Jews*, to keep them in Breath, that they might not degenerate through *Sloath* and *Luxury*, as also for a Trial of their Obedience to GOD, who made the Remnant of these *Idolatrous Nations*, the Instruments of his Vengeance against his own *People*, whenever they provoked him to Anger by their *Sins*.

After that *Joshua* had thus made a Conquest of the *Country*, by the wonderful blessing of GOD upon his *Arms* and *Valour*, he distributed it amongst the *Tribes*, with so much Equity and Justice, as cannot sufficient y be admired: And having atchiev'd all these g orious Actions, to which he had been appointed by GOD himse.f, he assemb'ed all the *People* together before his *Death*, as *Moses* also had done, and repeated to them the great things GOD had done for them, conjuring them in a most pathetical manner, to worship no other GOD, but the LORD alone; and concludes his Discourse with these remarkable Words; *And if it seem evil to you to serve the* LORD, *chuse this day whom you will serve; whether the Gods which your Fathers served, that were on the other side of the* Flood, *or the Gods of the* Amorites, *in whose Land ye dwell; but as for me and my House, we will serve the* LORD, And soon after died in Peace, being 110 years Old, and all the *People* mourned for him.

Anno Mundi 2570. and before Christ 1414.

He had the happiness that during the whole time of his *Government* the *Jews* were not in the least tainted with *Idolatry*, nor transported to any Rebellious *murmurings* against GOD.

The many Battels *Joshua* fought against divers *Kings*, to put the *People* of GOD into possession of the *Land* of *Promise*, gave the *Fathers* occasion to observe, *That we cannot become the Heritage and Portion of the* LORD *without destroying an* Enemy *we have with us.*

All of us are born Slaves and Tributaries to [the] Canaanites *and* Amorites, *that is, to* Devils, *and therefore it is of necessity that we be* Regenerated, *to the end that all that belongs to* [the] Devil *may utterly be destroyed, and rooted* [out] *of us before we can become the Kingdom and* [the] *heritance of the* LORD.

The *Tribe* of *Judah* was the first after *Joshua*'s Death, that signaliz'd themselves in exterminating the *Idolaters* that remained yet amongst them; *Caleb*, who was a *Prince* amongst them, being their Leader in these Expeditions.

Adoni-bezek was the first that felt the effects of their *Courage*; for having set upon him, they utterly defeated, and took him Prisoner in the pursuit. There was one thing remarkable in the Death of this *Prince*, *viz.* That the *Israelites* cut off his *Thumbs* and his great *Toes*; by which means he was compelled to confess the Equity of the *Divine Vengeance* upon him, who had in like manner treated 70 *Kings*, and in this Condition made them gather their Meat under his *Table*.

After this his publick Acknowledgment of the *Divine Justice*, which as well lays hold of Crowned Heads, as on the meanest Subject, he was brought to *Jerusalem*, where he died, leaving a *Memorandum* to all *Kings* (as the *Fathers* observe) how true that word of our *Saviour* is, *That according to the measure we meet out to others, it shall be measured to us again*; and that it is often verified upon Kings themselves, as well as their *Subjects*; and if they should chance to escape this Retaliation here in this *Life*, where *Adoni-bezek* justly met with it, they may have reason to fear it will be their Lot in the *Life* and *World* to come, where they wi l not fail of falling [into] to the hands of that *Judge*, who here in the *World* has declared to them, by the Mouth of the wisest of *Kings*, *That the great and mighty Men of the* Earth *shall be mightily tormented if they abuse the* Power *they are intrusted with for the glory of* GOD, *and for the good of their* Subjects.



Mr. Francis Calvert Cittizen and Vphoulster alias Vphoulder of London. For advancement of this worke Contributed this Plate.



Madam Bridget Dawes, daughter of Nicholas Dawes of the Citty of London Gentleman. For advancement of this Worke, Contributed this Plate.

THE DEATH OF SISERA.

Jael *killeth* Siſera, *by driving a* Nail *into his* Temples.

AFter the Death of *Joſhua*, and the *Elders* (which out-lived him ſome 15 years, or thereabouts) the *Iſrae-lites* fell into great Diſorders, thereby making it appear, that the happineſs of *Souls* doth oft depend upon the Wiſdom of their *Governours* and *Paſtors*, and that none are more unhappy than thoſe who will needs guide themſelves. For the *Jews* having no Commander in chief over them, every one of them did what ſeem'd good in his own Eyes: And from this *Licentiouſneſs*, fell into manifold *Sins*, and by means of them into *Slavery* and *Bondage*; whereupon when in this their ſore Diſtreſs they betook themſelves in earneſt Prayers to *GOD*, he in his Mercy raiſed up *Captains* to deliver them who were called *Judges*.

Anno Mundi 2719. Before Chriſt, 1285.

After the Death of *Othniel* (who was *Caleb*'s Grandchild and Succeſſor) *Ehud* and *Shamgar*, *GOD* conferr'd the Government of the *People* upon a Woman called *Deborah*; who made it appear, that every Inſtrument is good in the Hand of the *LORD*, when he pleaſes to make uſe of it.

During the Government of this Woman, *Jabin*, King of *Canaan*, declared War againſt the *Jews*, and ſent out an *Army* to fight them under the command of *Siſera* his General. *Deborah* on this occaſion being fill'd with the *Spirit* of *GOD*, gave as great Marks of her Courage in *War*, as ſhe had formerly given of her Prudence in times of *Peace*; and in the firſt place ſent for *Barak*, whom *GOD* had made choice of to Head his *People* againſt *Siſera*; but *Barak* aſſured her, that he would never charge himſelf with that Command, except ſhe would march along with him.

As ſoon as the Day of the *Battel* was come, and that *Deborah* had commanded *Barak* to fall upon *Siſera* with an Army of 10000 Men, *GOD* ſtruck the Hearts of their *Enemies* with a Panick Fear, and general Conſternation, inſomuch as *Siſera* himſelf, ſmit with the ſame Terror, was forc'd to flee away on foot, whilſt the *Iſraelites* diſcomfited, and cut to pieces all his *Army*.

As *Siſera* was thus endeavouring to ſave himſelf by Flight, *Jael* the Wife of *Heber*, ſeeing him draw near to her *Tent*, went out to meet him, and deſir'd him to come and reſt himſelf with her; which Invitation he gladly accepted of, and having drunk a draught of *Milk*, laid himſelf down to ſleep, *Jael* perceiving him faſt a ſleep, took a *Nail*, and ſtruck it with a *Hammer* into his *Temples*, faſtning his *Head* to the ground: And as *Barak* was in purſuit of him, *Jael* deſired him to enter into her *Tent*, where ſhe ſhew'd him *Siſera* lying dead upon the Ground.

Deborah after the Fight ſang a Hymn of *Praiſes* to *GOD*, for the glorious *Victory* vouchſafed to his People, wherein ſhe highly extols and commends the Wiſdom and Courage of *Jael*.

Thus as one Woman *began this* War, *ſo another finiſhed it; and both of them were Illuſtrious Inſtances, that* GOD *can beſtow upon* Women *themſelves (whenſoever it pleaſes him,) as well as upon* Men, *the Courage and Conduct neceſſary for the Atchievement of the greateſt Enterprizes. For we ſee* Deborah *here keeping that* People *in Obedience and full Subjection, whoſe* murmurs *even* Moſes *himſelf (that wonderful Man of* GOD) *could not appeaſe; ſhe had the honour of being the firſt Sovereign* Governeſs *that ever* GOD *ſet over his* People; *during whoſe Adminiſtration they wanted none of the Advantages they might have expected under the Conduct of the greateſt* Heroes.

She appointed Generals *her ſelf, determin'd the Numbers of their* Forces, *appointed Quarters for the* Army, *fix'd the Day of* Combat, *and ſent forth* Barak, *not ſo much to a* Fight, *as to a certain* Victory. *And this* General, *who look'd upon this holy Widow as the* Angel *of the LORD, perſwaded himſelf, that the happy Succeſs of his* Arms *did depend upon her Preſence, and therefore would not ſtir a foot without her.*

The *Fathers* in their Reflections on theſe great Examples, obſerve, *that there is nothing truly great upon the* Earth, *but what is founded on the* Spirit *of* GOD: *That the moſt Couragious* Men, *become weak as* Women, *when left to themſelves; and* Women *more magnanimous than* Men, *when they are full of* GOD; *and that then that word of S.* Paul *is verified, that* GOD *oft chooſes the fooliſh Things of the World to confound the Wiſe, the Weak to confound the Strong, and the things that are not, to confound thoſe that are, that no* Fleſh *may* glory *before the* LORD; *who alone is, and there is none beſides him; and to whom alone the glory of all that is Good or Great in the* Creatures *doth belong.*

GIDEON's SACRIFICE.

Gideon *is called by* GOD, *to deliver the* Jews *from their* Enemies. *He offers* Sacrifice *upon a* Rock, *from whence* Fire *comes forth and consumes it.*

AFter the Death of *Deborah*, the *Jews* continuing without any *Government*, gave themselves up to that Licentiousness in sinning, as caused GOD to deliver them into the Hands of the *Midianites* for the space of Seven Years. The extream oppression they suffered from their *Enemies*, made them have recourse to GOD, who hearing their *Prayers*, was mov'd with Compassion, and resolv'd to deliver them.

Accordingly he sends an *Angel* to *Gideon*, Anno Mundi 2759. before Christ, 1245. to acquaint him, That he had chosen him to be the Deliverer of his People, who saluted him with these Words, GOD *be with thee, thou mighty Man of Valour*. *Gideon* surpriz'd at this unlook'd for Salutation and Message, represented to the *Angel* the meanness of his Condition, and that his Family being one of the most inconsiderable *Families* in *Israel*, he was no ways fitted for so high an Employment. But GOD answered him, That he himself would be with him, and that the vast *Army* of the *Midianites* should flee before him as one Man.

Gideon after this, requested the *Angel* to give him a sign, whereby he might be assured of the Truth of the Things declared to him, and earnestly entreated him to stay till he had prepared something for him to eat. The *Angel* having consented to his Request, *Gideon* immediately made ready a *Kid*, and unleavened *Cakes*, and having put the *Flesh* in a *Dish*, and the *Broth* in a *Pot*, he brought it out unto the *Angel* under the *Oak*, and presented it to him. But the *Angel* bad *Gideon* take the *Flesh*, and the unleavened *Cakes*, and lay them upon a *Rock* that was hard by; which being done, the *Angel* touch'd them with the end of the *Staff* that was in his hand, whereupon *Fire* came out of the *Rock* and devoured the *Meat-Offering*; and at the same time the *Angel* disappeared.

Gideon perceiving by these Marks, that the Party he had been speaking with was an *Angel* of the LORD, was struck with Terror, as apprehending he must *die*, because he had seen an *Angel*: But GOD having assur'd him to the contrary, commands him to go and destroy the *Altar* of *Baal*, to cut down the *Grove* that was about it, and afterwards to build an *Altar* to the true GOD, upon the *Rock*, where he had seen his *Offering* consumed, and offer upon it a *Bullock* of seven years old, for a burnt *Sacrifice* unto the LORD, with the *Wood* of the *Grove* he had cut down.

Gideon executed this Divine Order in the *Night* time, for fear of being discover'd; and the next *Morning*, when Enquiry was made who had done this outrage to *Baal*, and they it was known that *Gideon* was the Man, they pressed his *Father* to deliver him up into their hands, that they might kill him: But his *Father* saved him from their *hands*, boldly telling them, that if *Baal* were a GOD, he had best avenge himself for the Affront done to him in pulling down his *Altar*, and not put Men to that Drudgery. *Gideon* being thus saved from the Malice of those who sought his *Life*, for the Contempt he had cast upon *Baal*, was ever after called *Jerub-Baal*.

Gideon, *by his Example, teacheth all Rulers, That the first thing they ought to do, after they have taken upon them the conduct of Souls, is, to be ready to hazard their Lives in Obedience to* GOD, *and for the destroying of Idols. And that wonderful Sacrifice, by which he was assured, that* GOD *had call'd him to be the Governour of his* People, *was an admirable Figure of the* Sacrifice of Jesus Christ: *And is upon this Account that the* Scripture *takes notice, that* Gideon *offered it upon a Rock, which was an Emblem of our* Blessed Saviour. *For from this* mystical Rock *proceeds the Fire that consumes the* Sacrifice, *that is to say,* the Fire of the Holy Ghost, *which the* Son of God *has by his Death procur'd for us, to consume in us the* Flesh *of the* Kid, *that is, the Flesh* of Sin; *and the* Broth *of that* Flesh, *that is, the corrupt* Affections *that lie hid in our* Hearts.

The great Mystery (saith S. *Ambrose*) *which this History of* Gideon *points at, is, That* Sacrifices *were to cease one day, and that there should be no other, but that of* Jesus Christ, *which alone is abundantly sufficient to make propiation for all our* Sins; *and which makes* Sacrifices *that the* Faithful *offer unto* GOD *acceptable and well-pleasing to him, throughout all Ages, when they present their* Bodies, Hearts *and* Desires, *as a living and holy* Sacrifice *to him, which is their reasonable Service.*

GIDEON



The Honourable S.r Richard Onslow of Clandon in the County of Surrey Baronet &c.

For advancement of this Work Contributed this Plate.



The Right Worshipfull Sr. Richard Haddock Knight Comptroller of their Majestyes Navy Royall. For advancement of this worke. Contributed this Plate.

GIDEON's FLEECE.

Gideon *obtains of* GOD *the Miracle of the* Fleece, *for a Sign that he had choſen him to be the Deliverer and Avenger of his* People.

WHEN *Gideon* knew that GOD would make uſe of him, to be the Commander of his People, by the Fire that came forth from the *Rock*, and conſum'd his *Offering*, he began to caſt about, how he might beſt accompliſh the Deliverance of *Iſrael*, from the Tyranny under which they groan'd. Wherefore being inform'd that the *Midianites*, *Amalekites*, and other *neighbouring Nations*, were gathered together againſt *Iſrael*, the *Spirit* of GOD came upon him, and ſounding the *Trumpet*, *Abiezer* was gathered after him: He ſent *Meſſengers* alſo throughout *Manaſſeh*, *Aſhur*, *Zebulon* and *Nephthali*, and they came up to join with him: And thus without any oppoſition, he who was but a private *Perſon* and of a mean *Family* too, ſaw himſelf *Commander* in chief of a great *Army*, being obeyed and reſpected by all as their *Prince*.

But *Gideon* perceiving himſelf arriv'd to this high Degree of *Power* and *Authority*, was not thereby puft up in the leaſt; but remembring that he held that Station, only from and under GOD, he rather appeared ſo much the more humble; and the diſtruſt he had of himſelf encreaſed even to exceſs; for not being ſatisfied with the firſt *Miracle* GOD had wrought in favour of him, or the *Courage* wherewith he found himſelf extraordinarily inſpired, and fitted for the great *Undertakings* to which GOD had called him, he ſuſpended the Execution of his Deſigns, till GOD had given him freſh repeated Aſſurances of the Choice he had made of him, to command and deliver his People.

In which thing, as S. *Ambroſe* obſerves, he did not act more for his own Satisfaction, than he did for our Inſtruction: and to teach us this Important Leſſon, *That we muſt not too eaſily ſuffer our ſelves to be perſwaded, that* GOD *has not called us to far more holy Employments, than were thoſe which* Gideon *was called to at that time.*

Gideon then earneſtly begs of GOD, to give him a freſh aſſurance of his *Divine Call*, to be the *Captain* and *Redeemer* of his *People*, ſaying to the LORD, *Behold I will put a fleece of* Wool *in the* Floor, *and if the* Dew *be on the Fleece only, and it be dry on all the earth, then ſhall I know that thou wilt ſave Iſrael by my Hand, as thou haſt ſaid; and it was ſo: For when he aroſe in the Morning, he wringed out of his* Fleece *a Bowl full of Water.* But his humble Fear and Diſtruſt being not yet diſſipated, he beſought GOD once more (and ſaid, *Let me prove, I pray thee but this once with the* Fleece; *Let it now by dry only upon the* Fleece, *and upon all the Ground let there be* Dew, GOD alſo perfomed according to his Deſire, and by both theſe *Miracles* left him no ſhadow for a Doubt, but that he was indeed appointed by GOD to deliver *Iſrael* from their *Enemies*.

Theſe Miracles (according to the Judgment of the *Fathers*) *were an apt and lively repreſentation of the* Divine Diſpenſation *and* Conduct, *with regard to the* Jews, *and afterwards to the* Church *of the* Gentiles. *Formerly his* Grace *and* Favours *were appropriated, and as it were, confined to the* Jewiſh Church, *which received the Dew from* Heaven, *whilſt the reſt of the* Nations *of the* World *continued in a barren dryneſs, burnt and ſcorch'd by the heat of their* Luſts, *and of the* Divine Anger.

Whereas now by means of a contrary Miracle, *the* Church of GOD, *ſcatter'd over the Face of the whole* Earth, *hath in abundance received the* Heavenly Dew, *wherewith* GOD *hath watered it, whilſt the* Land *of* Judea *is all dry and parched, and whilſt her unthankfulneſs, for the many Benefits* GOD *had beſtowed upon her, (which only ſerv'd to make her proud and wanton, inſtead of humbling her) has made her unworthy to partake of the Mercy of* Jeſus Chriſt.

Moreover theſe Miracles *teach us, That the* Grace *of* GOD *is a kind of* Heavenly Dew, *without the continual ſupply of which our* Souls *are in the ſame condition, in which we ſee a dry and barren Ground is, that is parched with the ſcorching heat of the* Sun, *and without any relief from the* Rain *and* Dew *of* Heaven, *and by this means is condemn'd to an eternal ſterility and unfruitfulneſs. Wherefore* Chriſtians *ſhould make it their firſt and great Buſineſs and Care to obtain the* Grace of GOD, *without which all the Honours, Pleaſures, and Riches of this* World, *cannot exempt them from being in the ſame condition in the ſight of* GOD, *as is a piece of Ground that is deſtitute of the* Rain *and* Dew *of* Heaven, *that is altogether uſeleſs, barren and unprofitable to* GOD *or* Man.

GIDEON's SOLDIERS.

GOD commands Gideon *to lead his* Army *to the River* Jordan, *and gives him a Token whereby he might know thoſe with whom he was to fight the* Midianites.

THESE two ſenſible *Miracles* having aſſured *Gideon* as well of his *Divine Call* to command the *People*, as of Succeſs and Victory againſt his *Enemies*; he could no longer refuſe to obey the Command of *GOD*, or to expreſs as much readineſs to execute his Deſigns, as he had ſhewed backwardneſs to undertake them at firſt. And having in a ſhort time raiſed a great *Army*, conſiſting of 32000, he encamped himſelf near the *Midianites*, beſides the Well of *Harad*, and on the South of them. *the ſame year 2759.*

But *GOD* ſeeing the great Numbers of the *Jews*, and foreſeeing that this ungrateful and preſumptuous *People* would be apt to attribute the *Victory*, which depended only on his Favour and Aſſiſtance, to the multitude and ſtrength of their *Forces*: He told *Gideon*, that in caſe he did march with all thoſe Forces againſt the Hoſt of the *Midianites*, he would miſs of the *Victory*, becauſe he was reſolved not to leave them the leaſt ground to ſay or think, that they had overcome the *Midianites* by their own ſtrength.

Gideon therefore cauſed *Proclamation* to be made throughout the *Camp*, that whoſoever was fearful or affrighted with the Numbers, or Warlike Preparations of the *Enemy*, ſhould immediately leave the *Camp*, and return home from *Mount Gilead*; and there returned no leſs than 22000 of the *Army*, who gladly embraced this Propoſal; and there yet remained 10000 of the *Iſraelites*.

But this number being ſtill too great in the Eyes of *GOD*, he commands *Gideon* to march with them down to the *River Jordan*, where he promiſed to ſhew him the *Numbers* and the *Men* he would allow him to fight the *Midianites* with. When they were come to the River, *GOD* bad *Gideon* to ſet thoſe by themſelves, who without ſtop or ſtay did take up *Water* in the hollow of their Hands, and lapped it thence to quench their Thirſt, and diſtinguiſh them from thoſe who kneeled down on the *Rivers* ſide, to drink more at their eaſe and leiſure.

Of the former ſort, there were but 300 in all, which *GOD* commanded him to lead on boldly againſt the *Midianites*, for that with them only he ſhould obtain the Victory. *Gideon* fully relying on the Word of *GOD*, ſent home the reſt of the *People*, keeping none with him beſides the 300 *Men*, that had Lapped *Water* out of the hollow of their Hands, and with them couragiouſly advanced againſt the *Enemy*.

GOD *was willing by this* Figure, *to repreſent to us, what ſort of Perſons he would for all time to come account fit for his Service, and worthy to fight his* Battles; *and who thoſe were whom he would for ever ſeclude from his holy Warfare. He teacheth us alſo, how very ſmall the number of his true* Soldiers *are, when of an* Army *of Thirty two thouſand men, he retains only Three hundred. And the diſtinguiſhing Mark of their* Election *is this, they do not kneel down to drink of the Water of the* River; *but without ſtop or ſtay, only take up a little in the hollow of their Hand, a little to allay and qualify their Thirſt.*

GOD *will have all his* Soldiers *to ſtand firm, with their Heads lifted up to* Heaven, *and will not have them to ſtoop downwards, but as little as may be. Being mortal* Men, *they muſt needs make uſe of the* World; *but they muſt ſo uſe it,* as if they uſed it not, *according to the Counſel of S.* Paul, *and ſupply the inevitable Neceſſities of this* Life, *which haſts away like the ſwift Current of a* River, *without any particular concern or care about them, and without hindring, by theſe fleeting Actions, their march towards* Heaven, *where their* Hearts *are already arriv'd and do inhabit.*

The number of ſuch as theſe, are always very ſmall and inconſiderable in the outward Church; *and yet in them, the whole ſtrength of the* Church *conſiſts, as* GOD *very lively repreſents the ſame to us in this* Hiſtory; *they only atchieve things wonderful and incredible, they only obtain the Victory, becauſe* GOD *himſelf is with them, and fights for them, againſt all their* Enemies. *They are the true Champions of the* Church, *they are Pillars of the* World; *they are the Interceſſors not only for their* Brethren, *but for all* Men, *it is they (like* Moſes) *ſtand in the* Gap, *and turn away the effects of the* Divine Anger *from a ſtiff-necked and rebellious Generation.*

THE



Major John Cass of the Parish of Hackney in the County of Middlesex Esqr For advancement of this Worke Contributed this Plate.



Major John Fuller of Waldron in the County of Sussex Esqr.
For advancement of this worke. Contributed this Plate.

The Defeat of the Midianites.

The Midianites *are defeated by the Sound of the* Trumpets, *and the Light of* Lamps *or* Torches.

SO many Divine Assurances given to *Gideon* were abundantly sufficient, one might think, to put the success of his Enterprize against the *Midianites* out of question, had not GOD been pleased to vouchsafe him one Confirmation more from the Mouth of his very *Enemies*. He commands him to go alone by Night into the *Enemies Camp*, or if he feared to go unaccompanied, to take his Servant *Phurah* with him; and that there his *Enemies* themselves should give him a fresh Assurance of the success of the *Combat*.

The same year 2759.

Gideon obeying GOD's Command, came by Night into the *Enemies Camp*, where he heard a Soldier telling this *Dream* to his Companion: *I dreamed* (said he) *and behold a* Cake of Barley Bread *tumbled into the Host* of Midian, *and came unto a Tent and smote it, that it fell and lay along.* To which his Fellow answered, That this his *Dream* signified nothing else but the Sword of *Gideon* the Son of *Joash*, into whose Hands GOD had delivered all the Host of *Midian*.

Gideon having heard this *Dream*, and the Interpretation, he return'd full of Courage and Assurance into the Host of *Israel*, bidding them to arise, and get ready; for that GOD had deliver'd the *Midianites* into their Hand. And having divided the 300 Men into three *Companies*, he gave to each of them a *Trumpet* in one Hand, and empty *Pitchers* with *Lamps* in them in the other; with this Order, That as soon as they should hear him sound his *Trumpet*, they should eye him, and do as he did, and shout with a loud Voice. For the LORD and for *Gideon*, and break their *Pitchers* in which the *Lamps* were.

As soon as they were come to the out-side of the *Camp*, and the Signal was given by *Gideon*, they all at once sounded their *Trumpets*, brake their *Pitchers*, and shewed the *Lamps* that were hid in them, crying with a loud Voice, *The Sword of the* LORD *and of Gideon*; whereupon the whole *Camp* of the *Midianites* being seiz'd with horror and amazement ran away and fled, and by a miraculous effect of the *Divine Power*, turn'd their *Swords* against one another.

Thus were the *Midianites* humbled by the *Jews*, or rather by the Power of GOD, which so eminently was engaged for them.

The more strange and extraordinary (saith *S. Gregory*) *this way of fighting was, the more visible it is, that it points us to some hidden* Mystery: *For whoever went to fight without* Arms: *Or whoever presumed to oppose nothing but Earthen* Pitchers, *against the violence and efforts of a powerful* Enemy? *Reason* (saith he) *could not but look upon this Enterprize, as the most ridiculous thing that could be; and yet the Event made it appear, that by this Method the* Midianites *were cast into that Consternation, which prov'd their total Overthrow.*

GOD *then by this* History *was willing to open the* Mystery *to us, that the* Gospel Soldiers *were not to resist their* Enemies *by the force of outward* Arms, *but would become victorious only by sounding their* Trumpets, *and breaking their* Earthen Pitchers, *that the* Lamps *hid in them might appear to the dazling and terrifying of their* Enemies. *For these* Earthen-Pitchers *represent the weakness of our* Bodies, *and* Gideon (*who was a* Figure *here of* Jesus Christ,) *will have no* Soldiers *under him, but such as contemn and vilifie their* Flesh, *and overcome their* Enemies *by dying, as* Jesus Christ *their Captain also did.*

Death *to them is but the breaking of the* Earthen Pitcher, *and this* Pitcher (*which at best they always contemn'd and blush'd at*) *being broken; now nothing appears but a bright and shining* Lamp, *which strikes the Hearts of all their* Persecutors *with Terror and Consternation.*

The Holy Martyrs *were an evident* Proof *of all this, who by their Patience and Constancy confounded and terrified the most resolv'd and cruel Tyrants; and by the dazling Lustre of their* Graces, *did either daunt or convert their very* Tormentors *and* Executioners. *Insomuch that those that hated and despised them, began to love, esteem and reverence them; and by the transforming Virtue of the* Divine Light, *which beamed forth from them, became the* Adorers *of that* Sovereign Truth, *when as before, they had been the Murtherers of those, who had so boldly and generously defended it.*

THE

THE DEATH OF ABIMELECH.

Abimelech *is killed by a Woman, that brake his* Skull *by casting a piece of* Milſtone *upon him.*

GIDEON dying after he had wiſely governed the *People* of *Iſrael* for many years, left behind him Threeſcore and ten *Sons*, which he had by ſeveral *Wives*; but one of his *Sons*, called *Abimelech*, born of his *Concubine* (a Woman of *Shechem*) was the cauſe of much miſchief after his *Father's Death*. For having gained the City of *Shechem* to declare themſelves for him, by means of his Mother's Friends and Relations, and by his repreſenting to them, that it was much better for them to have him alone to Reign over them, than his Threeſcore and ten *Brothers*, they ſoon proclaimed him their *King*, and furniſht him with a Summ of *Money*, wherewith he raiſed ſome *Vagabonds* and vain light Perſons, and with them marched to his *Father's Houſe*, where he moſt inhumanly kill'd his Threeſcore and ten *Brothers*, except the youngeſt of them all, call'ed *Jotham*, who by hiding himſelf, happily eſcaped *Abimelech's* Fury.

Anno Mundi 2768. *before Chriſt* 1236.

This young man being inform'd, that the *Men* of *Shechem* were aſſembled in the Fie'd to make *Abimelech King*, he went up to the top of Mount *Gerizim*, from whence with a loud Voice he cried unto them, and by a *Figurative* diſcourſe reproached their horrid *Ingratitude*.

He told them, that the Trees of the *Foreſt* being about to anoint a *King* over them, addreſt themſelves firſt to the *Olive-tree*, deſiring him to be their *King*, and afterwards to the *Fig-tree* and *Vine*, who all refuſed to accept of their offer.

The *Trees* being at a loſs, at laſt offer their Sovereignty to the *Bramble*, who readily accept'd the Dignity, promiſing to protect them, in caſe they would fully confide in him; but if not, threatning them, that Fire ſhould come forth from the *Bramble*, and conſume the *Cedars* of *Lebanon*. Which *Jotham* (concluding his Allegory) told them, would be their caſe at laſt, and that for the horrid Ingratitude they had ſhewed to *Gideon*, and his Sons, GOD would conſume them by means of *Abimelech*, whom with ſo much joy they had now made their *King*.

Sometime after it appeared, that *Jotham* had prov'd a true *Prophet*; for when *Abimelech* had Reigned three years over *Iſrael*, the Men of *Shechem* began to be weary of his Tyrannical Courſes, and reſolving to caſt off his *Yoke*, they choſe one *Gaal* to be their *Prince*; but *Abimelech* having notice thereof, and coming upon the *City* unawares, he took it, kill'd the Inhabitants, and afterwards deſtroyed the *City*, and ſowed it with *Salt*.

After that GOD had thus avenged the Perfidiouſneſs of the Men of *Shechem*, againſt *Gideon*, by means of the Tyrant they had choſen to be their *King*, he at laſt puniſh the Tyrant himſelf, who had ſo unhandſomely butcher'd his *Father's Sons*: For *Abimelech* having taken the City *Thebez*, in which there was a ſtrong *Tower*, into which all the Inhabitants of the *City* had retired themſelves, as he went to put *Fire* to it, a certain *Woman* caſt a piece of a *Milſtone* upon him, and brake his *Skull*; who ſeeing himſelf mortally wounded, cried to his *Armour-Bearer* to run him thro, that it might not be ſaid of him, that he was kill'd by a *Woman*; and the young Man (his *Armour-Bearer*) did as he commanded him, and he died.

This was the end of this cruel *Fratricide*, who probably had perſwaded himſelf, that his enormous Crime had been forgot by GOD, foraſmuch as he had not only gone ſo long unpuniſhed, but had alſo been favour'd with ſucceſs in his Undertakings. But we ſee here, that the Divine Forbearance has its bounds. He ſuffers ſuch *Monſters* to live and proſper for a time, that he might draw good from the Evils they commit; and when he has accompliſh'd his *Work*, his Juſtice cruſhes them in a moment, and precipitates them headlong from the Pinnacle of their *Pride* and *Glory*.

The *Fathers* have alſo obſerved from this *Hiſtory*, *that nothing puts Men more upon hatred of their* Brethren, *than an ambitious deſire of Reigning, which does ſo blind and dazzle the Underſtanding, that they forget the reſpect they owe to the Sacred Names of* Brothers *and* Fathers; *and are ſo far from being ſtruck with horror at the ſight of the murther of their neareſt Relations, that their Eyes feaſt on the Tragical Object with Pleaſure, rejoyce at the Death of thoſe, whom they conſider as Lets and Stops in the courſe of their boundleſs Ambition.*

JE



Susanna. the wife of Collonell Thomas Strangwayes of Melbury Sampford in Dorsetshire, and daughter & heyresse of John Ridout of the citty of Bristol Esqr. deceased.

For advancement of this Worke, Contributed this Plate.



The Right Honourable Algernon Capell Earle of Essex. Viscount Malden. and Baron Capell of Hadham &c.
For Advancement of this Worke, Contributed this Plate.

JEPHTHAH's DAUGHTER.

Jephthah *Sacrifices his Daughter.*

AFter the Death of ungodly *Abimelech*, GOD raiſed up *Thola* and *Jair* to be the *Captains* and *Judges* of his *People*, and after them *Jephthah*, who obtained that high Command on this manner: *Gilead* his *Father* had begotten him on a *Harlot*, for which reaſon the reſt of his Sons refuſed to own him for their *Brother*, and thruſt him out from amongſt them, whereupon he retired to the Land of *Tob*, where he became the *Captain* of a Company of Vagabond, vain fellows.

Anno Mundi 2817 before Chriſt 1187.

Some time after, when the *Ammonites* made War againſt, and vexed *Iſrael*, the Elders of *Gilead*, who had experience of the Courage and Valour of *Jephthah*, ſent after him to the Land of *Tob*, where he fled from his *Brethren*, when they turn'd him out of Doors, as being the Son of an *Harlot*, and deſired him to be their *General*; who after he had reproached them, for their former ill uſage of him, and had made them promiſe him, that they would make him their *Prince*, in caſe he ſhou'd overcome the *Ammonites*, accepted of the Command.

Jephthah, as ſoon as he found himſelf in this Station, ſent *Ambaſſadors* to the King of *Ammon*, to repreſent to him the Injuſtice of his Pretenſions againſt *Iſrael*; but that *Prince* lending a deaf Ear to all his Remonſtrances, as being wholly reſolv'd for *War*; the *Spirit* of the *LORD* came upon *Jephthah*, who having ſpeedily raiſed a conſiderable *Army*, led them on againſt the *Ammonites*; and before the Engagement made a Vow to *God*, that if it ſhould pleaſe him to bleſs him with *Victory*, he would offer up to him for a *Burnt-Offering*, whatſoever firſt came forth out of his *Doors* to meet him after his Return.

Jephthah having utterly defeated his *Enemies*, and obtained a glorious *Victory*, return'd home in *Triumph*; but his Joy was ſoon turn'd to Sorrow; for as he drew near to his *Houſe*, his only *Daughter*, tranſported with Joy, for the Glory her *Father* had acquir'd, came out to meet him with *Timbrels* and with *Dances*: *Jephthah* ſeeing his *Daughter*, was pierc'd with Sorrow, and rending his *Cloaths*, acquainted her with the Vow he had made. Whereupon ſhe, as a Perſon not at all diſmay'd, exhorted her *Father* courageouſly to perform his *Vow*, aſſuring him ſhe ſhould die very contented, foraſmuch as the *LORD* had given him the Victory over his *Enemies*. She only deſired two *Months* time to go with ſome of her Companions to bewail her *Virginity*; which time being paſt, ſhe return'd to her *Father*, who did with her according to his *Vow*.

The Fathers *conſidered this* Vow *of* Jephthah, *as an inſtance of thoſe indiſcreet* Vows *ſome* People *engage themſelves in, whereby they are put upon the unhappy neceſſity either of committing a Sin by breaking their* Vow *made to GOD, or of becoming Criminal by their performance of it.*

'Twere better (ſaith S. *Ambroſe*) *not to Vow at all, than to Vow ſuch things as GOD deteſts.* Jephthah *was very ſenſible of the ſad effect of his indiſcretion, and it was not without extreme regret he performed that, which he thought himſelf abſolutely bound to do.*

But if the Father's *Carriage in this matter were blame worthy; on the other hand we can never ſufficiently admire that of his* Daughter. *She comes with Joy, and caſts her ſelf into his hands, who was to* Sacrifice *her, without ſuffering her ſelf to be ſtopt by the Tears of her* Companions, *or the* Idea *of a violent and immature Death, in the very ſpring and flower of her Age, which continually ſtar'd her in the* Face.

This her Behaviour made amends, in ſome ſort, for her Father's *indiſcretion; as making that voluntary, which on his ſide was forced and of neceſſity; and made that which in it ſelf was impious, to become a well-pleaſing* Sacrifice, *by her Obedience and Reſignation.*

She teaches by this her Example all true Chriſtians, *who have their Hearts enflamed with the Love of* Heaven, *to offer up themſelves with Joy to* GOD, *and to take patiently and chearfully from his hands, whatſoever* Sufferings *he is pleaſed to lay upon them and try them by, without reflecting upon the indiſcretion or malice of thoſe, who may have occaſioned the ſame. They think it their happineſs and glory to ſuffer for his ſake, to whom they are ſo infinitely obliged, and therefore are ſo far from having any averſion for the Inſtruments of their* Sufferings, *that they rather conſider them as their* Benefactors, *who open a way for them to obtain an* Eternal Crown *of* Glory.

THE

THE BIRTH OF SAMSON.

Samſon *killeth a* Lion.

AFter the Death of *Jephthah*, the *Scripture* gives us no particular account of ſome following *Judges* until *Samſon*, whoſe *Hiſtory* is very circumſtantially related in thoſe *holy Records*. He was of the *Tribe* of *Dan*, and his *Birth* was before declared by an *Angel*, who who aſſur'd his *Mother*, that ſhe ſhould be no longer barren, but bring forth a *Son*. He adviſ'd her alſo to abſtain from *Wine* and ſtrong *Drink*, and all unclean *Meats*, during the time of her going with *Child* of him.

Anno Mundi 2848. *before Chriſt* 1156.

As ſoon as the *Angel* was departed from her, ſhe told her Husband *Manoah* what had hapned to her, who thereupon teſtified the great deſire he had to ſee the *Angel*; who ſoon after appearing again to his Wife, ſhe made haſte and told her Husband, that he might now ſee and ſpeak with the *Angel*, *Manoah*, after he had ſpoke with him would willingly have offered a *Sacrifice* to him: But the *Angel* knowing, that *Sacrifices* were due to *GOD* only, told him, that if he had a mind to offer a *Sacrifice*, he muſt do it to *GOD*. So *Manoah* having prepared a *Kid*, with a *Meat-Offering*, offer'd it upon a *Rock* unto the *LORD*, and when the Flame of the *Sacrifice* went up towards *Heaven*, the *Angel* aſcended in the *Flame* that proceeded from the *Meat-Offering* in the preſence of *Manoah*, and his *Wife*.

This *Child* being at laſt born, according to the Word of the *Angel*, was called *Samſon*, and was educated according to that direction the *Angel* had before given to his *Mother*. And being grown up, he went down to *Timnah*, where he ſaw one of the Daughters of the *Philiſtins*, whom he had a particular inclination for, and deſired his Parents to get her for him to Wife. His *Father* was very much averſe to comply with his deſires, not knowing (as the *Scripture* tells us) that it was from the *LORD*, who by this means would avenge the Children of *Iſrael* on the *Philiſtins*, who at that time had Dominion over them.

Anno Mundi 2867. *before Chriſt* 1137. Samſon *being then about* 18 *years of Age.*

Samſon alſo, who was a *Figure* of *Jeſus Chriſt*, by his marrying one of the *Daughters* of the *Philiſtins*, very lively repreſented to us, that he who is the ſtrong *Man* ſhould one day eſpouſe the *Church* of the *Gentiles*, leaving the *Jews* in their obdurate Impenitency.

Beſides the *Scripture* ſeems to hint, that *Samſon* (by marching among the *Philiſtines* had hopes to meet with an occaſion of quarrelling with them, and delivering his Country from the *Yoke* of their *cruel Oppreſſion*.

As he went one day with his *Father* and *Mother* to viſit this *Woman*, he met a young *Lion*, who came open-mouth'd roaring againſt him; at which time the *Spirit* of the *LORD* coming upon him, he laid hold on him and rent him with as much eaſe, as if it had been a *Kid*; but he told not his *Parents* thereof. Sometime after he returning the ſame way, with a deſign to marry the *Philiſtin* Woman, he ſtept out of the way to ſee the *Lion* he had kill'd, and behold there was a ſwarm of *Bees*, and *Honey* in the Carkaſs of the *Lion*, and he took thereof and did eat, and came to his *Parents* and gave ſome to them, who did eat alſo, not *knowing* from whence it came.

Samſon being come to his Journeys end, was married to the *Philiſtin* Woman, and at the Wedding-Feaſt propounded this *Riddle* to the young Men his Gueſts; *Out of the Eater came forth Meat, and out of the ſtrong came forth Sweetneſs*; and told them, in caſe they would explain it within the ſeven days of the Feaſt they ſhould have 30 *Sheets*, and 30 changes of *Garments*; and if they could not, he was to have the like.

The *Philiſtins* ſeeing they could not unriddle *Samſon's Riddle*, threatned his Wife to deſtroy her and her *Father's Houſe*, if ſhe did not procure the Solution of it from her Husband. *Samſon* tired and overcome by her importunity, declares the *Riddle* to her, which ſhe preſently told the *Philiſtins*.

This Figure (as the Fathers obſerve) *did preſent the Change which* Jeſus Chriſt *was to make amongſt* Heathens *and* Idolaters, *who before had been like furious* Lions, *that tore and rent the* Chriſtians, *till* Jeſus Chriſt *came and vanquiſht them without* Arms.

The Heathen Emperors, *who were the cruel Perſecutors and Deſtroyers of the* Chriſtians, *became their* Favourers *and nurſing* Fathers; *Mouths of thoſe who had devour'd them, were now fill'd with* Honey; *and a ſort of* People (*more cruel than* Lions) *became as it were to* Food *and* Nouriſhment, *their* Support *and* Protection, *being through the Regeneration in* Jeſus Chriſt, *become one Body with thoſe they had formerly perſecuted and devoured under one Head* Jeſus Chriſt, *the* Prince *of* Peace.

SA


68
G. fremar Del.



Mr. Edward Hilder of London Citizen.

For advancement of this Worke, Contributed this Plate.

Samſon ſlays the Philiſtines.

Samſon *Slays a Thouſand* Philiſtines *with the* Jaw-bone *of an* Aſs.

SAMSON ſeeing himſelf deceiv'd by his *Wife*, who by her Artifice had made him unriddle his *Riddle* to her; which he had no ſooner done, but ſhe diſclos'd it to the *Philiſtines*; he was very angry with her, and quitting her in ſome diſcontent, gave her *Parents* occaſion to think, that he had taken diſtaſte and quite left her, and therefore married her to another *Man*. And ſome time after *Samſon* came to give his Wife a Viſit, but her *Father* would not ſuffer him to go to her, telling him, that he had married her to another, as ſuppoſing that he hated her, and had quite left her; but that if he pleaſed he might take her younger *Siſter* to be his Wife, who was fairer than ſhe.

The ſame year 2867.

Samſon not at all ſatisfied with this Excuſe, proteſted, that now they might thank themſelves, if they came to feel the effects of his *Rage* and *Anger*, for this their unjuſt dealing with him.

In this Reſolution he went and caught 300 *Foxes*, and tying them Tail to Tail, and faſtning a *Fireband* or *Torch* between their *Tails*, he let them go into the *ſtanding Corn* of the *Philiſtines*, and reduc'd it to Aſhes, with their *Vineyards* and *Olive-Trees*.

The *Philiſtines* being ſtrangely alarm'd with this loſs, were very inquiſitive to know the Author of it; and being inform'd that it was *Samſon*, and what had provok'd him to do ſo, inſtead of endeavouring to avenge themſelves of him, they turn'd all their *Rage* againſt his Wife and *Father-in-Law*, and burnt them with fire. But *Samſon* not thinking himſelf ſufficiently aveng'd of them, took his opportunity (not long after) to ſet upon them, and deſtroy'd them with a very great Slaughter.

The *Philiſtines* at length rouſed by theſe repeated Violences of *Samſon*, gather'd together in great Numbers, and encamped themſelves in the Lot of the *Tribe* of *Judah*, who being terrified with this approach of the *Philiſtines*, demanded of them why they were come to invade their *Country*? And the *Philiſtines* making anſwer'd, that they were come to ſeize *Samſon*: The Men of *Judah* to rid themſelves of theſe unwelcome *Gueſts*, promiſed to deliver *Samſon* into their hands; and as they ſoon after brought him down to them bound with two new *Cords*, and the *Philiſtines* began to ſhout for Joy, as now thinking themſelves Maſters of him, who had done them ſo much miſchief; the *Spirit* of the LORD coming mightily upon him, the *Cords* that were on his Arms became as *Flax* that is burnt with *Fire*, and his *Bands* looſed from off his *Hands*, and taking up the *Jaw-bone* of an *Aſs*, he ſlew therewith a thouſand of the *Philiſtins*, and ſaid, *With the* Jaw-bone *of an* Aſs, *heaps upon heaps, have I ſlain a thouſand Men; and when he had made an end of ſpeaking, he caſt away the* Jaw-bone, *and called the place* Ramath Lehi.

The Heat and Violence wherewith he was carried forth to do this Action, had cauſ'd an extreme *Thirſt* in him, which made him earneſtly cry to the *LORD* for Relief in this his extreme need. *GOD* immediately heard his *Prayer*, and opening an hallow-place in the *Jaw-bone*, by his Power, made a Spring of *Water* to proceed from it, wherewith (when *Samſon* had quench'd his Thirſt) his *Strength* return'd, and he revived: and he called the Name of the place *Enhakker*.

Theſe wonderful Events have been the Subjects of the Meditation and Admiration of the Fathers, *who conſider'd them with the Eye of* Faith *and* Godlineſs: *whereas the People of the* World, *who eye things after a human manner, and paſs their carnal Judgment on the moſt Holy and ſpiritual things, are ſo far from being edified by the reading of theſe* Holy Records, *that they oft make them the Subjects of profane* Jeſts *and* Drolls.

S. Gregory *takes occaſion from this* holy Figure, *to admire how* Jeſus Chriſt (*the true* Samſon) *did without* Arms, *or any outward Force, vanquiſh all the* Enemies *of his Truth, oppoſing nothing to their ſeeming inſuperable force and malice; but the ſimplicity of a company of poor contemptible* Fiſhermen; *as* Samſon *encountred a whole Army of* Philiſtines *with the* Jaw-bone *of an* Aſs. *And yet this Simplicity, and this Patience of the* Saints, *being guided by the Hand of GOD, did defeat and overcome all the Strength and Machinations of* Men *and* Devils.

THE GATES OF GAZA.

Samſon *being ſhut up by the* Philiſtins *in* Gaza, *plucks up the* Gates *of the City, with the two* Poſts, *and carries them up to the top of a* Mountain *before* Hebron.

SAMSON having in ſo miraculous a manner ſlain a thouſand *Philiſtins*, one would think that ſo aſtoniſhing an Inſtance of a *Divine Power* aſſiſting him, ſhould ſtop the courſe of their Malice, and hinder them (in love to themſelves) from attempting ought againſt him for the time to come. But we muſt conſider, that their Warring againſt *Samſon*, was a repreſentation of the *Devils* future Wars and Fightings againſt *Jeſus Chriſt*, and his *Holy Church*; and therefore the continually renewed Perſecutions of the *Philiſtins* againſt *Samſon*, do very fitly repreſent to us, the obſtinacy wherewith the *Devils* make War againſt the *Faithful*, and that unalterable Malice wherewith they perſecute them, without being diſcourag'd by the many foils and falls they receive from the *Saints*, by means of the Power of GOD, that is engag'd for them, and manifeſts it ſelf in them.

Anno Mundi 2880. *before Chriſt* 1124.

The *Philiſtins* therefore, inſtead of letting *Samſon* alone, upon Motives taken from their own Intereſt (as in all prudence they ought to have done) did on the contrary mind nothing more, than how they might beſt lay new Snares for him, and get him into their hands. And as they were very diligent and attentive in this enquiry, and had their *Spies* out continually, to obſerve his haunts, they were inform'd by ſome of them that he was got into the City *Gaza*; whereupon (without loſing time) being egg'd on by their extream hatred and thirſt for *Revenge*, they aſſembled themſelves by Night, and compaſſed the *City*, reſolving in the Morning to ſet upon him and kill him.

Samſon having notice of their deſign, ſeem'd to take little notice of it, and having ſlept till Midnight with an *Harlot* which he met with, he aroſe, and without fear went to the Gates of the *City*, plucking up the *Doors*, and two *Side-poſts* of it, and laying them upon his *Shoulders*, carried them to the top of a *Mountain*, that is before *Hebron*, paſſing unconcernedly by, through the midſt of thoſe who were laid in Ambuſh to ſeize and deſtroy him, who being amazed and daunted with ſeeing thoſe prodigious effects of his *Strength* and *Courage*, let him paſs unmoleſted.

Thus were the Hopes the *Philiſtins* had conceiv'd (to ſurprize *Samſon* once more) defeated, and they found (as formerly) that all their Deſigns and Projects to deſtroy him, though never ſo wiſely laid, and warily conducted, did at length turn to their own confuſion and overthrow.

This Figure (ſaith S. *Gregory*) *is ſo plain and ſenſible, that it cannot but be acknowledg'd, to be an excellent Emblem of our Saviour* Jeſus Chriſt. *He it was whom his* Enemies *have perſecuted all his life long, they at laſt lodg'd him in a* Sepulchre, *ſeal'd him up there, and ſurrounded his* Grave *with their Guards*; *as the* Philiſtins *encompaſſed the City* Gaza, *whilſt* Samſon *was peaceably taking his Reſt.*

But this true and glorious Samſon, *awaking and ariſing at Midnight by his glorious* Reſurrection, *and delivering himſelf from the place, where his* Enemies *kept him ſhut up, not only came forth from thence himſelf, without being ever after ſubject to the Laws and Power of* Death; *but at the ſame time redeemed all* Mankind *from that formidable* Enemy, *by deſtroying* Death *it ſelf, whoſe Gates and* Bars *he has for ever broke and pluckt up (as the* Scripture *mentions) and has carried them with him to the top of the* Mountain, *that is, to* Heaven, *which the* Reſurrection *our* Bleſſed Saviour *has open'd to* Mankind, *and whither his* Members *hope to follow him according to his own faithful* Promiſe, *that where he is, they ſhould be alſo, to ſee and eternally enjoy that* Glory, *which he had with the* Father *before the* World *was.*

For this reaſon it is, that all true Chriſtians *way cry out boaſtingly with S.* Paul, O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the ſtrength of Sin is the Law; but thanks be to GOD, who giveth us the Victory through Jeſus Chriſt our LORD.

SAM



Thomas Vincent of Felcham
in the County of Surrey Esqr.
For advancement of this Worke contributed this Plate.



M.r Samuel Lash master Carriage maker to their Ma.tys office of Ordnance and master Block-maker to their Ma.tys Navy at Chatham.
For Advancement of this work Contributed this Plate.

SAMSON's DEATH.

Samson discovers to Delilah *that his Strength lay in his* Hair, *which she cutting off he is seiz'd.*

IT had been well for *Samson*, if he had been as strong and powerful to resist the Charms of a *Woman*, as he was in tearing of *Lions*, and encountring whole *Armies* alone. But alas! the Enticements of *Delilah* prov'd too strong for him, who was the strongest of all *Men*; and in her Embraces he met with the Disaster, he had so happily escaped in the most dangerous and threatning Encounters.

Anno Mundi 2285. Before Christ 1119.

The *Philistins* having obſerv'd, that *Samson* resorted often to *Delilah*, promised her a great Sum of *Money*, if she could get out of him, wherein his *Strength* lay. *Samson* at first (upon her enquiry) plaid upon her, as not thinking it needful, to tell her a Truth might prove so fatal to him: He told her, that for to level his *Strength* with those of other *Men*, they needed only to bind him with *New Cords* that had never been used, or to fasten his *Locks* to a *Web*; but *Delilah* soon found, that these were only delusory put-offs, to make her give over her Importunity: Wherefore being griev'd with *Samson*'s mocking of her, she set all her Artifices at work, and by continual urging and pressing of him, made him at last discover the Truth to her; he told her, that from his Birth no *Razor* had ever touch'd his *Head*; and that if he were *shaven*, his *strength* would leave him, and he become like another Man.

No sooner had *Delilah* got this Secret out of him, but she sent for the *Lords* of the *Philistins*, and having made him sleep on her Knees, she caused seven *Locks* of his Head to be cut off. *Samson* soon after being awaked with the cry of *Delilah*, that the *Philistins* were upon him, he thought to go out as at other times, for he knew not that the *LORD* was departed from him. So the *Philistins* took him, and brought him down to *Gaza*, bound him with Fetters of *Brass*, put out his *Eyes*, and made him grind in the *Prison-House*.

Whilst *Samson* was thus wretchedly employ'd by his *Enemies* in this hard and shameful labour, the *Hair* of his Head began to grow again: And the *Lords* of the *Philistins* gathered themselves together, for to offer a great and solemn *Sacrifice* unto *Dagon* their God, for having delivered *Samson* their Enemy and Destroyer of their *Country* into their hands; and when they were merry, they sent for *Samson* to make them *Sport*, placing him between the *Pillars*.

Anno Mundi 2887.

Samson touch'd to the Heart, at this their insolent treating of him, desired the *Lad* (that held him by the hand) to lead him to the *Pillars* on which the House stood, that he might rest himself against them. And as soon as he was come to the place, he prayed unto the *LORD GOD*, to give him Strength only this time, that he might be at once aveng'd of the *Philistins* for his Two *Eyes*; and laying hold of the *Pillars* with both his hands, and shaking them with all his might, the *House* fell, crushing him and all the *Lords* of the *Philistins*, with about 3000 more of them that were therein, and on the *Roof* of the said *House*; so that he slew (as the *Scripture* observes) more at his Death, than he had done in all his life.

This History (as the *Fathers* tell us) *is a lively representation of the effects of the* Death *of our* Saviour, *who by his voluntary Death confounded the* Devils *more, than they had been during all his Life-time: For then it was that the* Devils-House *was cast down to the ground, and that the Arrogance of those proud* Angels *was laid low.*

But the Fathers *do not content themselves only in considering the Mysteries in this* History, *that have manifest reference to* Jesus Christ; *but they deplore also the unhappy chance, whereby this invincible Strong one was vanquish'd and overcome of a* Woman; *he loses all his* Locks, *that is, his* Vertues; *they put out his* Eyes, *that is, they rob him of his* Light *and* Understanding, *and condemn him to work in the* Mill, *that is, abandon him like a* Beast *to the vain Pleasures of this* World, *where a Man meets with nothing but Trouble and Vexation, and where he continues fetter'd in the Chains of his own* Will *and* Lusts.

A Sinner *in this Condition has no other way left, but to call upon GOD, that his* Locks *may grow again, that is, that he may recover his lost* Graces. *'Tis* Repentance *that recovers the* Souls *strength, and pulls down the* Pillars *of the* Devils House, *and overthrows and crushes the* Enemies, *that triumph over her, and renders the* Soul *victorious by her own ruin, making her die to her self, that she might live to GOD; and lose her self, that she might find him who is the only satisfying Object and Sovereign Good of rational and intelligent* Creatures.

THE LEVITES WIFE ABUSED.

The Benjamites *of* Gibeah, *force the Wife of a* Levite *to Death.*

THE *Scripture* in the two laſt *Chapters* of this Book of *Judges*, relates a *Hiſtory* which prov'd of great and fatal conſequence to the *Iſraelites*, as occaſioning the deſtruction of a whole *Tribe*. A *Levite* dwelling on the ſide of *Mount Ephraim*, took to him a *Wife* out of *Bethlehem*; but upon ſome miſcarriage of hers did occaſion a Separation, ſo that ſhe return'd to her *Fathers Houſe*, where ſhe continued for the ſpace of four *Months*; and at the expiration thereof, her *Husbands* Affection returning towards her, he reſolved to go to *Bethlehem* to her *Fathers*, and fetch her home again.

Anno Mundi 2585. or thereabout.

As ſoon as he was come to his *Father-in-Laws Houſe*, he receiv'd him with much Joy and Kindneſs, forcing him to continue with him three Days; and then being very unwilling to part with him, he both by his kind Entertainment, and preſſing Invitation, endeavour'd to oblige him to ſtay longer with him than he intended; ſo that it was the fifth Day towards Evening, before he could get away from his *Fathers*; and having reach'd *Gibeah* a while after *Sun-ſet*, he was fain (with his *Wife* and *Servants*) to ſit down in the *Street*, becauſe there was none ſo kind as to offer them a Lodging; but ſoon after an *Old Man* coming from his *Work* out of the Field, ſeeing him ſtand in the *Street*, kindly invited him with his *Wife* and *Servants* to his Houſe, giving them an hearty Entertainment.

But as they were ſat down at *Table*, and making merry, certain wicked *Wretches* of the *City*, beſet the *Houſe* round about, and knocking at the Door, bade the *Old Man* (the *Maſter* of the Houſe) to bring forth the *Woman* that came to lodge with him, that they might ſatisfie their unnatural *Luſt* with her.

The good *Old Man* was ſtruck with horror at this their demand, and endeavour'd with the ſofteſt words imaginable, to divert them from ſo great a Villany, offering rather to expoſe his own *Daughter*, that was a *Virgin*, than his Gueſts *Wife* to their *Luſt*. But all that he could do not prevailing, the *Levite* brought forth his *Wife* to them, whom they abuſed all Night till towards the Morning; and about Break of *Day* they let her go.

The *Woman* after this Treatment had much ado to return to the *Door* of the Houſe where her *Husband* was lodg'd; and was no ſooner arrived there, but ſhe fell down ſtone dead before the *Threſhold*, with her hands ſtretch'd forth, as demanding Vengeance of her *Husband* for this inhuman outrage committed upon her.

Her *Husband* ariſing in the Morning to return home, and finding his *Wife* without motion lying at the *Door*, ſuppoſed ſhe had been aſleep; but finding that ſhe was dead indeed, the extream grief wherewith he was ſeiz'd, and the deteſtation he conceiv'd for this abominable Fact, put him upon a Reſolution of cutting the *Dead Body* of his *Wife* into twelve Parts; and to ſend each *Tribe* a part, to provoke them to take Vengeance of ſo execrable and crying Abomination.

Upon the receipt of this ſtrange and terrifying Preſent, the *Tribes* unanimouſly reſolv'd to avenge this unparallel'd Exceſs; they all acknowledg'd, that never was the like thing committed in *Iſrael*, from the time of their coming out of *Egypt*; and having aſſembled themſelves together as one *Man*, they proteſted they would not return to their Homes till they had puniſhed and aveng'd this exorbitant *Outrage*.

S. Ambroſe *admires this their holy Reſolution, their* Zeal *ſhewing them not to be indifferent in a Caſe which ſo much concern'd the* Glory of God. *The Outrage done* (ſaith that *Father*) *to a* Married Wife, *enflames and provokes all* Iſrael; *and one* Tribe *being guilty of the* Crime, *all the reſt League themſelves together to deſtroy and exterminate them, fearing leſt by conniving at it, they might draw down upon all* Iſrael *the Divine Wrath which one of the* Tribes *had ſo juſtly deſerved.*

The ſame Father *bluſhes at the Corruption of the* Age *wherein he liv'd, by ſuffering the frequent Profanation of that* Holy Ordinance *when he compared it with this moſt commendable Zeal of the* Iſraelites, *who ſought no frivolous Excuſes to cover the Crime of their* Brethren, *but aveng'd it with that extremity of Rigor, as was proper to prevent the like Licentiouſneſs for ever after: And that holy* Man *thinks, he can never ſufficiently lament their unhappineſs, who only mind their own Intereſt, being unconcern'd at the greateſt Profanation of the* LAW *of* GOD.

THE



Mris Elizabeth, the Wife of Captaine Richard Leake of the Tower of London Master Gunner of England.
For advancement of this Worke. Contributed this Place.


P. P. Rouchio. Scul.

The Punishment of the Benjamites.

The whole Tribe of Benjamin *is destroy'd by the* Israelites, *except* 600 *Men.*

THE *Children* of *Israel* being gathered together as one Man at *Mizpah*, and the *Levite*, whose *Wife* had been forc'd, having laid his Complaints before them, they march'd against the *Authors* of this detestable *Crime*, to punish them according to Desert. *At the same time.*

But before they came to open force, they sent some *Deputies* to the *Benjamites*, to demand those wicked Wretches that had committed this inhuman Outrage, that by putting them to death they might turn away the Wrath of GOD from *Israel*; but the *Benjamites* (instead of hearkning to these just and equal Proposals) declar'd, they would protect and secure them; and assembl'd themselves to fight the *Israelites*, to the Number of 26000 *Men*.

The *Israelites* having ask'd Counsel of the LORD, the LORD approv'd of their going against the *Benjamites*; whereupon they went forth to fight them; but notwithstanding the good Success they had promised themselves from the justness of their Cause, they lost that Day 22000 *Men*.

They were strangely surpriz'd at this unexpected Defeat, but yet resolv'd to try a second *Battel*, for which they prepared themselves by a deep Humiliation before GOD, and asking Counsel of him, who again bade them go up against their *Brethren*, and yet for all this the Success was not answerable, for the *Benjamites* destroy'd 18000 more of them.

All *Israel* being astonish'd to see 40000 *Men* destroy'd by 26000, and that too in so just a Cause, betook themselves to GOD, by *Fasting*, *Weeping*, and offering *Sacrifices*; and having ask'd Counsel of the LORD the third time, he not only bade them to go up against the *Benjamites*, but also assur'd them of the Victory.

The *Israelites* encourag'd with this Divine Assurance, they march'd towards *Gibeah*, having appointed a great Party to lie in Ambush near the City.

The *Benjamites*, (like Men drunk with their two late Victories) made a furious Sally out of *Gibeah*, which was increased by the feign'd flight of the *Israelites*, to draw them from the City; but soon after those that lay in Ambush near *Gibeah*, having set it on Fire, the *Benjamites* saw they were lost, being on all sides encompast by the *Israelites*, who kill'd 25000 of their *Men*, and burnt their *Cities*; only 600 of the *Benjamites* saved themselves by retiring and hiding themselves in the Rock of *Rimmon*, who were the means afterwards of recovering that *Tribe*.

The *Israelites* after this Victory found themselves extreamly afflicted, for the loss of one of the 12 *Tribes*; and having sworn, that none of them would give their *Daughters* to the *Benjamites* for *Wives*, they went and slew all the Males and Women of *Jabesh Gilead*, because they were not come up with them to fight against the *Benjamites*, and only saved 400 of their *Virgin Daughters* alive, and gave them to the *Benjamites* for *Wives*.

The Fathers *have admired the Depths of* GOD's Judgments *in this* History. *Never was there a War more holily undertaken, than this of the* Israelites, *and yet they were twice beaten with great loss.*

GOD *was willing by this* (Figure) *to teach us, how pure they ought to be, who undertake to punish other mens Faults. It is a false* Zeal *that puts Men upon purifying others, without being first clean themselves.*

Moreover, GOD *would inform us by this great* Example, *how great our* Charity *ought to be towards our* Brethren. *How detestable and flagitious soever the* Benjamites *might be, yet* GOD *will have the* Israelites *to bewail the sad necessity, that engageth them to destroy their own* Brethren.

Thus we see that all Israel *were touch'd with inward* Sorrow, *for having exterminated them, and now wholly employ'd their Thoughts, how best to recover and restore those, who so lately they had endeavour'd utterly to destroy.*

Is is a shame (say the *Fathers*) *for* Christians *in this point to give way to the* Jews, *and not to be highly concern'd, not only when they see a* Country *or a Family lost from the* Church; *but even when they see so much as one single* Soul *cut off from their* Society *and* Body; *forasmuch as they ought to be sensible of this loss, as they would be of cutting off one of their Members.* For (as S. Paul *saith*) when one Member of the Body mourns, all mourn; and when one rejoyceth, all rejoyce: *Because all true* Christians *are but the different Members of one* Body *under* Christ *their* Head.

RUTH

RUTH FOLLOWETH NAOMI.

Ruth *will not be perſwaded to leave her Mother-in-Law* Naomi, *but follows her into the Land of* Judah.

THE Hiſtory of *RUTH* is ſo conſiderable, that it has pleaſed the *Divine Wiſdom* to record it at large in a Book by it ſelf.

In the time when the *Judges* ruled *Iſrael*, there hapned a great *Famine* in *Judea*, which obliged a Man of *Bethlem*, called *Elimelech*, with his *Wife* and two *Sons*, to go and ſojourn in the Land of *Moab*: And *Elimelech* dying not long after their Arrival there, *Naomi* was left there with her two *Sons*, whom ſhe married to two *Daughters* of the Land of *Moab*, whereof ſhe who was married to her younger *Son*, was called *Ruth*. And ten years after *Naomi*'s two Sons died alſo; who ſeeing her ſelf a ſorrowful *Widow*, without *Husband* and *Children*, told her *Daughters-in-Law*, that ſhe was reſolv'd to return to her own *Country*, foraſmuch as ſhe had heard, that GOD had viſited it with *Plenty* as formerly; and therefore deſir'd them to *continue* in their own *Country*, and to look out *Husbands* for themſelves to comfort their *Widowhood*.

Anno Mundi 2708. before Chriſt, 1298. or thereabouts.

But her *Daughters-in-Law* could not endure to hear of parting with her, and told her plainly, they were reſolv'd to return with her to *Judea*. Whereupon *Naomi* repreſenting to them her own deſolate Condition, and that ſhe had no more *Sons* for them to marry, according to the Cuſtom of the *Jews*, and that ſhe ſhould be much afflicted to make their Conditions worſe by following of her; *Orpha* at laſt (who had been married to her eldeſt *Son*) took her farewel of her.

Orpha's Departure ſerv'd only to make *Ruth*'s great *Faith* and ſtrong *Love* the more illuſtrious and viſible; for notwithſtanding all the preſſing Inſtances of her *Mother-in-Law*, ſhe would by no means hear of leaving her; but with an immoveable firmneſs and conſtancy of Mind, anſwered her in theſe Terms, *Never think of perſwading me to part from you, whereſoever you go, I will go, and where you lodge, I will lodge; your People ſhall be my People, and your GOD my GOD; where you die, I will die alſo, and Death alone ſhall be able to ſeparate me from you.*

Naomi perceiving this fix'd Conſtancy of her *Daughter-in-Law Ruth*, which was the *Figure* of the Courage and Reſolution, where-with the *Church* ſhould one day follow Jeſus *Chriſt* thro' all Perſecutions, ſuffer'd her to come with her to *Bethlehem*, the place of her *Birth*, where they arriv'd at the beginning of *Barly-Harveſt*; and becauſe their *Wants* preſſed hard upon them, *Ruth* deſir'd her *Mother-in-law* to give her leave to go to the *Fields* a *gleaning*; and having obtain'd leave, ſhe lighted on a *Field* which belong'd to *Boaz*, the Kinſman of *Elimelech*, *Naomi*'s Husband.

Boaz ſoon after being come from *Bethlehem*, to viſit his *Reapers*, demanded of them who the young *Woman* was that *gleaned* after them; they told him whoſe Daughter ſhe was; and gave a very good Character of her. Whereupon he expreſt himſelf with much kindneſs to her, charging her not to go and *glean* in any other *Field*, but to abide with his *Maidens*, and to eat and drink freely of what they had provided; ordering the *Reapers* alſo to drop *Ears* on purpoſe for her.

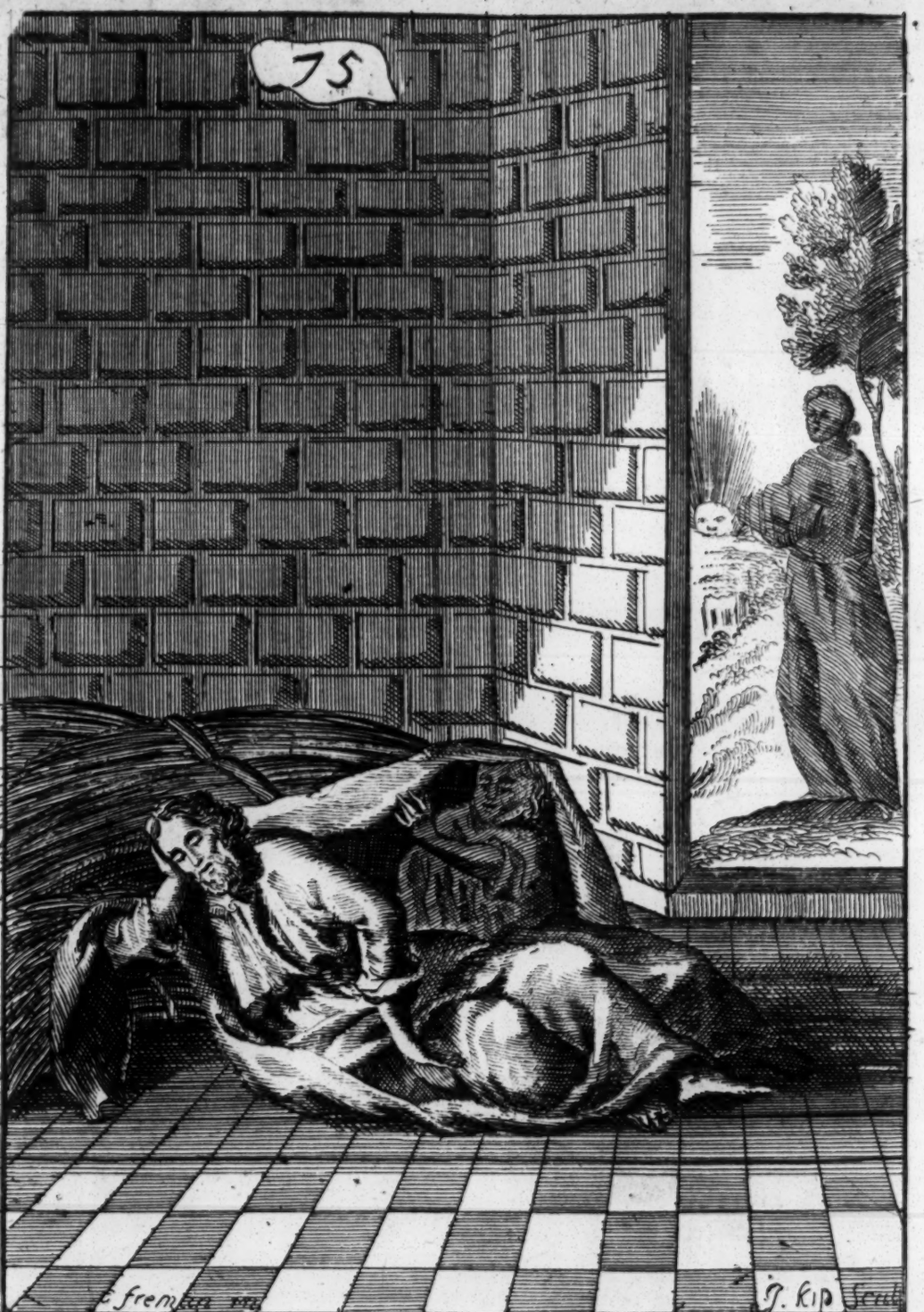
This great Kindneſs of Boaz *has been look'd upon by the* Fathers, *as a* Figure *of the great bounty and condeſcenſion, with which* Jeſus Chriſt *received his* Church. *He did not diſdain her mean* Condition: *Neither her preſent* Poverty *nor paſt* Idolatry, *could make him deſpiſe her.*

Moreover, this holy Woman Ruth, *gives a Leſſon to all* Chriſtians, *to renounce for ever their* Father's Houſe, *and the Land of their* Nativity; *that is, the Vanity and corrupt Manners of this* World: *that they may join themſelves to the* People *of* Jeſus Chriſt. *Neither need they fear to loſe any thing by this their happy renunciation: For they will find in the Love of our* Saviour, *Ten thouſand times more, than ever they could hope for from the deceitful ſhew of the falſe* Pleaſures *of this* World.

The Poverty of Naomi, *which* Ruth *with ſo much Conſtancy embraced, prov'd more advantageous to her, even in this* World, *than all the Riches of the* Moabites: *And they who with a firm love and purpoſe of Heart cleave to the* Church, *when ſhe appears as a deſolate* Widow *upon Earth, ſhall at length find their Poverty rewarded with all the Treaſures* Heaven *can beſtow upon them.*



M.rs Lucy Chauntler. daughter of John Chauntler. of Laughton in the County of Sussex Gentleman deceased.
for advancement of this worke. Contributed this Plate.



The Right Honourable Katherine,
Lady Dowager North, and Grey
For advancement of this Worke, Contributed this Plate.

BOAZ ESPOUSETH RUTH.

Boaz, near Kinſman of Ruth, *Marries her according to the* Ordinance *of the* Law.

NAOMI being inform'd of *Boaz* his Kindneſs to *Ruth*, caſt about how ſhe might beſt improve this Inclination of *Boaz* for the good of her *Daughter-in-Law*, in order to procure her a quiet and advantageous eſtabliſhment for the reſt of her days. To this end ſhe acquainted *Ruth*, that *Boaz* was her near *Kinſman*, and ſeeing he was to lie that Night in his *Threſhing-floor*, near the *Field* where they were a *Reaping*, ſhe adviſed her to repair thither, ſo as ſhe might not be perceived by any; and when he laid himſelf down to reſt, ſhe ſhould mark the place, and lie down at his *Feet*, who would not fail to tell her what ſhe ſhould further do. *The ſame Year*, 2708.

Ruth, in obedience to her *Mother-in-Laws* Command, performed what of her ſelf ſhe would have been very backward to; and being favour'd by the darkneſs of the *Night*, came unperceiv'd of any, and laid her ſelf down at *Boaz* his feet; who awakening at *Midnight*, was affrighted to find a *Woman* lying at his Feet, and demanded who ſhe was. *Ruth* having diſclos'd her ſelf, repreſented to him, that he was a near *Kinſman*, who (according to the order of the *Law*) had a right to marry her.

Boaz, who was then above 100 years of Age, expreſt the eſteem he had for her, in that ſhe did not imitate the *Behaviour* of the *Daughters* of his Age, who (for the moſt part) followed the tranſports of a blind *Love*, and inconſiderately preferr'd young *Men* before wiſe and ſtaid *Husbands*; but added, that before he could lawfully marry her, another *Kinſman* (that was nearer than he) was firſt to declare himſelf, whether he were willing to perform the Duty of a *Kinſman* towards her or not.

Accordingly the next day *Boaz* went to the Gate of the *City*, and being ſat down with the *Magiſtrates* and *Elders*, who met there to do Juſtice to the *People*, he ſaw the *Kinſman* he had ſpoke of to *Ruth*, paſſing by; and having call'd to him, told in Preſence of ten of the *Elders* of the *City*, that *Naomi* did intend to ſell a parcel of her *Husbands Land*, of which he thought good to acquaint him; for, that in caſe of his Refuſal, he would buy it himſelf: The *Kinſman* having anſwer'd, that he was willing to buy it; *Boaz* replied, that at the ſame time he bought the *Land*, he muſt alſo marry *Ruth*. But the *Kinſman* diſliking this Propoſal, paſt over his right to *Boaz*, who at the ſame time took the *Elders* and *People* of his *City*, to witneſs of his purchaſing the Eſtate of *Elimelech*, and taking *Ruth* to be his *Wife*; who wiſhed him all manner of Proſperity and Happineſs with her, that ſhe might be like *Rachel* and *Leah*, who built up the Houſe of *Iſrael*, and that he might be famous in *Bethlehem* throughout all Ages.

Thus was this *Marriage* conſummated, which GOD ſoon after bleſſed with the Birth of *Obed*, who was the Father of *Jeſſe*, and *David*'s Grandfather; upon which occaſion all her Friends and Neighbours came to congratulate *Naomi*, upon this happy Fruit of her *Daughters Marriage*; aſſuring her, that ſhe was more happy in ſuch a *Daughter*, than if ſhe had had ſeven *Sons*. *Naomi* alſo overjoy'd with her little Grandſon, laid him in her Boſom, and became his *Foſter-Mother*.

GOD would teach us by this Admirable Woman, *that he does not value Perſons by the Holineſs of their* Parents, *but by their Vertues and Graces. We ſee here* Ruth (*a* Moabitiſh Woman) *born of* Idolatrous Parents, *advanced by the Holineſs of her* Manners *to the higheſt Honour that was (at that time) attainable upon* Earth, *by entring into the* Genealogy *of our* Saviour, *and becoming a* Mother *of his* Fore-Fathers, *according to the* Fleſh.

She teaches us (ſaith S. *Ambroſe*) *not to reſt or rely upon any outward Profeſſion of* Religion, *nor on the meer Name of* Chriſtians, *as the* Jews *did upon their* Carnal Sacrifices, *and upon the deſcent from* Abraham, *of which they boaſted continually; but to endeavour to become acceptable to* GOD, *by doing violence to our own corrupt Inclinations, and by manifeſting our ſelves to be living Members of the* Body, *whereof* Jeſus Chriſt *is the* Head. *For our* Saviour *takes only thoſe for his* Spouſes, *that are recommendable by their inward* Graces, *and not by any outward Advantanges; he chooſeth thoſe only that are meek and humble of* Heart, *which is the Character of the genuine* Spouſes *of our* Saviour, *and the true* Spiritual Virginity.

THE

AT *the beginning of this* Book *we have an account of the* Birth *of* Samuel, *and how his* Mother *Consecrated him to the* Service of GOD, *and the* Hymn *of* Praise *she sang upon that occasion. Next we find a relation of the insolent and vicious Behaviour of the* Sons *of* Eli; *who therefore is reproved by a* Man *of* GOD, *who foretels the ruin of his* Family, *and which was afterwards also told him by* Samuel, *whom* GOD *dignified with the high Calling of a* Prophet, *and is owned as such by all the* People. *Afterwards we see here, how the* Israelites *were beaten by the* Philistines, *the* Ark *of the* Covenant *taken, which as soon as* Eli *understood, he fell backwards from his Seat, and brake his Neck. The* Philistines *carry the* Ark *into the* Temple *of their Idol* Dagon, *which falls down, and is shatter'd to pieces before it; and the* Philistines *are grievously plagu'd by* GOD; *whereupon they send back the* Ark *with Presents, which comes to* Bethshemesh *in the Land of* Judah, *and from thence is brought to* Kiriath-jearim; *where* Samuel *begins a notable Reformation of the* Worship *of* GOD, *and assembles the* Israelites *at* Mizpah; *the* Philistines *designing to surprize them there,* GOD *strikes a Terror into them by great and dreadful* Thunder-claps, *whereupon they are easily defeated by the* Jews.

The Sons *of* Samuel, *being by him in his old* Age *appointed to judge the* People, *do not follow their* Fathers steps, *wherefore the* Israelites *demand a* King, *which displeaseth* GOD, *who commands* Samuel *to represent to them, how their* King *would treat them; but the* People *notwithstanding continuing obstinate in their Demand, the* Lord *and his* Prophet *agree to it, and* Samuel *tells* Saul (*who was come to him at* Mizpah) *that he was to Reign over* Israel, *and anoints him* King.

Saul, *in the beginning of his Reign, beats the* Ammonites; Samuel *lays down his Authority he formerly had over the* People *as their* Judge, *having first given an honourable Testimony of his Innocence and Integrity in that* station. Saul *and* Jonathan *his* Son *made* War *against the* Philistines *and others, and defeat them.* Samuel *declares to* Saul, *that* GOD *would take the* Crown *from him, and anoint* David *King, who fights with* Goliah *the* Giant, *and kills him.* Saul *being jealous of the Honours done to* David *for this Victory, seeks to kill him, who leaving the* Court, *comes to* Samuel *at* Naioth, *and contracts a strict and firm League of Friendship with* Jonathan; *he flees to* Achish, *King of the* Philistines, *where (to save his Life) he counterfeits himself Mad, and retires from thence to* Adullam, *where his Friends and others join with him, who is fain to stray up and down to escape* Saul's *pursuit.* Saul *murthers* Ahimelech, *and all his House, with* 85 Priests, *and all the Inhabitants of the City* Nob, *for having innocently entertain'd* David, *and furnish'd him with* Bread. David *hides himself in the* Wilderness *of* Ziph, *and from thence retires to that of* Maon, *whither* Saul *pursues him, till News is brought him, that the* Philistines *were entered the* Land, *and having beaten them, he continues to pursue* David, *but at last acknowledging his Fault, he prays* David *to spare his* Family, *when he should come to the* Crown. *After this, we have a relation of the* Death *of* Samuel, *and what past between* David *and* Abigail, *the Wife of* Nabal: *and how* Saul, *beginning afresh to persecute* David, *he flees to* Achish *King of* Gath, *who gives him the Town of* Ziklag *to dwell in; from whence he makes excursions upon the Neighbouring* People, *killing many, and getting great Spoil. After this, the* Philistines *coming with a great force against* Israel, Saul *asks Counsels of the* LORD, *who does not vouchsafe to answer him; whereupon he addresses himself to the* Witch *of* Endor. David *making ready to join the* Forces *he had with those of* Achish, *against* Saul, *is countermanded. In his Absence* Ziglak *is spoiled by the* Amakelites; *but setting upon them, he recovers all the* Spoil *and* Captives *they had taken. And lastly, this* Book *concludes with the tragical Death of* Saul *and his* Sons.

This first Book *of* Samuel *contains the History of the Events of* 80 *Years, whereof* 40 *under the Government of* Eli *the* High-Priest, *Chap.* 4. 18. *and the other* 40 *under the Government of* Samuel *and* Saul, *Acts* 13. 21.

This Book (*as well as the following*) *bears the Name of* Samuel, *because they contain a relation of his Ancestors, his* Birth, *his* Education, *his* younger Years, *his* Life *and* Actions, Government *and* Death; *as likewise the Lives of those* Kings, *who by the Command of* GOD *were by him Anointed over* Israel. *The* Septuagint, *and the old* Latin *Interpretation, join these two* Books *of* Samuel, *with the two following, and call them the four* Books *of* Kings, *because in these four* Books *are related the* Lives *and principal* Actions *of all the* Kings *that Reigned over the* Jews, *from the first to the last, in whom this* Monarchical Government *ceased, and was extinguish'd in* Israel *by a Judgment of the* LORD.



Mr. Nicholas Jeffreys, second son of Jeffrey Jeffreys of Llywell in Brecknockshire Esqr.
For advancement of this Work, Contributed this Plate.

SAMUEL GIVEN TO ELI.

Hannah *Conſecrates her Son* Samuel *unto the* LORD, *and delivers him to* Eli *the* High-Prieſt.

SAMUEL being to appear one Day in the *World* with the luſtre of a great and holy *Prophet*, GOD diſpoſed him thereto from his tender Infancy. *Hannah* his Mother, who was more glorious in having ſuch a *Son*, than if ſhe had been Mother of the greateſt *Prince* in the *World*, after ſhe had been a long time barren, was inſtant in *Prayer* to GOD, till at laſt ſhe obtain'd this *Child*, which was the fruit of her *Prayers*, and the reward of her *Faith*. And this *Holy Mother* knowing that her *Child* was the *Gift* of GOD, made no difficulty to return him to the *Donor*. She did not content her ſelf to redeem him with *Money*, or to offer him up for ſome Years only; but ſhe conſecrated him to the LORD all his Life-time. She had no ſooner weaned him, but her Gratitude to GOD preſſed her, to dedicate him to his Service, from whom ſhe had received him; and by a ſtrange diſengagement from all humane Conſiderations, ſhe in oppoſition to her natural tenderneſs for her only and long lookt for *Son*, and to all appearance of Reaſon, conſecrated him to GOD in his firſt Infancy, delivering him into the hands of *Eli*, when he was but about Three Years of Age, no more conſidering him as her own, but GOD's, to whom ſhe had given him.

The firſt year of Eli's *Government, at the ſame time that the Angel foretold the birth of* Samſon, *Anno Mundi* 2848. *and before Chriſt* 1156.

Thus *Hannah*'s *Sacrifice* did in ſome ſort reſemble that of *Abraham*, becauſe in parting with her *Son* to GOD, ſhe believ'd ſhe did nothing elſe, but render to GOD what was his own, and what ſhe could not (without a kind of *Sacrilege*) withhold from him.

GOD rewarded this Devotion of the *Mother* in the Abundant effuſion of his Graces upon her *Son*. And when in the 12th. year of his Age he was employed in the Service of *Eli* the *High-Prieſt*, and the Miniſtry of the *Temple*, where he lay alſo by Night, not far from the *Ark*, GOD favour'd him with a *Revelation*; from which it might be judg'd, how great a *Prophet* he was like to be, when arrived to his Manhood, to whom GOD manifeſted himſelf ſo remarkably in his early *Childhood*.

Anno Mundi 2861.

GOD called to him thrice, as he was laid down to ſleep; but *Samuel* ſuppoſing it to be the Voice of *Eli* the *High-Prieſt*, aroſe each time and went to *Eli*, to know what his pleſure was; but the fourth time *Eli* having inform'd *Samuel*, that it was the LORD that called him, GOD ſpake to him, and foretold the terrible Diſaſters that were to fall on *Eli* and all his *Houſe*; he told him, he could no longer endure the unhappy negligence of that too indulgent *Father*, who knowing the Diſorders and crimes his *Sons* committed, and ſeeing in how many ſeveral ways they prophaned the *Sacredneſs* of his *Temple* and *Altar*, contented himſelf with giving them a ſlight Reproof, inſtead of being animated againſt them with an *Holy Zeal* for the Glory of GOD; and further declar'd unto him, that ſuch were the enormous Crimes of that Family, that they ſhould never be expiated by all the *Sacrifices Eli* did, or could offer.

The next Morning *Eli* was very urgent with little *Samuel*, to know of him what the LORD had ſaid unto him; which tho' he was very loath to do, out of the great reſpect he had for him, yet upon his ſolemn conjuring of him, he told him all. *Eli* acknowledging at laſt the juſtice of the Sentence paſt againſt him and his *Family*, found too late, that it is not ſufficient for a *Father* to be good himſelf, if he does not uſe his utmoſt endeavours to make his *Children* ſo likewiſe, and with a moſt humble ſubmiſſion, diſpoſed himſelf to undergo the *Puniſhment* he had deſerved by the too indulgent Education of his *Children*.

There are (ſaith S. *Gregory*) *many Followers and Imitators of* Eli, *as well in the private Houſes of* Chriſtians, *as in the* Church: *I mean* (ſaith he) *thoſe* Paſtors, *who ſuffer their* Spiritual Children *to live in all manner of Diſorderlineſs, by a cruel Complaiſance and Compliance, being cruel to themſelves, as well as to thoſe whoſe* Wounds *they diſſemble; when indeed they ſhould, by ſearching them to the bottom, endeavour to heal them: Foraſmuch as it plainly appears from this* Figure, *that in ſo doing they draw down upon themſelves and their* Flock, *the juſt* Anger *and* Judgments *of an incenſed* GOD, *who will not ſuffer himſelf to be mocked, and will in a more ſpecial manner be ſanctified by thoſe, who draw near unto him and ſerve at the* Altar.

The Punishment of Eli.

GOD, in order to punish Eli *the* High Priest *for his negligences in Reproving the Disorders of his* Children, *suffers him (upon hearing the News of their being slain, and the taking of the* Ark) *to fall down from his Seat, and break his Neck.*

GOD being about to fulfil the *Judgments* he had denounc'd against the House of *Eli*, he stirr'd up a New War against the *Jews*, from their Neighbours the *Philistins*. This Nation were the open and profest *Enemies* of the People of GOD, and was made use of by him, as a powerful Instrument of his Justice and Vengeance, to punish the *Jews* for their Crimes and Disobedience against him.

Anno Mundi 2883. *before Christ* 1116.

Accordingly at this time the LORD being highly provok'd (by the Apostacy and Backsliding of the *Jews*, and their great contempt and profanation of his *Holy Laws* and *Ordinances*) hid his Face from them, would not assist them against their *Enemies*, but made them to be discomfited. The *Jews* being surpriz'd at this their unhappy Expedition against their *Enemies*, thought they could force the LORD to be of their side, by carrying the *Ark* of his Presence with them.

But GOD, who will not suffer himself to be mocked, and when he is provok'd, withdraws his gracious Presence from all the most holy outward Things and Ordinances, suffer'd the *Ark* to go to the *Camp*, without concerning himself about its preservation. No sooner was it arriv'd there, but the *Army* receiv'd it with a general Shout, and joyful Acclamations, not knowing that the very thing from whence they expected their good Success, would prove their Confusion, as well as their great Affliction; and that those two wicked *Priests*, *Hophni* and *Phineas*, the Sons of *Eli*, who carried the *Ark*, and whom GOD regarded with the Eye of his *Wrath*, would draw down more mischief upon them, than the Presence of the *Ark* would procure them favour.

The *Philistins* understanding that the *Ark* was with the *Israelites*, concluded themselves beaten, and crying out, *Wo unto us, for their GOD is come into the* Camp; *who should deliver us from those mighty* GODs, *that smote the* Egyptians *with all the Plagues*? However at length, somewhat encouraging one another to quit themselves like *Men*, their fear having made them desperate, they fell like an irresistible Torrent upon the *Jews*, took the *Ark*, kill'd the two Sons of *Eli*, that carried it, cut down 30000 of them, and put the rest to flight.

Old *Eli*, all this while, who could not presage any great good to the *Israelites*, sat by the Way-side, impatiently expecting to hear the Event of the *Battel*, and the rather, because the *Ark* of the *LORD* was concern'd; the good Man (for so he was, notwithstanding all his failings) trembling at the apprehension of its falling into the hands of the *Philistins*, and being prophaned by them.

At last, a Man of *Benjamin* having escap'd out of the *Army*, came to *Shiloh*, and gave *Eli* an account of the total defeat of the *Army*; who no sooner heard him say, that the *Ark* was taken; but (like a Man stunn'd with a violent Blow) he fell down from his Seat, and brake his *Neck*.

His *Daughter-in-Law*, the Wife of *Phineas* having understood the Death of her *Husband* and the taking of the *Ark*, (with the Death also of *Eli* the *High Priest*, her *Father-in-Law*) she immediately fell into Labour, and died soon after she had brought forth a *Son*, whom she called *Ichabod*; because (by the taking of the *Ark*) the *Glory* was departed from *Israel*.

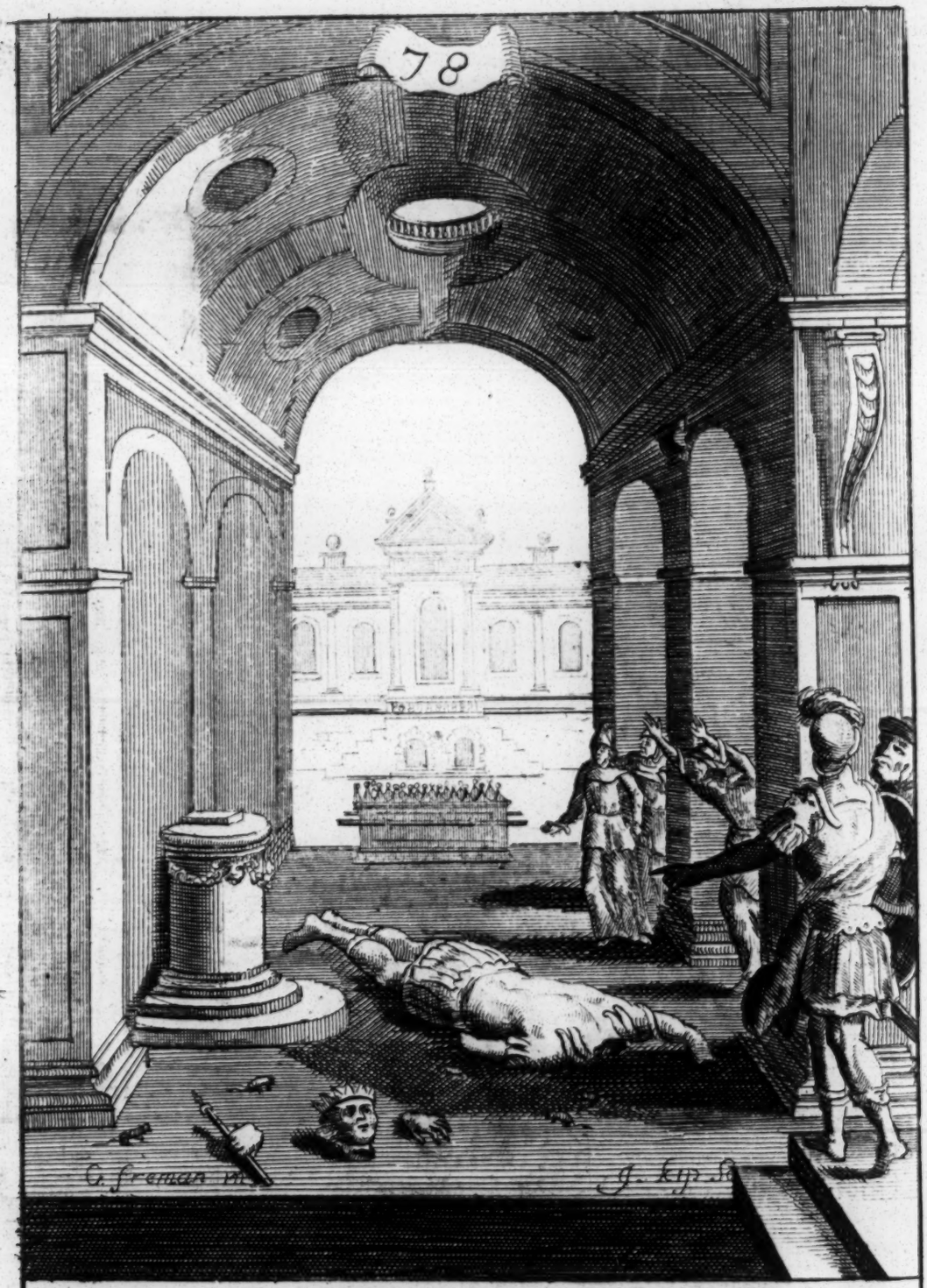
Never was there a more remarkable Instance of GOD's *Severity in punishing the prophanation of Holy things; never a more teaching Lesson, that nothing incenseth* GOD *higher, than the* Sins *and* Disorderly Lives *of* Priests, *whose Holiness ought to appease the* Divine Wrath, *when it is gone forth against the* People.

It teacheth also us Christians, *not to put any Confidence in the most* Holy Eucharist, *where the* Ark *was a* Figure, *as not at the same time to endeavour after* Holiness, *which only can dispose us to be meet Partakers of that* Heavenly Bread, *and without which (by approaching that* Holy Table) *we shall only seal our own Condemnation.*

THE



Mris Ann Jeffreys. eldest Daughter of Jeffrey Jeffreys of Llywell in Brecknockshire Esqr,
For advancement of this Worke Contributed this Plate,



Mr. William Proctor Citizen and Stationer of London.
For Advancement of this Worke, Contributed this Plate.

The Idol Dagon falls before the Ark.

The Philiſtins *having placed the* Ark *in the* Temple *of* Dagon, *near to that* Idol, *it falls down before it, and is broke to pieces. GOD ſmites the* Philiſtins *with the Plague of* Emrods, *and forced them to ſend back the* Ark.

THE *Ark* of GOD being thus taken, and in the hands of the Enemies of GOD's *People*, ſeemed now to have loſt all that Honour and Glory, which till then GOD had ever dignified it with; but the Sequel of this *Hiſtory* will better inform us, and make it appear, that this Holy Shrine of the *Divine Preſence*, was never more illuſtriouſly glorious, than in this its Captivity amongſt the *Philiſtins*.

The ſame year 2888.

Theſe *Idolaters*, as ſoon as they ſaw themſelves Maſters of this *Holy Thing*, carried it to *Aſhdod*, and put it into the *Temple*, near their Idol *Dagon*, excellently repreſenting to us, by this their *Sacrilege* and *Profanation*, the Crime of thoſe, who in the ſame Heart endeavour to join GOD and *Belial*, and to make an Alliance between his *Holy Worſhip* and the *Service* of *Devils*. But GOD by an illuſtrious inſtance made it appear, that as he is not at all like, ſo neither can he have any Communion with *falſe Gods*. *Dagon* could not ſtand his Ground at the Preſence of the *Ark*, and the next Morning they found the *Idol* fallen on its Face before it. The *Men* of *Aſhdod* being extreamly ſurpriz'd and troubled at this ſhameful Fall of their *Idol*, did their endeavours to rear up this *God* again, who was not able to do ſo much for himſelf, and put him in his place as before; but the next day they had the Affliction to ſee their *Idol* caſt down once more, without either *Head* or *Hands*.

Yet the *Divine Vengeance* did not ſtop here, but paſſing from the *Idol* to the *Idolaters* themſelves, all the Inhabitants of *Aſhdod* were ſmitten with a ſhameful and dolorous *Plague*, in the moſt ſecret parts of their *Bodies*, at the ſame time that all the *Fruits* of their Country were deſtroyed by a prodigious multitude of *Mice* ſent amongſt them. This filthy *Plague*, which hindred them from ſitting down, by reaſon of the extream Pain they endur'd in that part; and which was an admirable *Figure* of the ſhameful and ſecret *Plagues* of *Sin*, did ſo affright and daunt the *Men* of *Aſhdod*, who were very ſenſible, that what they ſuffer'd was an effect of their Outrage done to the *Ark*; being in this reſpect more happy than they, who (when they are puniſh'd for their profanation of *Holy things*,) are altogether inſenſible, without taking any notice of the Hand of GOD, that ſtrikes them.

The *Philiſtins* therefore being no longer able to endure the Preſence of that GOD, whoſe Power they had been made ſo ſenſible of, to their great ſorrow, ſent the *Ark* away to other of their *Cities*; but finding that it ſtill drew the ſame *Plagues* along with it, and fearing in the end to be all deſtroyed by it, aſſembled their *Prieſts* and *Divines*, to give them advice what was beſt for them to do in this caſe; who gave them a Counſel whereby GOD was glorified, by an Eternal Monument of his Vengeance exerted againſt his *Enemies*. They order'd them to ſend back the *Ark* with Five Golden Images of the *Emrods*, and as many of the *Mice*, wherewith the LORD had plagued them, according to the number of their *Lords* and Principal *Cities*, that had been afflicted with theſe ſore *Judgments*.

Thus we ſee, that the Divine Glory *ſhone forth moſt conſpicuouſly on this occaſion, who without the intervening of any humane help, forced the* Enemies *themſelves to ſet free the* Holy Ark *from the Captivity wherein it had been detained. The Joy they were ſeiz'd with, by finding themſelves Maſters of it, was ſoon chang'd to extream Grief and Sorrow; the preſent Evils they lay under, making them ſtill fear and apprehend greater, yea, utter and final ruin and deſtruction.*

We ought to learn from this Hiſtory, *that the Joy Men ſometimes have, from their being poſſeſt of that which indeed belongs to* GOD, *always proves a very ſhort and deceitful Joy; and though they may not ſee the* Plague, *wherewith GOD ſmites them, becauſe it is behind them, and in a part that is out of their view* (as S. *Gregory* obſerves) *yet they muſt not doubt, but that GOD will ſooner or later avenge the abuſe and profanation of that which is holy and conſecrated to him by the Exemplary and Eternal Shame and Reproach of thoſe who unjuſtly have arrogated it, or made themſelves Maſters of it.*

THE ARK SENT BACK.

The Philiſtines *ſend back the* Ark *to* Judea, *to avoid the* Plagues *wherewith* GOD *had afflicted them.*

THE *Philiſtines* being no longer able to bear the Preſence of the *Ark* of that GOD, who inflicted *Plague* upon *Plague* upon them, followed the Advice of their *Diviners*, which was not to ſend it away empty, but with a *Treſpaſs-Offering*, which by their Orders were Five *Golden Emerods*, and as many *golden Mice*, according to the number of the *Lords* of the *Philiſtines*, to the end that ye may be healed: for one *Plague* was on you all, and on your *Lords*: And they alſo ordered to be provided a new *Cart*, and two *Milch-Kine* to draw it, whoſe *Calves* they ſhut up at home from them; to the end, that if the *Kine* (contrary to their Natural inſtinct) ſhould take their way towards the Land of *Iſrael*, they might be aſſured from this ſupernatural Violence, that it was not by chance that theſe *Plagues* had followed them; but that they were a viſible Effect of the Divine Power, who had thus avenged the Prophanation of the *Ark* of his *Preſence*.

The ſame year 2888.

GOD was willing ſo far to comply with their weakneſs, as to make theſe *Beaſts* (contrary to the Natural tenderneſs they had for their *Young*) to take the ſtrait Way to *Beth-ſhemeſh*, lowing as they went, which was an evident Token, that their Natural love to their *Young* ſtill continued, but that it was overaw'd by Omnipotence it ſelf. Thus they drew it along the High-way that led to *Judea*; and by this means became an admirable *Figure* to all true *Chriſtians*, teaching them, *That the only way to go to* God, *is by raiſing ones ſelf above, and thwarting our Earthly* Affections *and* Paſſions.

The *Lords* and *Grandees* of the *Philiſtines* followed the *Ark*, as being deſirous to be Eye-witneſſes of this conſpicuous *Miracle*, and were ſtruck with Admiration, when they ſaw the *Kine* ſtop as ſoon as they were come to *Bethſhemeſh*, which was the firſt *City* of the *Jews* they met with on their way.

The Inhabitants of this *City* were ſurpriz'd with extraordinary Joy, to ſee the *Ark* return'd, as being the precious Pledge of the *Divine Preſence* amongſt them, for the Abſence of which all *Iſrael* had *mourn'd* for the ſpace of Seven *Months*. But alas! this their joy was ſoon turned to Tears and Sorrow, when they found that this *holy Pledge* ſpared the *Jews* as little now, as before it had the *Philiſtines*; for the *Bethſhemites* out of curioſity opening the *Ark* to pry into it, the LORD ſmote them with a great *Plague*, whereof no leſs than 50000 died; *becauſe* (ſaith the *Scripture*) *they had looked into the* Ark *of the* LORD.

The horrour wherewith they were ſeized at this ſudden Deſtruction, made them cry out with fear and trembling, *who is able to ſtand before this Holy* LORD GOD? Or, *Where ſhall we beſtow this dreadful Pledge of his Omnipotent Preſence?* So they ſent Meſſengers to the *Inhabitants* of *Kiriath-jearim*, to fetch the *Ark* of the LORD the *Philiſtines* had left with them.

They of *Kiriath-jearim* came accordingly and fetched the *Ark* of the *LORD*, and brought it into the Houſe of *Abinadab*, on the Hill of their *City*, where (being the place which GOD had choſen for its abode) he did not only not *Plague* that *Country*, as he had done the *Philiſtines* and the *Bethſhemites*, but bleſſed them with all manner of *Bleſſings*; making it apparent to all, that he (of whom the *Ark* was a *Figure*) deſires nothing more, than to pour forth his Favours and Benefits upon all thoſe, that do not ſome way or other oppoſe and turn their backs upon them; but withal, when his Juſtice is provoked, he ſhews the greatneſs of his Power, in the Puniſhment of ſuch, who deſpiſe and abuſe his *Goodneſs* and *Long-ſuffering*.

The Bethſhemites *ſeemed to honour the* Ark *by the great expreſſions of* Joy, *wherewith they received it amongſt them after its ſeven* Months *Captivity*; *but their Joy was a proud and vain Joy*; *they gloried in their being the Poſſeſſors of this* Sacred Pledge, *without being careful humbly to obey the* Law *of that* GOD, *who themſelves diſperſed his* Holy Oracles; *and who in a ſignal manner had imprinted the marks of his* Divine Preſence *upon it*.

Thus (ſaith S. *Gregory*) *many drawing near to the* Holy Euchariſt *with a too bold Confidence do periſh in the* Sanctuary; *becauſe by their careleſneſs to examine themſelves, and neglecting to come with a pure Soul to eat of the* Lamb without blemiſh, *they find their* Death *in that which to the pure and worthy* Receivers *is the* Spring of Life.

THE



Anne Lady Wyndham. Pictt of Sr Francis Wyndham. Baronet. & Cohayre to Thomas Gerard. of Trent in Somerset. shire Esqr. In whose house his Majesty K. Charles the 2d. was safely preserved 5 dayes after his escape from worcester fight A.D 1651. For advancement of this worke. Contributed this Plate



S.r Samuel Gerard of Buxsteep in Sussex Knight, 2.d Son of S.r Gilbert Gerard Baronet. deceased & Grandson to y.e R.t Reverend Father in God Iohn Cosein late Lord Bishop of Durham &c.t

For Advancement of this Worke. Contributed this Plate.

The Defeat of the Philistines.

Samuel *sacrifices and prays to the* LORD. *The* Philistines *are defeated by* Thunder *from Heaven.*

THE state of Affairs in *Judea* was such as hath been set down in the foregoing Relations; and GOD made it appear (by his raising *Samuel* to Honour and great Authority) that when he is inclin'd to favour a *People*, the first thing he does, is to send them good *Pastors* and *Governors*.

The same Year, 2888.

This *holy Prophet* finding himself animated by the *Spirit* of GOD, preach'd to all *Israel*, representing their *Sins* to them, and promising them, that in case they would relinquish and destroy their *Idols*, and cleave to the LORD, they should be happy and successful for the time to come, and that GOD would deliver them from the Tyranny of the *Philistines*. Whereupon they having declared, that they would follow his Advice, in actually destroying the *Idols* of *Baal* and *Ashtaroth* from amongst them; *Samuel* commanded them to assemble themselves at *Mizpeh*, that he might pray for them there unto the LORD.

The *Israelites* being met there from all parts accordingly, they kept a solemn *Fast* to the LORD, humbling themselves before GOD, and confessing their *Sins*. Whilst they were engaged in these Acts of Devotion, they were surprized with the News which was brought them, that the *Philistines* had made an Inroad upon them, and were drawing near to give them Battel.

These *Enemies* of GOD's *People*, puft up with their former *Successes*, and knowing that the *Jews* were all assembled at *Mizpeh*, thought they had now a fair occasion offered them to destroy them all together in one day, and not knowing that *GOD* (who is the sole disposer of *Victory*) was reconcil'd to his *People*, at the Intercession of *Samuel*, they made sure of the same Success they formerly had against them.

Samuel upon this unexpected Alarm, and the earnest Instances of the *Jews*, that he would cry to GOD, to save them from the Hand of the *Philistines*, took a sucking *Lamb* and offered it for a *Burnt-Offering* unto the LORD, which prov'd so acceptable to him, that thundring with prodigious *Thunderclaps* and *Lightenings* upon the *Philistines*, they were thereby struck into such a consternation, that they betook themselves to *flight* in great confusion, and the *Israelites* taking this occasion to pursue them, kill'd vast numbers, and totally defeated them.

Thus *Samuel* (by this *Sacrifice* which he offer'd to *GOD*, to reconcile him with his *People*) restor'd to the *Jews* their Peace and Liberty, and govern'd them afterwards with the care and love of a tender *Father*. But his old Age put a stop to the current of all this *Prosperity* he had procur'd for them; for *Samuel's Sons* degenerating from the godliness and wisdom of their *Father*, aim'd at nothing more, than to satisfie their *Covetousness* by taking *Bribes*, and perverting *Judgment*.

From this ill administration of his *Sons*, the *Jews* took occasion to demand a *King* of *Samuel*, that might govern them, like all other *Nations*, *Samuel* was extreamly troubled at this their demand; and complaining of it to the LORD in Prayer, he answer'd him, that the *Jews* by this demand had affronted him himself, by rejecting him to be their *King* and *Sovereign*; but however, bade him do as they desired. Yet withal, he charged *Samuel* to set before them how their new *King* would behave himself, and what Treatment they might expect from his *Hands*, tho' nothing of all this could alter the Resolution they had fixed, to be like other Nations, let it cost them never so much.

Anno Mundi 2909. Samuel *being then sixty years of Age, and having govern'd the* Jews *since the death of* Eli 21 *years and an half.*

We are apt to admire (as the *Fathers* observe) *that the* Jews *should be so besotted, as to prefer the Government of a* Man, *before that of* GOD *himself, wherewith they were dignified above all other* Nations *of the* World; *and yet at the same time we do not wonder so much, to see* Christians *preferring the* Devil *to be their* Prince *and* Head, *before* Jesus Christ *himself whose Members they are. For we say often of our* Saviour, *as they in the* Gospel *did*; We will not have this Man to reign over us: *And on the other side, we very frequently tell the* Devil, *not from our* Mouths, *but our* Hearts; Thou art our *King*, and we are thy *Subjects. We do not care to acknowledge or submit our selves to the* Empire *of* GOD *over us*; *for our* Law, *as well as thine, is our own Will, and we do not care to depend upon any thing but our selves.*

THE

The Anointing of Saul.

Samuel *(by the Command of GOD)* *Anoints* Saul *to be King of the* Jew

GOD having resolv'd to let the *Jews* have their Will, *Saul* was chosen their *The same Year, 2909. before Christ, 1905.* *King* after this manner: *Kish* his Father having lost his *Asses*, he sent his Son *Saul* with one of his *Servants* to seek them; but not meeting with them after a long and tedious search, *Saul* was resolv'd to return home again: But his *Servant* having represented to him, that there was a Man of *GOD*, that is, a *Prophet*, near the place where they then were, and that they should do well to consult him, for that probably he would direct them to find the *Asses*; *Saul* consented to his Advice.

Accordingly *Saul* and his *Servant* went to the *City* before them, to enquire for the *Prophet*; and they were no sooner entred into it, but *Samuel* met them; the *LORD* having the day before told him, that about that time the next day he should meet with a Man, whom he was to anoint King over his People, *Israel*, as being the Person he had design'd to be the Deliverer of his *People* from the oppression and violence of the *Philistins*.

As soon as *Samuel* saw *Saul*, the LORD repeated the same assurance to him, that He was the Man; whereupon *Samuel* invited *Saul* to dine with him, and told him, that he must stay with him that Night, wishing him not to be concern'd about his *Father's Asses*, because they were already found. *Saul*, after he had been entertain'd by *Samuel* with all manner of Honour and Respect, was call'd up by him the next Morning by break of Day, and having accompanied him through the *City*, he bid *Saul* command his *Servant* to pass on before, for he had something from *GOD* to communicate to him.

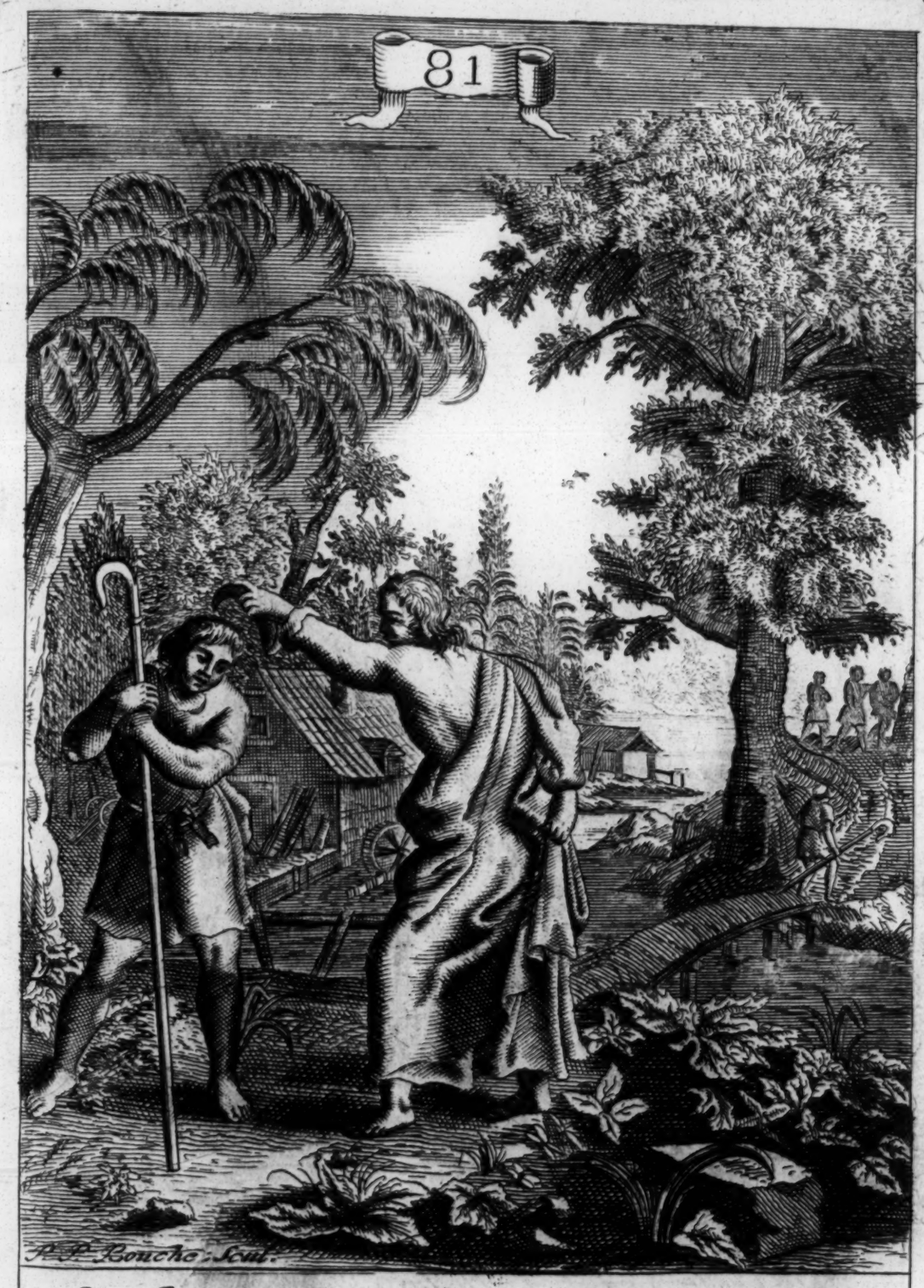
As soon as *Samuel* saw himself alone with *Saul*, he took a Vial of *Oil* and poured it upon his *Head*, and *kissed* him; adding, That what he had done was by express Order of the *LORD*, who had chosen him to be *King* over his People *Israel*. And for proof that what he had said was true, he told him, That on his Way, near to *Rachel's Sepulcher*, he should meet with those, that would tell him that the *Asses* were found, and that his *Father* was no more concern'd about them, but greatly grieved about his *Son*, not knowing what was become of him: and that soon after he sho meet with a great number of *Prophets*, a should *Prophecy* with them himself.

This *Man* so happy according to the E of the *World*, who in his searching for *A* had found a *Kingdom*, did not give the le hint to his *Father* of what had past. B GOD willing to have him publickly declar *King* in presence of all the *People*, order *Samuel* to appoint a General Meeting of the at *Mizpeh*. When they were assembled ther *Samuel* to represented to them the great E they had committed in rejecting GOD, w had so miraculously preserved and deliver them, in desiring a *King*; and bade them c *Lots*, that they might know whom *GOD* h appointed to that Dignity.

When they had cast *Lots*, the *Lot* fell up the *Tribe* of *Benjamin*, and in that *Tribe*, *Saul* the Son of *Kish*; who having absente and hid himself, was brought forth and d clared *King* by *Samuel*; who shewing him the *People*, told them, That the LORD h chosen him to be their *King*, who was t most comely and tall Person of all *Israel*.

Saul being declar'd *King*, carried himse at first with a great deal of Modesty an Humility; but not long after he made appear (and chiefly by the *Sacrifice*, he wou needs himself offer to GOD, without stayi for *Samuel*, to whom that *holy Function* d belong) that it is a rare and difficult thing f Men to continue humble, after they are arriv to the highest Pinnacle of *Sovereign Power*.

The Fathers *have always consider'd* Saul, *the* Figure *of those who are chosen to hi places either in* Church *or* State, *who ough alway to tremble when they see themselves ra sed above others; yea, even when they seem have great Assurances, that* GOD *himself ca them to those Employments, because if once th lend an Ear to the Enticements of* Pride a Ambition, *without considering, that they a the Officers and Servants of that* GOD, w resists the Proud, *he at last rejects them, wi withstanding the Choice he had before made them, and takes that away from them, since th are proud, which he had bestowed upon them, wh they were humble.*



Coll Jacob Richards. Principall Enginier to their Majesties Traine of Artillery in Ireland and third Enginier in England.

For advancement of this worke. Contributed this Plate



The Honourable Susanna Noel, wydow of the Honourable Baptist Noel of North Luffenham in Rutlandshire Esqr. son of the R^t. Honourable Baptist Viscount Campden. For advancement of this Worke, Contributed this Plate.

Jonathan and his Armour-bearer.

Jonathan, Saul's *Son* [*accompanied only with his* Armour-bearer) *goes into the* Camp *of the* Philiſtins, *and puts them to flight.*

SAUL being eſtabliſh'd *King*, and waging War againſt the *Enemies* of *Iſrael*, the *Philiſtins* gathered themſelves together in great numbers to fight him. *Saul* on his part was not idle on this occaſion, but aſſembled what *Forces* he could, to oppoſe their deſigns: And as both the *Armies* were encamped near one another, after ſeveral *Skirmiſhes* and *Attacks*, *Jonathan* the Son of *Saul* took a moſt Heroick Reſolution, founded upon his ſtrong Faith and Confidence in GOD; for having call'd his *Armour-Bearer*, he communicated to him the deſign he had formed of ſetting upon the *Philiſtins*, as being aſſured, that it was as eaſie for the *LORD* to deliver by few as by many, with whoſe *Bleſſing* even a ſingle Man might be ſufficient to defeat a whole *Army*.

Anno Mundi 2911. before Chriſt 1093

As ſoon as his *Armour-Bearer* had declar'd himſelf willing and ready to accompany him, they both got up an high *Rock*, which was between the *Camp* of the *Iſraelites*, and that of the *Philiſtins*; and notwithſtanding they were diſcover'd by the *Enemy*, they boldly ventured in the ſight of them, to climb up another *Rockey Precipice* upon their Hands and Feet, before they could come to their Out-guards, whom they fell upon, and at the firſt Onſet kill'd 20 of them; which Action having alarm'd all the *Camp*, and GOD at the ſame time ſmiting them with Terror and Confuſion, they turn'd their *Arms* each Man againſt his Fellow, routing and defeating themſelves.

The noiſe of this their Confuſion and Diſorder being heard by the *Iſraelites*; *Saul* made enquiry who was found *wanting* amongſt them: and being told that *Jonathan* was abſent, he ſoon gueſſed what had hapned, and thereupon made all the haſte he could to purſue the *Philiſtins*, and to finiſh a Victory his *Son* had ſo happily and couragiouſly begun. And to the end he might the better husband this happy *opportunity* of giving them a total defeat, and being fully avenged of them, he curſed thoſe that ſhould eat any thing until the *Evening*.

The *Iſraelites* ſoon after being come into a *Wood*, where they found ſtore of *Honey*, tho' they were very faint for want of *Meat*, and tir'd with the hard purſuit after the *Philiſtins*, yet durſt not eat any of it, becauſe of the *King's Curſe*: But *Jonathan* who knew nothing of what had paſt, forc'd by extream faintneſs and wearineſs, dipt the end of a *Rod* he had in his Hand into an *Honey-Comb*; which he had no ſooner taſted, but he found himſelf wonderfully ſtrengthned and refreſhed.

In the *Evening*, after they had refreſhed and reſted themſelves a while, *Saul* made a Propoſal of falling again upon the *Philiſtins* by Night; but thought it adviſeable, before he undertook that *Enterprize*, to ask *Counſel* of *GOD*, as he did, but receiv'd no anſwer; from whence he concluded, that ſome one or other of his *Army* had provok'd the LORD, and ſwore, that whoſoever he was (tho' it were *Jonathan* himſelf) he ſhould certainly die. Accordingly he order'd *Lots* to be caſt, and the *Lot* fell upon *Jonathan*.

Saul ſeeing his Son taken by the *Lot*, demanded of him what he had done? *Jonathan* told him, he had only taſted a little *Honey*, and bemoan'd himſelf, that for ſo ſmall a matter he was to die; but *Saul* with a ſtrange firmneſs perſiſted in his Reſolution of having his *Son* put to death, becauſe he had been the means of hindring the total overthrow of the *Philiſtins*.

But the *People*, who were extreamly pleas'd with this *Heroick* Undertaking of *Jonathan*, ſwore, they would never ſuffer him to be put to death, by whom GOD had wrought ſo miraculous a Deliverance for them, and ſo reſcued him from his *Father's* Hands.

This Hiſtory (ſay the *Fathers*) *teacheth us, how dangerous a thing it is to taſte never ſo little* Honey; *that is, the* Pleaſures *of this* World; *and to let our ſelves be ſeduced by the ſweetneſs of them, after the great and miraculous Victories we have obtain'd againſt the* Devils, *who are here repreſented by the* Philiſtins.

This Honey (ſaith S. *Ambroſe*) *pleaſeth us for the preſent, but at laſt brings* Death *with it, as* Jonathan *would have found by ſad Experience, if the greatneſs of his former Actions had not been ſufficient to obtain his Pardon.*

AGAG

AGAG SPARED.

Saul (*contrary to GOD's Command*) *ſpares* Agag. *GOD (by* Samuel*) denounces his* Anger *againſt him.* Samuel *himſelf kills* Agag.

THE *Sins* of the *Amalekites* being mounted to their *Zenith*, GOD (by the Mouth of *Samuel*) commands *Saul* utterly to deſtroy and exterminate that *Nation*, ſparing neither *Man*, *Woman*, nor *Child*, together with all their *Herds* and *Cattle*, without ſaving any thing that did belong to them, *Saul* having received this *Command*, marcheth againſt that *Idolatrous People* with an *Army* of 200000 *Men*. But inſtead of ſimply obeying this expreſs Command of *GOD*, he put an interpretation upon it ſuitable to his Humour and Inclination; for he gave way to the ſparing of *Agag* King of the *Amalekites*, and the beſt and choiceſt of their *Flocks* and *Cattle*; but every thing that was *vile* and *refuſe*, that they utterly deſtroy'd, and cut off all the *People* with the Edge of their *Sword*.

Anno Mundi 2530. *before Chriſt*, 1074.

GOD being provoked with this raſh and preſumptuous Diſobedience of *Saul* to his expreſs Command, order'd *Samuel* to go and declare to him in his Name, That it repented him that he had elevated him to be *King* over his *People*. At this Command of the *LORD's Samuel* was grieved, and cried to the *LORD* all Night; but early in the Morning he went to meet *Saul*, who was gone to *Gilgal*, to acquit himſelf of the Charge GOD had laid upon him; and was inform'd, that *Saul* had cauſed a *Triumphal Arch* to be erected for his late Victory, the Glory whereof he had ſullied and obſcured by his Diſobedience and Rebellion.

Saul having underſtood, that *Samuel* was coming towards him, went to meet him; and after Salutation, told him, That he had perform'd the *Commandment* of the *Lord:* But *Samuel* replying, ask'd him, *What meant then the bleating of* Sheep, *and the lowing of* Oxen, *which he heard?* *Saul* anſwer'd him, *That the* People *had ſpared the beſt of the* Flock *and* Cattle, *for to offer them in* Sacrifice *unto the LORD.*

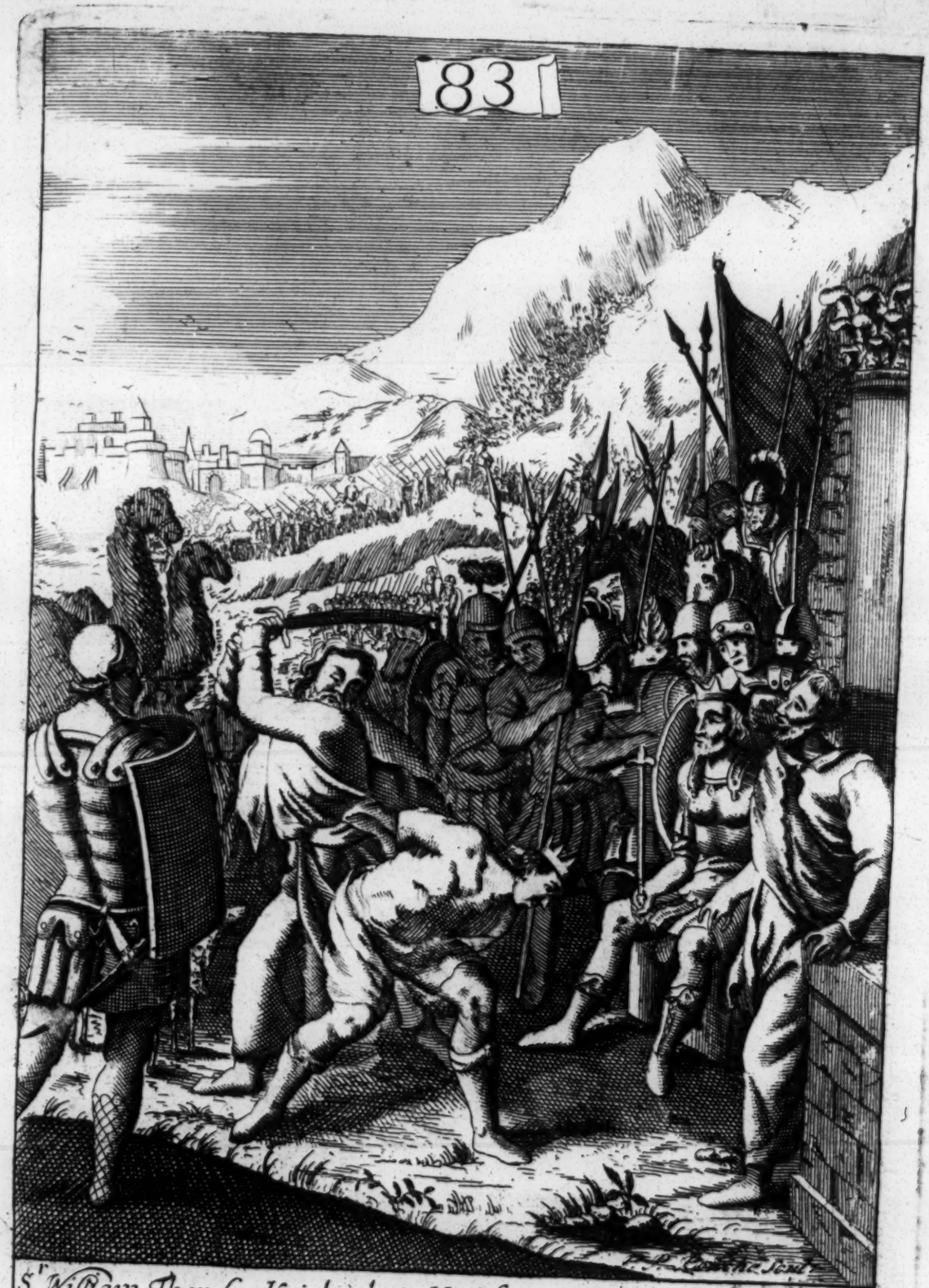
But that *holy Prophet*, enflam'd with a *Divine Zeal*, repreſented to that proud *Prince*, his former low Eſtate, and the Favour and Bounty of *GOD* towards him, in raiſing him to that high pitch of *Sovereign* Honour and Dignity; and how, notwithſtanding all this, he had (for to ſerve a baſe Intereſt, and to comply with the *People*) ventur'd to diſobey an expreſs and plain Command of *GOD*. He told him, what averſion the *LORD* had for ſuch *Sacrifices*; that an humble and reſign'd Obedience was the thing he above all others requir'd of *Man*, as highly preferable before all *Victims* and *Offerings*; That *Diſobedience* was like the *Sin* of *Idolatry*, becauſe he that follows his own Will, ſets himſelf up for a *God*: And in concluſion aſſured him, that *GOD* had rejected him, and taken his Kingdom from him.

Saul being touch'd at theſe Words, confeſt his *Sin*; tho' this his Confeſſion has always been look'd upon as a *Figure* of falſe and hypocritical Repentance, which is ſo far from effacing *Sin*, that it encreaſes it, and ſtirs up the Anger of GOD, rather than his Mercy. For this *Prince*, to ſhew how little he was concern'd at GOD's *Anger*, deſired only this Favour of *Samuel*, that at leaſt he would honour him before the *People*. Thus his Ambition made it appear, how juſt it was with GOD, not to mind his Hypocritical Confeſſion; for he who minds the *Heart*, found that of *Saul*, fill'd with a paſſionate deſire to be honoured of *Men*.

Samuel, after all this, commanded *Agag* (King of the *Amalekites*) to be brought before him; and being puſh'd on by a faithful Zeal, to execute the Orders *GOD* had given, he himſelf hew'd *Agag* in pieces before the *LORD* in *Gilgal*; thus by a holy and commendable ſeverity killing him, who had been the ruin of *Saul*, by the falſe Compaſſion he had for him.

Saint *Ambroſe* ſaith, *That this memorable Example ought to teach the* Paſtors *of the* Church, *not to make uſe of a cruel* Pity, *and perverſe* Tenderneſs, *in ſparing the* Sins *of thoſe who are committed to their Charge, here repreſented by the* Amalekites; *but rather to imitate* Samuel, *who without doubt had a greater ſhare of* Charity *than* Saul, *but who at the ſame time alſo was too clear-ſighted not to know, that in flattering* Sins *by too much Indulgence, we deſtroy* Sinners; *and on the contrary ſave them, by healing the Wounds* Sins *have given them, by the ſharp Remedy of ſevere and earneſt* Repentance.

DAVID



S.r William Thomson Knight, their Majestyes Sergeant at Law. only Son & heyr of Henry Thomson of Hollin hall near Rippon in yorkshire Gent. by Elizabeth Daughter & Coheyr of S.r Henry Blencow of Blencow in Cumberland Knight. For Advancement of this Worke Contributed this Plate.



Mary Lady Thomson. Wife of S.r William Thomson Knight. Sergeant at Law to their Majestys King William and Queen Mary.

For Advancement of this Worke, Contributed this Plate.

DAVID PLAYS ON THE HARP.

Saul being rejected by GOD, is troubled with an Evil Spirit. *He ſends for* David *to play on his* Harp; *who by his Harmony cauſes the* Evil Spirit *to depart from him.*

SAUL being rejected of GOD for his Diſobedience, GOD made choice of another *King* to govern his *People*, and ſent *Samuel* to anoint him; and when that *holy Prophet* repreſented to the LORD, that in ſo doing he ſhould extreamly enrage *Saul*, and expoſe himſelf to the hazard of being killed by him; the LORD was pleaſed to put him into a way ſo to carry the matter, as *Saul* might know nothing of it. He bade him to take a *Heifer* with him, and go to *Bethlehem*, and offer *Sacrifice* there, making that the pretext of his coming, and that he ſhould call *Jeſſe* to the *Sacrifice*, one of whoſe *Sons* he had pitch'd upon to be *King* over *Iſrael*.

Anno Mundi 2943. *before Chriſt* 1070. *David being about* 25 *years of Age, and* Samuel 85.

Samuel in obedience to this Command being come to *Bethlehem*, invites *Jeſſe* and his *Sons* to the *Sacrifice*, and afterwards to *feaſt* with him. *Jeſſe* being come to the *Feaſt* with his *ſeven Sons*, *Samuel* look'd upon them one by one, as ſuppoſing that one of them was to be *King* over *Iſrael* inſtead of *Saul*. But that holy Man ſoon found, that GOD ſees not as Man ſees, nor judges according to outward appearance, but eyes the Heart. For *Samuel* ſeeing *Eliab* (the eldeſt of *Jeſſe*'s Sons) a tall *Man* and of a comely proportion, he concluded in himſelf, that he was the *Man* that was to be *King* over *Iſrael*, but GOD ſoon informed him otherwiſe.

At laſt, when amongſt thoſe ſeven Sons of *Jeſſe*, he fail'd to find the Man he was to anoint, he demanded of *Jeſſe*, whether thoſe were all the *Children* he had? who told him, he had one more, that was the youngeſt of them all, who kept his *Sheep* in the *Field*. *Samuel* wiſh'd him immediately to ſend for him, telling him, he would not ſit down to eat till he was come.

As ſoon as *David* was come, the LORD told *Samuel*, he was the Perſon he had choſen; whereupon he took an *Horn* of *Oil* and anointed him in the midſt of his *Brethren*, and from that time forward, the *Spirit* of the LORD came upon *David*, and departed from *Saul*. This deplorable *Prince* being abandon'd by the Spirit of GOD, became immediately ſeiz'd by an *Evil Spirit*, which caſt him into furious Tranſports, and cruelly tormented him. This Accident, which was a juſt puniſhment of this ingrateful and diſobedient *King*, and a ſign that e'er long he would be deveſted of the *Royal Authority*, prov'd the beginning of *David's Elevation*: For *Saul* being tormented with the furious Agitations of the *Evil Spirit*, his *Courtiers* and *Officers* adviſ'd him to look out for a Man that was skilful in playing on the *Harp*, that the *Evil Spirit* being forc'd to retire at the ſweetneſs of that Harmony, he might be refreſhed and come to himſelf again.

Enquiry being made for a Perſon ſo qualified, none was found more expert in that Art than *David*; and was beſides of ſo beautiful an Aſpect, that as ſoon as *Saul* had ſeen him, and felt the powerful effects of his charming Skill, in driving away the *Evil Spirit* that tormented him, he conceiv'd a great love for him, and preferr'd him to the place of being his *Armour-Bearer*.

The Fathers *look upon this* Hiſtory *as an admirable and lively* Figure, *repreſenting to us how the true* Miniſters *of the* Church, *pointed out by* David, *ought by the ſweetneſs and energy of their Words and ſpiritual Diſcourſes, to calm the* Souls *that are toſt and agitated by the violent Whirlwinds of* Paſſion.

St. Gregory *obſerves, that* David *ſome Years after this ſtood in need of the ſame help from* Nathan *the* Prophet (*in delivering him from the tyranny of the* Devil *and* Sin, *by his divine and ſpiritual Remonſtrances*) *which he had only figuratively afforded* Saul, *in giving him a ſhort and unſtable Satisfaction and Refreſhment by his ſweet and harmonious touching of the* Harp; *which however powerful and charming it might be, yet was not able to diſſipate the black deſign he had conceived to murther* David, *to whom he was ſo much obliged.*

The Pſalms *of this holy* King *and* Prophet, *are at this Day of greater efficacy and energy than his excelling* Harmony *then was; and ſpiritual and well-diſpoſed Souls, find them a never-failing help on all occaſions, For* (as *S. Auſtin* well obſerves) *nothing can be more powerful and charming than the* Pſalms *of* David, *and that divine Harmony they convey to the open and well purged* Ear; *or more powerful to chaſe* Evil Spirits, *and attract the* Holy Spirit of God.

GOLIAH SLAIN.

David *kills* Goliah *the* Philiſtine, *a* Giant *of a prodigious Bulk, with a* Sling.

Anno Mundi 2942. *before Chriſt* 1062. David *being about* 23 *years of Age.*

SAUL waging War againſt the *Philiſtines*, and their *Armies* being encamped near to one another, *Goliah* (a *Philiſtine* of a monſtrous bigneſs of *Body*, and correſponding Pride and Inſolence) came for forty days together, inſulting over the *Iſraelites*, and challenging them to ſend forth a Man to fight with him; telling them, it was better thus to finiſh their Quarrel by a ſingle Combat, than to hazard both the *Armies*; and that if he ſhould chance to be overcome, the *Philiſtines* would ſubmit to them and be their *Servants*; as (on the contrary) if he ſhould have the better, the *Iſraelites* muſt be theirs. But ſuch was the vaſtneſs of the Body of this *Giant*, and his *Arms* and Warlike Accoutrements ſo terrible, that the hardieſt of the whole *Army* of *Iſrael* durſt not take him up, and enter the Liſts with him. It was at the ſame time, that *Jeſſe* ſent his Son *David* to his three *Brothers* that were in *Saul*'s *Army*, to bring them ſome *Proviſions*. As ſoon as he was come into the *Camp*, he ſaw this proud *Giant*, and finding himſelf powerfully animated and ſtirr'd up with Zeal for the *Glory* of GOD, he demanded of thoſe he met with, what would be the Reward of him who ſhould undertake to fight and kill that prophane and proud *Philiſtine*, who had taken upon him to defie the *Armies* of the *Living* GOD? Who told him, that *Saul*, beſides the *Royal Preſents* and *Immunities* he would beſtow upon him that ſhould kill the *Giant*, would give him his *Daughter* to Wife.

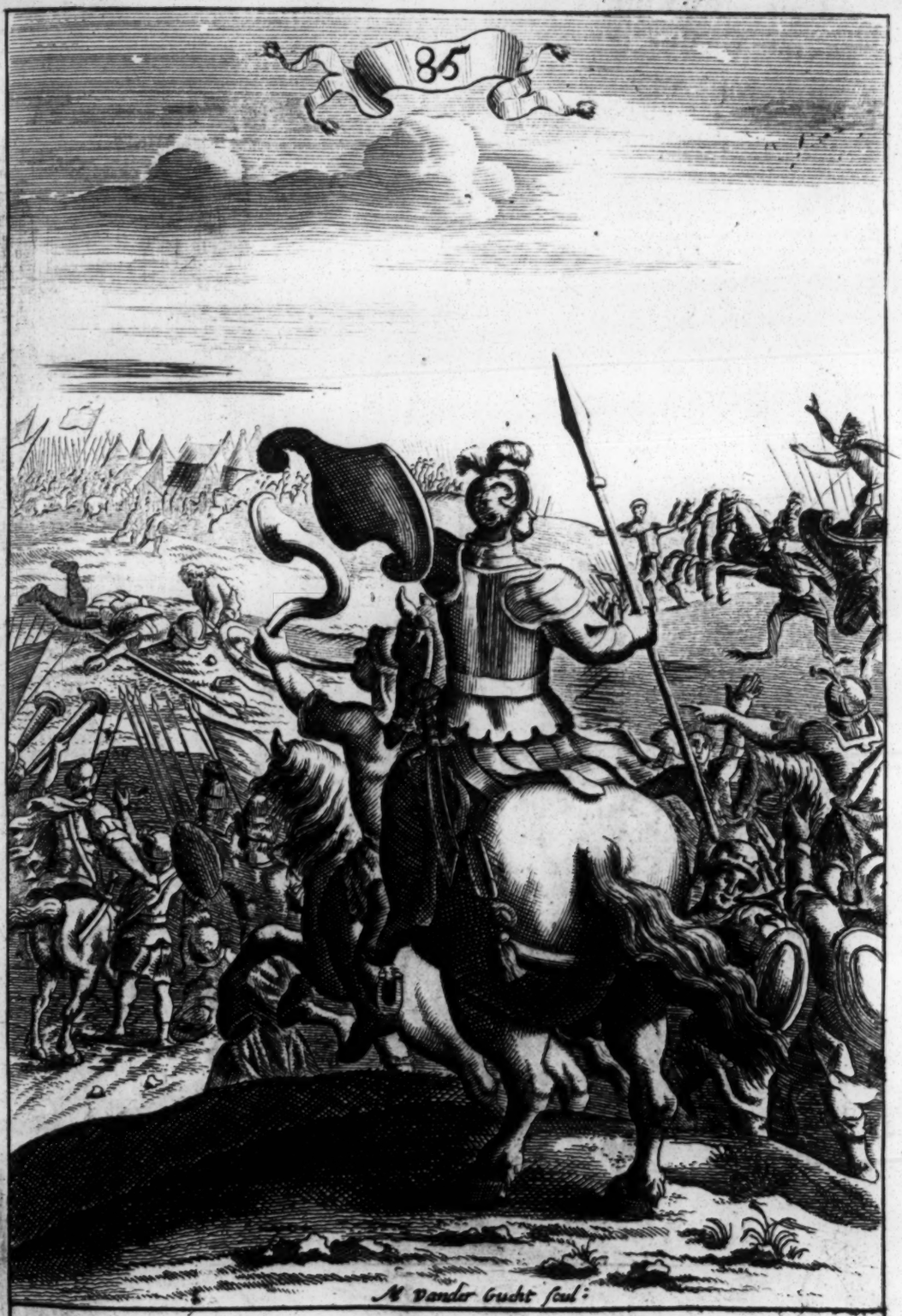
But his *Brethren* hearing him talk at this rate, reproached him for the Pride and Vanity of his *Heart*, and bade him, go look after his *Sheep*, which he had expos'd to the ravenous *Beaſts* of the *Wilderneſs*, only to pleaſe his vain Curioſity to ſee the *Battle*. But *David* finding in himſelf very different Motions from thoſe of human Pride and Preſumption, and inflam'd with a Divine Zeal, declar'd himſelf openly in the *Army*, that he was ready to fight that proud *Philiſtine*, whom he did not fear at all.

As *David* was talking at this rate with extraordinary Zeal and Reſolution, ſeveral of the *Army* minding his Words and Manner of Expreſſion, brought him before *Saul*, who comparing *David* (that was but a Stripling) with the bulk and ſtrength of the Giant, would never have conſented that he ſhould hazard himſelf in ſo unequal a *Combat*, and under ſuch ſeeming inſuperable diſadvantages; but that *David* told him, that he had already kill'd a *Bear* and a *Lion* that came to devour his *Sheep*, and that he queſtion'd not at all but that the great and glorious GOD, who had deliver'd him from the Paws of the *Bear* and *Lion*, would deliver him out of the hand of that *uncircumciſed Philiſtine*.

Saul overcome by the force of *David*'s Argument, agreed to let him undertake the *Combat*, girding him with his own *Sword*, and putting his *Armour* upon him; but *David* finding himſelf cumbred with the weight of theſe *Arms*, quitted them all; and betook himſelf to his accuſtomed defence of a *Staff* and *Sling*. *Goliah* ſeeing him draw near in this Equipage, was enraged to ſee himſelf ſo ſlighted, and ask'd him, Whether he took him for a *Dog*, that he came to fight him with a *Staff* and *Sling*, threatning, he would give his *Flesh* to the *Fowls* of the *Air*, and the *Beaſts* of the *Field*: But *David* boldly anſwering him in the Name of his GOD, ran to meet him, and having put a *Stone* into his *Sling*, he fixed it in the *Philiſtine*'s *Forehead*, who fell upon his *Face* to the Ground, and then ran and ſtood upon the *Philiſtine*, and cut off his *Head* with his own *Sword*. The *Philiſtines* terrified at the death of their *Champion*, took their Flight, and the *Iſraelites* purſuing after them, gave them a great overthrow, and returning ſpoiled their *Tents*.

This Victory is an admirable Figure *of the Victory which the meek and humble* Jeſus *has obtain'd againſt the* Angel of Pride. *The Fathers have alſo conſider'd this* Philiſtine *as the Image of* Pride, *which is the Enemy the* People *of* GOD *ought to fear above all others, yea tho' they have already overcome* Bears *and* Lions, *that is the ſtrongeſt* Luſts. *They have also taken notice, that this* Enemy *cannot be overcome with any human* Arms, *but with a* Staff, *which is a* Figure *of the* Croſs *of* Jeſus Chriſt, *and a* Stone, *which is an Emblem of the firmneſs and Omnipotence of* Faith.

DAVID



S.r Thomas Mompesson of Bathampton
in the County of Wilts Knight
For Advancement of this Worke. Contributed this Plate.



James Craggs of the Parish of St. Martins in the Fields in Middlesex Gentleman

For advancement of this Worke. Contributed this Plate.

DAVID's TRIUMPH.

David *having killed* Goliah, *the* Jewish Women *came forth to meet* Saul *and* David, *with Singing and Dancing, and Instruments of* Musick.

THE Joy and Surprize of the *Jews* at the defeat of *Goliah* was such, that they could not sufficiently admire, neither the Danger from which they saw themselves so happily deliver'd, nor the Courage of him who had been the blessed Instrument thereof. King *Saul* began to enquire more particularly who this wonderful Youth was; who was his *Father*, and to what *Family* in *Israel* he belonged.

The same Year, 2943.

Jonathan the *Son* of *Saul*, who had himself exploited such glorious Actions against the *Philistines*, was so far from bearing a base Envy to this wonderful *Stranger*, who by this one *Victory* had dim'd the Lustre of all his most Heroick Actions, that on the contrary he conceived the greatest *Affection* for him, and lov'd him as his own *Soul*; and as a mark of his entire and unparallel'd Love, he stript himself of his own *Robe*, *Arms*, and *Ornaments*, and put them upon *David* his Friend.

Neither were the *People* wanting to express the admiration and high esteem they had for *David*; for as he return'd from the defeat of *Goliah*, carrying his *Head* in one Hand, and his *Sword* in the other, the *Women* of *Israel* came forth in Multitudes to meet him, and honour his Triumph with *Singing* and *Dancing*, and all *Instruments* of *Musick*, representing to us (by these transports of their Joy) those Praises which the *Churches* represented to us by these *Jewish Women*, should one day give unto the *LORD Jesus Christ*, to honour his Victory and Triumph over the *Devil*.

Nevertheless this *Triumph* (which was but a just acknowledgment of the Salvation *David* had wrought for all *Israel*) was the beginning of his Sufferings, and had like to have prov'd fatal to him, if by his *Prudence* and GOD's Care over him, it had not been prevented. For the *Women* in their *Songs* of *Joy* declaring, that Saul *had kill'd his Thousands, but* David *his Ten thousands*, did so irritate and provoke that proud *Prince*, and so possest him with Jealousie, that instead of imitating the generous Motions of his Son *Jonathan*, he abandon'd himself to cruel Envy, which made him ever after to look upon *David* with extream hatred and malice, whom till then he had consider'd as the only Person in his *Kingdom*, that deserv'd his Affection most, and to whom he (in some sort) ow'd his Crown. He complain'd highly of the bold Impertinence of his *Subjects*, who attributed only the defeat of *Thousands* to him, at the same time when they extoll'd *David* for having slain his *Ten thousands*; and the trouble and disorder that this *Passion* engaged him in from that time forwards to the day of his Death, may serve as an excellent Lesson to all the *World*, but more especially to those who have Authority in the *Church*, that they ought to fear nothing more than Envy, tho' unhappy Experience makes it appear every day, (as S. *Chrysostom* observes) *That as nothing is more ordinary in the* World, *so it is also frequently found in the* Church of Jesus Christ.

The more that Men *of large* Hearts, *and generous unbiass'd* Spirits *signalize themselves, and shine forth in great and glorious* Graces *and* Actions, *the less can we endure them; and the lustre of their* Vertues *scorches some, at the same time that it enlightens and cherisheth others. Men are apt to look upon these brave Souls as their* Enemies, *and endeavour to destroy and ruin them for no other Crime, but their being guilty of none, and for living irreproachably in the* World.

But great reason have such as these to comfort themselves in the unjust Persecutions of their Adversaries, *forasmuch as they not only have the Approbation of all good and pious* Men, *who not being blinded or biast by* Passion, *judge of things as they are in themselves, and according to their just value: but also the favour and good will of* GOD, *who is the Patron and Protector of vertuous and gracious* Souls; *and who at the same time that they meet with envious haters and persecutors, does highly exalt them in the esteem of others, who honour* Vertue *wheresoever they meet with it, and respect it by so much the more, as it is persecuted and oppressed by the* Wicked *and* Ungodly; *as knowing that* GOD *will in his due time, sooner or later, crown all those that suffer for* Righteousness sake.

Saul designs the Death of David.

Saul *full of Malice against* David, *throws a* Javelin *at him, as he was playing before him on his* Harp, and thereupon was married to *Michal* his *Daughter*.

SAUL's Envy against *David* encreasing daily, he thought of nothing more now, than how he might best rid himself of a Person, who was a continual Eye-sore to him: As *David* (on the other hand) who was very sensible of his designs, was not wanting to make use of all his Prudence, to avoid the Snares which that *Prince* laid for him.

Anno Mundi 2943.

On a time when the *Evil Spirit* from the *LORD* was upon *Saul*, and *David* playing on his *Harp* before him, he with all his might threw a *Javelin* at him, with design to have stuck him fast to the *Wall*; but *David*, who was always upon his guard, or rather, who had the *LORD* always watching over him, escap'd the blow and fled. *Saul* seeing himself disappointed of his Aim, app'y'd himself to other ways of contriving his ruin. He was oblig'd by his Promise to give his *Daughter* to *David*, as a Reward of his having kill'd *Goliah*; but his Envy and Hatred made him to neglect his Promise, and bestow his eldest Daughter *Merab* upon another.

However (sometime after) being inform'd that *Michal* his second *Daughter* loved *David*, he was very well pleased with it, and told *David*, that tho' indeed he had married his eldest *Daughter* to another, yet he had not so forgot his Promise, as not to intend still to make him his Son: Which Proposal *David* received with a great deal of submission and humility, representing his mean *Condition*, and how unworthy he was to be the *King's Son-in-Law*.

But *Saul*, who aim'd at nothing in this Proposal of a Marriage betwixt *David* and his *Daughter*, but to have a fair Opportunity to make away with him, told *David*, *That he was very well satisfied of his worth, and that he would not have him think of providing a Dowry for his* Daughter, *who had enough: only if he would be pleased to express the Regard he had for his* Sovereign, *and the Love he had for his* Mistress, *by presenting him with an hundred* Foreskins *of the* Philistines, *it would abundantly satisfie him, and should be all the Dowry he would require of him.*

David, tho' he was not so stupid, as not to perceive, that all this was levell'd only at his ruin, accepted of the Condition very readily, and making an excursion with his Regiment upon the *Philistines*, kill'd 200 of them, and deliver'd their *Fore-skins* to the *King*, being double the number he had requir'd of him;

Saul in the mean time perceiving that whatever he design'd for *David*'s ruin and destruction, turn'd to his great glory, and advantage, was strangely enraged, and endeavour'd again to strike him through with his *Javelin*, as he was playing before him: but *David* happily avoided the stroke and fled, as before. *Jonathan* seeing his *Father* thus vehemently bent to kill *David*, did his utmost endeavour by soft Perswasives and moving Arguments to change the *Heart* of his *Father* towards him, but all in vain; for not long after, nothing being able to satisfie his *Rage* but *David*'s Death, he sent armed Men to beset his House in the Night, in order to kill him the next Morning; but *Michal* his Wife, who loved him as well as her *Father* hated him, let him down through a *Window*, to make his escape; and when the Men came that *Saul* had sent to kill him, they found nothing in his *Bed*, but an *Image Michal* had laid there to deceive them, and give *David* time to get so far out of Town, that they might not be able to overtake him.

David having escaped this Danger, came to *Samuel*, who upon his coming retired to *Naioth*, where they dwelt together. But *Saul* being inform'd, that *David* was got to *Samuel*, sent Messengers to fetch him thence; who as soon as they came amongst the *Prophets* that were with *Samuel*, the Spirit of the *LORD* came upon them, and they prophesied. *Saul* wondring that none of the *Officers* he had sent to take *David*, return'd to give him an account of the matter he had charg'd them with, was resolv'd to go and see what might be the reason of it, and to do that himself which his *Officers* had been backward or negligent in; but he also no sooner came among the *Prophets*, but he prophesied likewise, and so return'd without harming *David*.

Saul *made it appear, by the frustration of all his designs against* David, *that the most powerful Men in the* World *can no further make use of their Power, than as* GOD *permits, who when he pleases sets bound to her Violence, and stops them in the midst of their furious Career, and with a wonderful facility delivers those he has a mind to save, from the hands of Men, either by making them love those he favours, as* Jonathan, *or unable to hurt them, as* Saul.

DAVID



Robert Baker of Birchden in the Parish of Rotherfield in the County of Sussex Esqr.
For advancement of this Worke Contributed this Plate.



Peter Birch D D. Chaplaine in ordinary to their Maiestyes, and Prebendary of S.t Peters Westminster.

For y.e Advancement of this Worke, Contributed this Plate.

DAVID AND JONATHAN.

Jonathan *perceiving the obſtinate Hatred of his Father* Saul *againſt* David, *adviſes him to retire from the* Court.

JONATHAN, who with great grief perceiv'd his Father's bitterneſs againſt *David*, but however hoped, that Time and his Abſence might allay it, and inſpire him with milder thoughts, adviſed *David* not to think of leaving the *Court* for good and all, till he had better ſounded his *Fathers's* Inclinations towards him. To this end it was agreed between them, that *David* ſhould abſent himſelf from the *King's Table*, on the Feaſt of the *New Moon*, at which time all his *Officers* did uſe to Dine with him; when *Saul* ſeeing *David's* Place empty, would not fail to enquire for him, and by his *Carriage* would give them ſufficient notice, how he ſtood affected towards him.

Anno Mundi, 2944.

Which hapned accordingly, for *Saul* (upon *David's* abſence from the *Feaſt*) was tranſported into ſuch a Rage, that *Jonathan* could not but conclude, that he had formed a reſolution to kill him: Whereupon he went and informed *David* of all that had paſt, and adviſed him to eſcape for his Life; and ſo thoſe dear *Friends*, after they had ſworn a perpetual *Amity* to one another, parted, *Jonathan* returning to the *City*: But *David* finding himſelf in this deſolate Condition, went to *Nob*, to *Ahimelech* the *High Prieſt*, and told him, that the *King* having charged him with ſome urgent Affair, he was oblig'd to depart in ſo great haſte, that he had no time to take neceſſary Proviſions with him, and therefore deſired him to give him a few *Loaves* for himſelf and his Company.

Ahimelech having no other *Bread* at hand, but the *Shew-Bread* conſecrated to the *LORD*, gave him as many of them as he deſired, and beſtowed upon him alſo the *Sword* of *Goliah*; but this Kindneſs of his coſt him his Life; for *Doeg* the *Edomite*, one of *Saul's* Officers, who had ſeen *David* with *Ahimelech*, took occaſion to tell *Saul*, as he was complaining, that not only all his Subjects, but even his Son *Jonathan* alſo, favoured *David* his Enemy, how *Ahimelech* had enterained *David*, whereby he gave occaſion to *Saul*, to make his Memory execrable throughout all Ages, by an unheard of *Cruelty* and *Sacrilege*; for having ſent for *Ahimelech* the *High Prieſt*, who fully juſtified himſelf, by proteſting, that he knew nothing of any Enmity there was between the *King* and his *Son-in-Law*; but the juſtice of his Defence was not able to reſcue him from *Saul's* fury, who commanded him to be killed, which was accordingly perform'd by *Doeg* the *Edomite*, who beſides *Ahimelech*, ſlew fourſcore and five *Prieſts* of the *LORD*.

David in the mean time (to ſecure himſelf from *Saul's* fury) put himſelf under the Protection of *Achiſh* King of *Gath*, where the Fame and Reputation of his former great Actions had like to have been the cauſe of his Death; for being told by his Officers, that the Perſon he ſo kindly entertain'd was *David*, who had atchieved ſo great things againſt his Subjects, was reſolv'd to kill him, if *David* by feigning himſelf Mad, had not eſcaped the Danger: So that this appearing folly of *David* was indeed a moſt refined piece of Wiſdom, whereby he ſav'd himſelf from the imminent danger of Death that threatned him.

The Fathers *in this reſpect have conſidered* David *as a* Figure *of* Jeſus Chriſt, *whoſe Life and Death ſeems to Worldly Eyes nothing but meer Fooliſhneſs*; *and* Chriſtians *alſo* (*in imitation of their* LORD *and* Maſter) *have not been aſhamed to appear Fools to the Eyes of Men, when yet they were acted by the Wiſdom of* GOD; *as knowing that the Folly the World accus'd them of, was the true Wiſdom*; *and that the Wiſdom of the* World, *was the height and top of all Folly*.

The horrid and execrable Cruelty of Saul *in murthering* Ahimelech *the* High Prieſt, *with all his* Family, *and all the* Prieſts *of* Nob, *together with their* Wives *and* Children, *their* Flocks *and* Cattel, *is a pregnant inſtance of the terrible Condition of thoſe Men who for their* Sins *are deprived of the* Spirit *of* GOD, *and inſtead thereof are wholly acted and guided by the* Evil Spirit, *who is a* Murtherer from the beginning; *for ſuch as theſe being depriv'd of the reſtraining Grace of* GOD, *fall from one* Son *to another, and proceed from one Abomination to a greater, till they fill up the Meaſure of their* Iniquity, *and till the* Earth *be no longer able to bear them, and they become a burthen to themſelves*; *as we find it hapned to this wicked* King. *who was always a torment to himſelf, and terror to others, and who at length forſaken of* GOD *and* Men, *deſperately became his own Executioner, inflicting a juſt Puniſhment upon himſelf, for having ſo unjuſtly inflicted Puniſhments upon others*.

ABI-

ABIGAIL ENTERTAINS DAVID.

Abigail *the Wife of* Nabal, *by her kind and discreet Behaviour, appeaseth* David's *Anger.*

THE Life *David* was fain to lead, after that *Saul* had declar'd him his Enemy, was very sad and deplorable, being forc'd to flee from one *Mountain* to another, and from one *Cave* to another to hide himself, still finding every where those that were ready to betray him; to the end, that being by all these Toils and Troubles prepared, he might be afterwards the fitter to wear a *Crown*, and more humble than *Saul*, who without any foregoing *sufferings* or *hardships* had been exalted to that *Royal Dignity*.

Anno Mundi 2945. *before Christ* 1059.

One of the greatest Troubles *David* found in this his Vagabond state, was the care that lay upon him to provide for the Six hundred Men that always accompanied him: Wherefore having lately escaped the hand of the *Ziphites*, who intended to betray him to *Saul*, he thought of providing some Refreshments for himself and his Men, who had been miserably harassed with *Marches* and *Countermarches* for many days together; and to this end, sent ten Men to *Nabal*, a rich and wealthy Man, but of a brutish and insupportable Temper; who having represented to him (in the Name of their Master,) that all the while that he and his Men had been in his Neighbourhood, they were so far from doing any hurt, that they had been a guard and defence to his *Servants*, *Shepherds*, and *Herdsmen*, and therefore desired him (at this good and Festival time of his *Sheep-sheering*) to send him and his Men some Refreshments as he should see good.

Anno Mundi, 2947. *being the year wherein* Samuel *died, being near* 100 *years of Age.*

Nabal having heard this Proposal made to him in the Name of *David*, answered them very insolently, *That he knew not who this* David *was they talked of; but that he knew there were abundance of Fugitive Servants abroad, who being run from their* Masters, *would fain have their Extravagance supplied by the sweat and labour of other* Men; *and that for his part they must expect nothing from him upon such an account.*

David being inform'd of *Nabal*'s Reply, was seiz'd with a strange Indignation, at this insupportable Affront, and immediately having girt his *Sword* about him, commanded Four hundred of his Men to follow him, with a forward resolution to kill him and all his Family.

But *Abigail*, *Nabal*'s *Wife*, a Woman of an excellent Beauty and Temper, and who was as wise as her Husband was brutish and stupid, being inform'd by one of her *Servants* what an unworthy reception her Husband had given to *David*'s Men, made haste to go and meet him, and addressed her self to him with so much submission and prudence, that her *Behaviour*, and the *Presents* wherewith she backed her Discourse, did allay and calm *David*'s *Anger*, and made him seriously to reflect upon the horror of the Fact he was then going to commit, had he not been happily stopt by means of this *Incomparable Woman*.

Abigail having thus obtain'd her Request of *David*, according to her hearts desire, and having overcome him, whom his *Enemies* never could, return'd to her House with Joy and Satisfaction; but made no mention at all to her Husband of what had past, because she found him wholly overcome with *Drink*, having kept a great Feast that day upon the account of his *Sheep-sheering*; wherefore she resolv'd not to communicate the thing to him till Morning; at which time *Nabal* understanding the danger he had exposed himself to, and all his Family, by his brutish *Churlishness*, was seized with so great a fright and amazement, that ten days after he was struck with Death by a Judgment from GOD, who avenged *David* more innocently, than he could ever have avenged himself.

David being inform'd of *Nabal*'s Death, sent some of his Men to acquaint *Abigail* with the design he had to take her to *Wife*; to which her Modesty resisted for some time, as judging her self unworthy of that honour; but this resistance of hers serv'd only to make it appear, that she now *deserv'd* that for her *Humility* and *Modesty*, which before she had merited by her *Wisdom* and *Prudence*; and thus she became the Wife of a *Prince*, in the appeasing of whose *Anger*, she had a while before set us an excellent Pattern, *How we ought to endeavour with Humility, Sweetness, and Submission, to calm and appease the Anger of* Kings, *even though it be unjust*; *as* David (on *the other hand*) *in letting fall his Anger upon the Remonstrance of a* Woman, *is a great Example for* Princes, *not to think it their Glory to accomplish their violent Resolutions, or suppose it unworthy for Crowned Heads to give way to Reason, or to break a design, to which they have been hurried on by violent* Passion.

DAVID



The Honourable the Lady Mary Goodricke of Great Ribston in yorke shire.

For advancement of this Worke. Contributed this G



Anthony Segar of Twyford in Hantshire Gentleman.

For advancement of this Worke, Contributed this Plate.

DAVID SPARES SAUL.

GOD *delivers* Saul *into* David's *hands, who notwithſtanding does him no harm, only contents himſelf to take away his* Spear *and* Cruſe.

SAUL perſecuted *David* with that violence, that to compaſs his ruin, he rais'd the Forces of his *Kingdom*, and coming to the Wilderneſs of *Ziph*, where he had heard that *David* was, encamped himſelf there with a reſolution to take him, whatſoever it might coſt, his Envy repreſenting him as the worſt and moſt formidable of all his *Enemies*.

The ſame year 2947. *before Chriſt*. 1057.

David in the mean time, having ſent out his *Spies*, who brought him an account, that *Saul* himſelf was in the *Camp*, he thereupon went himſelf and took a View of *Saul*'s *Army*, and the place of his and *Abner*'s *Tent*; which after he had well obſerv'd, taking *Abiſhai* (*Joab*'s Brother) along with him, he came down to the *Camp*, and found *Saul* and *Abner*, *Saul*'s *General*, together with all his *Officers* and *Soldiers*, in a deep ſleep, as being in purſuit of an *Enemy*, from whoſe hands they feared nothing, tho' *David* at the ſame time had great reaſon to fear all from theirs.

Abiſhai ſeeing ſo favourable an opportunity offered, for *David* to rid himſelf at once of all his Troubles, and to ſet the *Crown* upon his own Head, earneſtly entreated him to give him leave to kill *Saul*, whom GOD had ſo providentially delivered into his hands, but *David* reſpecting in his Enemy the holy *Ointment*, wherewith he had been Anointed *King* over *Iſrael*, by ſpecial Command from the LORD, would not ſuffer *Abiſhai* to touch him; contenting himſelf to take away his *Spear* and *Cruſe* of *Water*, that ſtood at his *Beds-head* while he lay aſleep.

This done, *David* being return'd to his men, called with a loud Voice to *Abner*, the Captain of *Saul*'s *Guards*, and reproached to him and the whole Army their negligence in keeping their *King*; telling them, they had deſerved to be puniſh'd with Death for this their Careleſneſs; and at the ſame time ſhewed them the *Kings Spear* he had taken from his Beds-ſide, whilſt they ſlept. *Saul* awaking with the Noiſe, and hearing *David*'s Voice, called him his Son, and ſpake to him with a great deal of ſeeming Tenderneſs. Whereupon *David* took occaſion (with the greateſt ſubmiſſion) to demand of *Saul*, wherefore he purſued one of his faithful Servants, with ſo much Animoſity and Violence? He repreſented to him the Innocence of his Behaviour towards him, telling him, that if the LORD had ſtir'd him up againſt him, he ſhould hope to appeaſe him with an *Offering*; but if they were Men that provok'd him to this perſecution and purſuing of him, whereby he was driven from the LORD's *Inheritance* and his *Sanctuary*, that they were accurſt for ſo doing.

Saul had nothing to anſwer to theſe juſt Complaints of *David*, but openly confeſſed his Sin in what he had done, and acknowledged his Folly; aſſuring him, that he might return to his home when he pleaſed, for that he was reſolved never more to ſeek after him, to do him any harm. *David* hereupon ſhewed the *King* his *Spear*, and deſired him to ſend ſome one to fetch it; concluding with this wiſh, that GOD (who renders to every one according to his *Works*) would be pleaſed to let his Life be as precious in his *Eyes*, as the Life of *Saul* had been in his, whom he had ſpared, when GOD delivered him into his hands; and that in his due time he would be pleas'd to deliver him from all his Tribulations.

All the Fathers *highly commend and extol this extraordinary Goodneſs and ſweet Temper of* David. *S.* Ambroſe *is rapt in Admiration to ſee a Man, who with one blow could rid himſelf of a mortal Enemy, ſecure his own Life, and gain a Crown, reſiſting all the ſtrong Reaſons of his Friend to do it, eſpecially conſidering, that he might have done it without being perceived by any, and chooſing rather to continue in daily trouble and jeopardy of his Life, than to procure his Eaſe at that rate.*

And that which doubles the Glory of this Action is, that David *could not expect from* Saul *the leaſt Acknowledgment for this his ſtrange and aſtoniſhing Kindneſs, as having but a little while before had a pregnant Inſtance hereof, when coming upon* Saul *unawares, and without being perceived by him, he cut off the Skirt of his* Robe, *without doing him any further harm, when it was in his Power to kill him. For tho'* Saul *at that time owned* David's *Generoſity and Innocence, the Evidence of Fact forcing that Confeſſion from him for the preſent, yet ſoon after he return'd again to his wonted heat and eagerneſs, in purſuing of him, and thirſting after his* Blood.

DAVID

David flies for Refuge to King Achish.

The Amalekites *ſpoil and burn* Ziklag, *in the Abſence of* David; *who being in-form'd what had paſt, overtakes, routs them, and recovers the* Spoil.

DAVID perceiving that the hatred *Saul* had conceiv'd againſt him, was irre-
Anno Mundi 2949 before Chriſt. 1055 conciliable, reſolved to provide for his Security by retiring out of his *Dominions*, and accordingly went with the 600 Men that were with him, to *Achiſh* King of *Gath*, who very kindly received him, and at his requeſt frankly beſtowed upon him the City of *Ziklag*. But this kindneſs of *Achiſh* had like to have brought *David* into great Trouble; for the *Philiſtines* at the ſame time deſigning a War againſt *Saul*, *Achiſh* would needs engage *David* to accompany him in that Expedition, and to fight for the *Philiſtines* againſt his own *Prince* and *People*.

But GOD, who with his favour and good will always accompanied *David*, by a *happy Accident* deliver'd him from the perplexing trouble of being forc'd, either to take *Arms* and fight againſt his own Countrymen the *Jews*; or in caſe of his Refuſal, to fall a *Victim* to the rage of *Achiſh*; for the *LORDS* and great Men amongſt the *Philiſtines*, fearing that *David* being a *Jew*, might in the Fight take occaſion to betray them, or at leaſt to run over to the *Enemy*, and thereby diſhearten their *Army*, deſired *Achiſh* to make him return to *Ziklag*.

But *Achiſh* had entertain'd ſo good an opinion of *David*, that he excuſed him to the *LORDS* of the *Philiſtines*; aſſuring them, that now for ſome years he had experience of his *Faithfulneſs*, and that they had no reaſon to fear any ſuch Treachery by him; but the *LORDS* perſiſting in their former Reſolution, oblig'd *Achiſh* to deſire *David* to return, who diſmiſt him with very high Commendations, and Aſſurances of the good Opinion he had of him, and that he was troubled, to ſee that his *LORDS* without any reaſon did diſguſt and ſuſpect him.

This perplexity being overpaſt, another Accident hapned upon the neck of it, which cauſed a moſt ſenſible Sorrow and Affliction to *David*, and all that were with him: For when they were come to *Ziklag*, they found the *City* burnt with Fire, and all their *Wives* and *Children*, and all that they had, carried away by the *Amalekites*. *David* and his Men being equally ſharers in this ſad Misfortune, were overwhelmed with grief and ſorrow, weeping and lamenting till they were able to weep no longer; and, to increaſe *David*'s diſtreſs, the Men that were with him, in the deſpair and bitterneſs of their Spirits, for the valuable loſs they had ſuſtained, ſpake of ſtoning him, as if he had been the cauſe of this Diſaſter.

Yet notwithſtanding all this *David* was not caſt down, but comforting himſelf in the *LORD* his GOD, who had ſo frequently and ſo miraculouſly deliver'd him from ſo many imminent Dangers, he took courage, and calling to *Abiathar* the *High-Prieſt*, to bring the *Ephod* to him, he enquired of the *LORD* whether he ſhould purſue the *Amalekites*? And if ſo, whether he ſhould overtake and conquer them? The *Divine Oracle* having aſſur'd *David* of good ſucceſs, he marches in purſuit of them with all his Men; but 200 of them were ſo faint, for want of Refreſhment, being tired with continual marching and caſt down with ſorrow, that *David* was fain to leave them by the way, the other 400 following him, in hopes to overtake thoſe *Robbers*.

On their way they happily lighted on an *Egyptian*, the *Amalekites* had left behind them, being one of their Servants, who informed *David* which way the *Amalekites* were gone, and guided him to the place where they were ſpread abroad upon the ground, *eating*, *drinking*, and *dancing*, becauſe of the great Spoil they had taken out of the Land of the *Philiſtines*, and out of the Land of *Judah*. So *David* and his Men fell upon them, and killed every Man of them, except 400 young Men, who fled upon *Camels* and made their eſcape; and took all the *Spoil* they had taken, ſo that nothing was wanting to any of them of all they had left in *Ziklag*; over and above which, they took a great *Booty* from them, which they had plundered elſewhere. But ſome of *David*'s Men being unwilling to let the 200 Men that ſtaid behind, ſhare with them of their Spoils, *David* reproved them, and told them, *That it was all the reaſon in the World, that thoſe who kept the* Baggage, *ſhould ſhare alike with thoſe that went to* Fight.

Which Example may be a comfort to thoſe that are weak and feeble in the Church *of* GOD; *becauſe as long as they continue living Members of that Body, they ſhare and partake of the Graces and Advantages of all the other Members, as being all of them but one Body under* Chriſt *their Head*.

SAUL



Robert Squib of St. Margarets Westminster in Middlesex Esqȝ.
For advancement of this Worke. Contributed this Plate.



The Right Honourable Sr. Henry Goodricke, Leiutenant Generall of their Majesties ordenance, and one of the Lords of their most Honourable Privy Councell. For advancement of this Worke, Contributed this Plate.

Saul and Jonathans Defeat and Death.

Saul's Army is defeated: Three of his Sons *are slain in the* Battle, *and being sorely wounded he falls upon his own* Sword, *and kills himself.*

IT proy'd well for *David*, that the Lords of the *Philistins* would not suffer him to go along with them to fight against *Israel*, because *Saul* and his Sons being to fall in that Fight, he might otherwise have been lookt upon as a Complice of the *Philistins*, and Accessory to their Death, and particularly to *Jonathan*'s, whom he loved so dearly.

The same Year 2949. two years after the Death of Samuel.

This unhappy *King* being forsaken by the *Spirit* of *GOD*, was seiz'd with a presaging Fear, and Trembling at the approach of the *Philistins Army*, and having several ways enquir'd of the *LORD* concerning the Event of the *Battle*, without receiving any Answer, he, as one mad and desperate, addresses himself to the *Devil*, for that which he found he could not obtain from *GOD*; and notwithstanding the severe *Laws* he had made against *Witches*, went himself now to consult them.

On this design, having disguis'd himself, he goes (being accompany'd only by two of his *Servants*) by Night to a *Witch*, and prays her to raise up *Samuel* before him. But the *Witch* (at the appearance of *Samuel*) perceiving that it was King *Saul*, who was come to her in that disguise, and not doubting but that he was come on purpose to betray her, and have an occasion to condemn her in conformity to the *Law* he had made against those of her wicked Profession, was sorely affrighted; but being assured by *Saul*'s Protestations to the contrary, she proceeded to gratifie his desire.

Saul having enquir'd of her the Habit and Form of the Person she had rais'd, and being told by the *Witch*, that he was an Old Man cover'd with a *Mantle*, perceived that it was *Samuel*, and bowed himself with his face to the ground. But *Samuel* with a dreadful Voice asked *Saul*, why he had disquieted him, and raised him by *Magick* Art; seeing the *LORD* had forsaken him, and was now with *David*, who was to Reign in his stead? He told him, that this was the very time *GOD* would fulfil his denunciations against him, rend his *Kingdom* from him, and deliver him into the hands of the *Philistins*, and that the next day he and his Sons should be with him.

Samuel at these words disappeared, and *Saul* struck with the horror of this denunciation, and the terrors of a guilty *Conscience*, fell down flat to the ground. The *Woman* seeing him in this condition, desired him to get up and refresh himself by eating a bit of *Meat*; but *Saul* (notwithstanding he was faint for want of nourishment, as having fasted all that day, and the night before) refused to eat any thing. The *Idea* of the Tragical *Exit* he and his Sons were to make the next day, had already wholly taken up his *Spirit*, and the time appointed by *Samuel* hastning upon him, he carried to the *Battle* a Heart assur'd of a certain defeat. In fine, his *Troops* were cut in pieces, his Sons killed, and himself expecting Death at every moment, which he knew was inevitable; and having receiv'd several *Wounds*, desired his *Armour-bearer* to kill him; which he refusing to do, he fell upon his own *Sword* and killed himself; his *Armour-bearer* following his *Master*'s Example.

Thus was the end of this unhappy *Prince*, who for having spared *Amalek* by an indiscreet and ungodly Compassion, and without cause murthered so many of the *Priests* of the *LORD*, was forced to avenge these *Crimes* upon himself, by falling upon his own *Sword*; happy had he been, could he either always have continued in a private condition, or constantly practis'd that Humility of which he gave some pregnant Instances at his first elevation to the *Throne*: But the greatness of his Authority and Power dazled his *Eyes*, and lifted up his *Heart*, and by stopping his *Ears* to the Voice of the *LORD*, and his *Prophets*, his fair and promising beginnings terminated in a most tragical End, and has made him a terrible Example to all proud and ungodly *Princes* throughout all Ages.

This made some of the Fathers *say, That* Saul *in the* Old Testament, *does much resemble* Judas *in the* New; *both of them being at first chosen of* GOD, *and afterwards rejected, the one for his* Pride, *the other for his* Avarice, *they both fell into despair; and may teach the strongest always to tremble and stand in awe, and to be afraid of being raised up to Honour, lest being lifted up in their* Minds, *they should lose the Grace of* Humility, *without which no Man can be acceptable to* GOD.

The Philistines offer Saul's Head to their Idol.

The Philistines *rejoyce for the Death of* Saul, *and set up his* Armour *in the Temple of their* Idol. David *laments his Death, and returning to* Judea, *is Proclaimed* King *in* Hebron.

THE *Philistines* overjoy'd at the *Death* of *Saul*, their great and dreadful *Enemy*, cut off his *Head*, and sent it in Triumph throughout all their *Cities*, and set up his *Armour* in the House of *Ashtaroth* their *Idol*, and fastned his *Body* to the Wall of *Beth shan*. In all which they did nothing but what the generality of Men use to do, who rejoice at the Death of those, who in their Life-time have vexed and oppressed them.

The same year 2949.

But *David*, who was guided by other Principles, conceiv'd very different Sentiments on this occasion; for shutting his Eyes to the Good the Death of *Saul* was like to procure him, as well as to the Fatigues and Troubles it would deliver him from, with an unfeigned Sorrow lamented the Death of *Saul* and *Jonathan*, compos'd an *Elegy* or *Song* of Mourning for them, Cursing the Mountains of *Gilboa*, on which those two Mighty *Princes* had been unhappily slain. And afterwards having understood, that the Men of *Jabesh-Gilead* had by Night taken down the *Bodies* of *Saul* and of his *Sons* from the Walls of *Beth-shan*, and had solemnly celebrated their *Funeral Obsequies* with Fasting and Lamentation 7 days together, he by an honourable Deputation, testified the high esteem he had for them, for attempting so hazardous an Enterprize, and performing the last duty to the Bodies of their *Lord* and *Sovereign*, and his *Sons*, in Burying of them, assuring them he would never be unmindful of it, and would not fail to reward this their *Vertue*, and acknowledge it upon all occasions.

But the great and inward respect he had for *Saul*, appeared yet more illustrious on another occasion; for an *Amalekite* being come to *Ziklag* to *David*, two days after he had defeated the *Amalekites*, with his *Cloaths* rent, and *Earth* upon his *Head*, gave him an account of the Event of the *Battle*, and of the Death of *Saul* and his *Sons*; and to confirm that what he said was true, he told him, that hapning the same time to be on Mount *Gilboa*, he saw *Saul* leaning on the Point of his *Spear*, with design to run himself through; but seeing the *Philistines* ready to fall upon him, he desir'd him to kill him, that the *Enemy* might not take him alive, to insult over him; that accordingly in pity to him he had comply'd with his desire, and had brought his *Crown* to *David*.

David, who found himself pierc'd with a sensible Grief at this Relation, was so far from thinking himself obliged to a Man, who tho' he brought him *Saul*'s *Crown*, yet at the same time confest that he had contributed to his *Death*; that rending his *Cloaths*, he demanded of this *Amalekite*, how he durst be so bold to lay his hand on the *Lord's Anointed*? And at the same time commanded one of his Attendants to kill him; leaving (by this his Behaviour) a great *Example* to us all, never to rejoice at the Death of our *Enemies*, or at the Evils that happen to them.

After the Death of this miserable *Prince*, *David* having first ask'd Counsel of GOD, return'd to *Judea*, where the Tribe of *Judah* Proclaimed and Anointed him *King* in *Hebron*, when he was about 30 years of Age. *Abner* in the mean time (who was General of *Saul*'s Army) set up *Ishbosheth*, *Saul*'s Son, to be King over the other *Tribes*; but he being 5 years after murthered by two *Ruffians*, who brought his Head to *David* as a Present, which they supposed could not choose but be very acceptable to him, *David* expresseth no more satisfaction in the death of the *Son*, (which entred him into a peaceful possession of the Kingdom of all *Israel*) than before he had testified for the Death of the *Father*, which put him into possession of the *Crown* of *Judah*. And having given the same Reward to these two *Villains* (who without doubt had already swallowed the hopes of great Treasures and Honours, as a reward for this their Villainy) which before he had given to the *Amalekite* who brought him the tiding of the Death of *Saul* and his *Crown*, he by this repeated *Example* exhibited an illustrious Instance of his unparallell'd generosity and sweetness of Temper and Disposition; *Who was so far from insulting over the Misfortune of his Enemies or to make their Miseries* (*notwithstanding the great Advantages they procur'd to him*) *the matter of his Joy and Triumph, that on the contrary he heartily lamented and sorrowed for their Mishap, and severely avenged their* Death.

THE



The Honourable John Charleton Esqs. survey our Generall of their Majestyes ordnance. For advancement of this Worke. Contributed this Plate.

The CONTENTS of the Second Book of *SAMUEL* otherwise called the Second Book of the *KINGS*.

IN *this* Book *are recited the Matters that happened since the Death of* Saul, *under the* Reign *of* David. *We find therein a lively representation of the incomprehensible Grace, and singular Favour of* GOD *towards him.*

First in regard of Temporal Blessings; GOD *having raised him by his wonderful Providence, after manifold Troubles and Afflictions, to the* Crown *of* Judah, *and afterwards to that of all* Israel, *to the great comfort of his* People; *having besides blessed him with a numerous* Posterity, *brave* Officers, *valiant* Soldiers, *and adorned him in his own* Person *with a most* Heroical Generosity, *established his* Kingdom, *greatly extended and enlarged the Limits of it, and Crowned his* Wars *with many* Victories, *obtain'd against his* Enemies, *as well at home as abroad.*

Secondly, In regard of Spiritual Mercies, *by governing him by the Spirit of* Faith, Adoption *and* Prophesie, *inspiring him with an extraordinary Godliness, and an unparallell'd Devotion to his* Service, *by enriching him with all the* Vertues *and* Graces *of his* Holy Spirit, *with* Wisdom, Justice, Clemency, Humility, *and* Patience, *and other such like, which did shine forth most brightly in all his Behaviour and Government: And over and above all this, by making him a* Promise (*occasion'd by his intention to build him a* House) *concerning the* Spiritual, Celestial, *and* Eternal Reign *of the* Messiah, *our* LORD *and* Saviour JESUS CHRIST, *who should be born of his* Seed, *according to the* Flesh, *of whom he had made him a* Figure, *as well as his Son* Solomon *after him.*

But on the contrary, here are also set forth very particularly, the great Sins wherewith that excellent Servant *and* Man *of* GOD *was at times defiled, to the provocation of his great Benefactor, being overcome by the Deceit of the Devil, and the infirmity of his* Flesh; *above all, in the Matter of* Uriah *the* Hittite, *and in his proud Numbering of the* People; *of which he (by the Grace of* GOD) *most heartily and sincerely repented; yet notwithstanding was therefore most severely chastised and punished by* GOD, *for his own good, and the edification of his* Church.

Amongst the Chastisements of GOD *upon him for his* Sins, *we may reckon his Son* Amnon's *Ravishing of his Sister* Tamar, *who two years after for that Fact was murthered by his Brother* Absolom's *Command, who for that purpose had invited him and all the* Kings Sons *to a* Feast; *as likewise that horrible Conspiracy and Rebellion of* Absalom *his Son against him, whereby he was forced in his old Age to flee before him, though indeed the* LORD *never forsook him, neither in his extremity or otherwise; but on the contrary strengthned and supported him by a firm Faith and Confidence, and afforded him a good and favourable Issue; by giving him the* Victory *over his* Enemies; *by defeating and infatuating their* Councils *against him; and by turning all things in the end to his good and advantage; as on the other hand to the utter ruin of his* Oppressors *and* Adversaries, *that so he might shew himself a Holy and Faithful* GOD, *who notwithstanding the divers defects, sins, and unworthiness of his* Children, *doth inviolably keep his gracious* Covenant *with them, yet without the least approving of, or indulging them in their* Sins.

This Book *contains the* History *of about forty years* (Chap. 5. ver. 4.) *from the beginning of* David's *Reign, to the end thereof; except only, that the last Conspiracy of his* Son Adonijah, *and his Death, are not here inserted, but are set down at the beginning of the following* Book, *which is the first of* Kings.

It seems as if the former part of the first Book of Samuel, *as well as that of* Judges *and* Ruth, *was writ by* Samuel *himself; but the rest of it, with this of the second Book of* Samuel, *(as well as the Books of* Kings) *were writ by other holy* Persons *and* Prophets, *inspired by* GOD; *such as* Nathan, Gad, *and others.*

UZZAH SMITTEN BY GOD.

David *fetcheth home the* Ark: Uzzah *putting forth his Hand, and laying hold on it to keep it from falling, is ſtruck Dead.*

IMmediately upon the Death of *Iſhboſheth*, *Saul*'s Son, King of *Iſrael*, all the other *Tribes* came to *Hebron*, and owned *David* for their *King*, he being the Perſon who not only was by GOD appointed to the Royal Dignity. during *Saul*'s Reign; but had alſo ſhewed himſelf (in all his Behaviour) very worthy of it; and having made a League with him, they Anointed him *King* over all *Iſrael*.

The ſame year 2959.

David acknowledging the Hand of GOD in this his Eſtabliſhment on the *Throne*, (which he had promiſed to him ſo long ſince) took care to diſcharge the Duty, which that high Place required of him; and far from ſuppoſing, that now he was *King*, he might freely indulge himſelf in Pleaſure, he puts himſelf at the Head of his *Army*, and lays Siege to *Jeruſalem*, which was yet in the hand of the *Jebuſites*, and took it, together with the ſtrong Hold of *Zion*, which was by him called the City of *David*, becauſe he ſetled his Abode, and kept his *Court* there.

No ſooner had *David* made himſelf Maſter of *Jeruſalem*, and that the Affairs of his *Kingdom* began to be ſetled, but he expreſſed more *Piety*; that is, *Love to GOD and his Worſhip*, than ever *Saul* had teſtified during all his Reign. For whereas that Miſerable *Prince* had no concern for the *Ark*, or any thoughts of fetching it from the Houſe of *Abinadab*, ſince the time that the *Philiſtines* ſent it back about 70 years ago, *David* was ſo far from imitating him in this his Indifference, that on the contrary, having gathered together about 30000 of his *Subjects*, he went with them in Triumph to fetch the *Ark* of the LORD from the Houſe of *Abinadab*, and to bring it to the City of *David*.

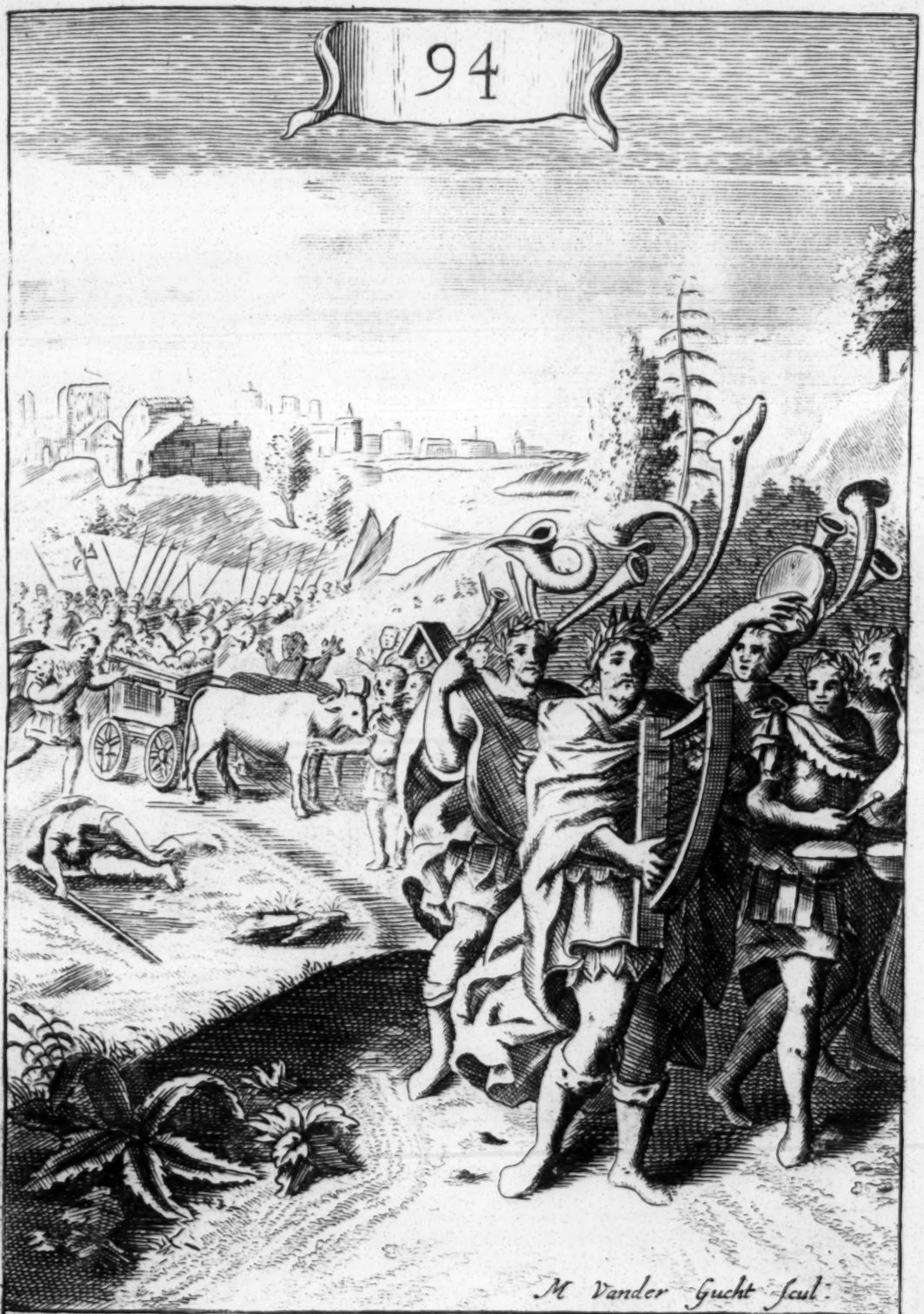
This Solemnity was celebrated with all the Pomp and Magnificence, as well as with all the teſtifications of *Joy* and *Gladneſs*, which *David*'s great Piety could prompt him to. He himſelf play'd on his *Harp* before the *Ark*, at the ſame time when all his *Subjects*, in imitation of their *King*, ſounded forth their Joy from their *Mouths*, as well as from all ſorts of *Inſtruments*, praiſing and magnifying the LORD, that dwelt between the *Cherubims*.

Whilſt this holy Pomp and Solemnity fill'd the hearts of all the *People* with great joy and ſatisfaction, to ſee that Sacred Pledge of the Divine Preſence ſo happily reſtor'd unto them, (the happy effects of which they had been deprived of ſo long) an unlookt for Accident hapned, which immediately chang'd all this joy into ſadneſs, and dampt the Spirits of the *Jews* with horror and amazement; for *Uzzah* the Son of *Abinadab*, who guided the *Cart*, on which they had placed the *Ark*, ſeeing one of the *Oxen* that drew it, ſtumble, and that the *Ark* thereby was in danger of falling, laid hold on it with his hand to prevent that miſchance; but inſtead of hindring the *Ark* from falling, he himſelf fell down dead to the ground, being ſtruck by GOD, for his raſhneſs in laying hold on the *Ark*. *For* (as the *Scripture* ſaith) GOD's *Anger was kindled againſt* Uzzah, *and he ſmote him for his raſh Error in medling with the* Ark.

All thoſe who were Witneſſes of this terrible Judgment and Inſtance of the *Divine Severity*, were ſeiz'd with fear, and called the name of the place *Perez-Uzzah*; and *David* himſelf being ſtrangely affected therewith, chang'd the reſolution he had taken of bringing the *Ark* to him, to the City of *David*; but inſtead thereof carried it aſide to the Houſe of *Obed-edom* the *Hittite*, where it continued three Months, during which time the LORD multiplied his Bleſſings upon the Houſe of *Obed-edom*, and all that belonged to him.

We ſee by this Example, that the Preſence of ſuch a terrible GOD, *as our* GOD *is, frighted* David *from bringing the* Ark *to the place he had prepared for it in* Jeruſalem; *and this Apprehenſion ought more juſtly to ſeize us, who are leſs righteous than* David, *for fear leſt in theſe our days ſome Stranger like* Uzzah, *who is not called to the Miniſtry and Service of the Ark might ſuffer himſelf to be deceived by an inſcreet Zeal, or ſome ſpecious Pretext to put forth his Hand raſhly to thoſe* Myſteries, *which do not comport with the ſtate and degree in which he is, and ſo provoke the Wrath of* GOD *againſt him, by a Service which he ſuppoſed was acceptable to him.*

DAVID



The Honourable S.r Thomas Littleton Baronet, Clerke of their Majesties Ordnance.

For advancement of this Worke, Contributed this Plate.



William Measlers Esqȝ, Store keeper to the office of their Majesties Ordnance.
For advancement of this Worke Contributed this Plate.

David danceth before the Ark.

David *being reſolved a ſecond time to bring the* Ark *to* Jeruſalem *commits that Charge to the* Levites, *to avoid the like Judgment as had happened to* Uzzah. *He danceth before the* Ark: Michal *his Wife deſpiſeth him for ſo doing.*

THree Months being paſt ſince the Death of *Uzzah*, who was ſtruck dead before the *Ark*, and *David*'s Fear being ſomewhat alayed by the Proſperity wherewith he was informed, GOD had bleſſed the Houſe of *Obed-edom*, where the *Ark* had continued during this time; he reſolved a ſecond time to bring it to him to *Jeruſalem*. And fearing that the Death of *Uzzah* was partly occaſioned, becauſe there were no *Levites* nor *Prieſts* to attend the *Ark*, to whom that holy Function did particularly appertain, he ordered a great number of them to be in a readineſs, not to guide it in a *Cart*, as before, but to carry it on their *Shoulders*.

The ſame Year. 2959

Thus with a very ſolemn and triumphant Proceſſion, did *David* and all the Houſe of *Iſrael*, bring up the *Ark* of the *LORD*, with ſhouting, and with the ſound of *Trumpets*, and other Inſtruments of *Muſick*; and when they that bare the *Ark* had gone ſix Paces, *David* ſacrificed *Oxen* and *Fatlings*; and being himſelf clothed in a *Linen Ephod*, he danced before it with all his might. In this manner the holy *Ark* enter'd into *Jeruſalem*, being carried through a prodigious Throng of People, who from all parts of the *Holy Land* were come to aſſiſt at that Solemnity, and to partake of this univerſal Joy, to the *Tent* and *Tabernacle David* had cauſed to be erected for it.

But *Michal*, the Daughter of *Saul*, *David*'s Wife, as ſhe was looking out of a *Window*, to ſee the *Ark* paſs by, ſeeing *David* without his *Royal Robes* aſſiſting at the Solemnity, and leaping and dancing before the *Ark* in a *Linen Ephod*, ſhe deſpiſed him in her Heart, conceiving a great diſdain for this his *Behaviour*, which to her ſeem'd ſo diſproportionate to his Royal Dignity and Authority.

Now when *David* had ſet the *Ark* in its Place, to wit, in the midſt of the *Tabernacle* that he had pitched for it, and had offered *Burnt-Offerings*, and *Peace-Offerings* before the LORD, and had diſtributed to all the People, as well *Women* as *Men*, to each a *Cake* of *Bread*, a good piece of *Fleſh*, and a *Flagon* of *Wine*, and was returned to his *Houſhold*, to bleſs it in the Name of the *LORD of Hoſts*, *Michal* his Wife meeting him, in a deriding way ſaid to him; *How glorious was the King of* Iſrael *to day, who laying aſide the Marks of his* Majeſty, *uncover'd himſelf in the* Eyes *of the Handmaids of his Servants, skipping and dancing before his* Subjects *as one of the vain Fellows, that openly expoſes himſelf for the Laughter and Diverſion of others?*

But *David*, whoſe *Soul* was raiſed far above theſe *Female* Sentiments and falſe Notions of *Honour*, and without being troubled, or bluſhing at her diſdainful Mockery, told her with ſome earneſtneſs; *What I have done this day, I have done to the Honour of* GOD, *and in his ſight, who hath choſen me before thy* Father, *and before all his* Houſe, *of whom I hold my* Kingdom, *and to whom alone I owe this peaceful Eſtabliſhment on the Throne of* Iſrael: *Wherefore if you think this a vilifying of my ſelf, you are like to ſee more of it: for I am reſolved to be yet more vile than this, and to be baſe in my own ſight, and will raiſe my Glory by humbling my ſelf before the* LORD, *in the preſence of the meaneſt of my* Subjects.

Thus this Holy King, *forgetting his Sovereign Dignity, and ſo many* Victories *he had obtained over* Men *as well as* Beaſts; *over* Monſters, *in bulk and ſtrength; over all ſorts of* Enemies, *and in all ſorts of* Dangers, *being great and honourable in the Eyes of all, was only baſe and little in his own. He deſpiſeth himſelf, and does not take it ill that others do ſo too.*

David (*by this illuſtrious Example of his*) *teacheth all* Chriſtian Princes *never to apprehend the abaſing or leſſening of their* Majeſty, *by ſubmitting themſelves to* GOD, *and in giving their* Subjects *an Example of the humble Adorations and Service they owe to the Supream* Majeſty *of* Heaven. *And 'tis a ſign, That they are afraid of* Womens *Talk, who fear on ſuch occaſions as theſe, to proſtitute their Grandeur and Authority. They muſt be like* David, *when they meet with a* Michal, *who dares ſo unjuſtly reproach them; who for her puniſhment was ſtruck with* Barrenneſs, *That ſhe might not trouble the World* (ſaith S. *Ambroſe*) *with her proud Breed.*

DAVID

David's Ambassadors to Hanun.

David *sends* Joab *with an* Army *against the* Ammonites, *to avenge himself of the Outrage done to his* Ambassadors *by* Hanun *their* King, *who used them like* Spies.

WHen the Civil Wars, which *David* had been engaged in a great while, Anno Mundi 2967. against *Israel* and the House before Christ. 1037. of *Saul*, were happily terminated by the death of *Ishbosheth*, being now free from intestine Divisions, as well as from Wars with those *Gentiles*, who till then had possessed some Portion of the *Holy Land*, he hapned to be engaged in a War against the *Ammonites* upon this occasion.

Nahash King of the *Ammonites* dying, *David* (in Acknowledgement of the Kindness he had receiv'd from him in his Life) resolved to send Ambassadors to his Son *Hanun*, to condole the Death of his *Father*, and congratulate his Accession to the *Crown*, as likewise to offer him his Friendship for his *Father's* sake, who had always been his kind *Friend*. As soon as *David's Ambassadors* were arriv'd at the Court of *Hanun*, King of the *Ammonites*, his *Lords* perswaded him, that these *Ambassadors* of *David* were no other than *Spies*, and tho' they pretended to come to *comfort* him, and in honour to his Father; yet their true intent was only to discover their strength, that they might be the better prepared to overthrow them upon occasion, and make themselves Masters of his *Kingdom*.

Hanun, too flexible and easie of belief, suffered himself to be seduced by these Insinuations of his *Lords*, and supposing that what they suggested was true indeed, he treated them in the most villainous and outragious manner imaginable: he ordered the one half of their *Beards* to be shaved, and cut off their *Garments* below their *Waists*, and so sent them away. *David* being inform'd thereof, very highly resented this *Affront* done to his *Representatives*, and being much concern'd for the shameful Condition wherein *Hanun* had sent them away, he sent *Messengers* to meet them, and comfort them, ordering them by no means to shew themselves at *Jerusalem* in that Condition, but to stay at *Jericho* till their *Beards* were grown, and that after that they might come up to the *Court*.

David in the mean time resolved not to let this heinous *Affront* go unpunished; and the rather, because that he heard that the *Ammonites* were making great Warlike Preparations and Alliances against him, with the *Syrians*, and other of their Neighbours, of whom they had procured very numerous *Forces* to assist them against *Israel*. *David* being informed of all this, thought it was no time for him to be an idle *Spectator*, but sent *Joab* with the choicest of his *Forces* to fight the *Ammonites*.

Joab being come in sight of the *Enemy*, he found their *Army* so posted, that the *Israelites*, before they were aware, had an *Enemy* before and behind them; wherefore *Joab* (with the choice of the *Army*) resolved to fall on the *Syrians*, whilst *Abishai* his Brother, with the rest of the *Troops*, set upon the *Ammonites*, promising each other, that the stronger should come to the help of the Weaker. *Joab* having encouraged his Men, set upon the *Syrians* with that Conduct and Valour, that they were soon routed; and the *Ammonites* seeing their Friends defeated, betook themselves to flight likewise.

The *Syrians*, desirous to avenge this their shameful Defeat upon the *Jews*, assembled a vast *Army*, against which *David* marched in Person, at the Head of all his *Forces*, and defeated them a second time, killing no less than 40000 of their *Foot*, besides the Men that were in 700 of their *Chariots*. Upon this Defeat, the *Syrians* fear'd to assist the Children of *Ammon* any more, and all neighbouring *Princes* began to stand in awe of *David*, who became every day more and more formidable, to all the *Kings* and *Nations* that were about him.

This History *of the unadvisedness of* Hanun *King of the* Ammonites, *shews us very lively, how unhappy those* Princes *are, that are led aside by Evil Counsel, the whole ruin of his* Kingdom *being here occasioned by his indiscreet Credulity, and inconsiderate listning to the false Suggestions of his* Lords.

Neither is this the first or only Instance, that the Safety or Ruin of a State oft depends on good or bad Counsel; and that Prince *is happy indeed, who being himself the Sovereign arbiter of his Kingdom, is so wise to discern who are fit to be his Counsellors, and the Instruments of his Royal Power and Authority, that he may not ruin himself by the Counsel or ill Administration of his Officers.*

DAVID



The Honourable Christopher Musgrave Esqr,
Clerke of the deliveries of their Majesties ordnance.
For advancement of this Worke Contributed this Plate



William Boulter Esq. Asistant
Surveyour of their Majesties Ordnance.
For advancement of this Work. Contributed this Plate.

DAVID's CRIME.

David *from the Roof of his Houſe ſeeing* Bathſheba, *the Wife of* Uriah, *bathing her ſelf, conceives an unlawful Luſt for her, and cauſes* Uriah *to be ſlain.*

DAVID now enjoying a profound *Peace*, after the great Defeat he had given to the *Ammonites* and the *Syrians* their Allies, ſent *Joab* at the Head of his *Army* to make an Inroad upon the *Ammonites*, to waſte and ſpoil their Country, who having beſieged *Rabbah*, the Capital City of the *Ammonites*, ſoon after took it and deſtroy'd it, and ſent the Crown of the *King* of the *Ammonites* to *David*, which weighed a Talent of Gold, and was ſet with precious Stones.

Anno Mundi 2969. and before Chriſt 1035. David being then 50 years of Age.

While *Joab* was thus employ'd abroad, *David* took his repoſe and enjoy'd himſelf at *Jeruſalem*: and one day in the Evening, as he was walking on the Terrace of his *Palace*, he ſaw a *Woman* bathing her ſelf, that was exceeding fair and beautiful. *David* having conceived a *Luſt* for her, ſent to enquire who ſhe was; and being told that ſhe was *Bathſheba*, the Wife of *Uriah*, he ſent for her, and committed *Adultery* with her.

Bathſheba ſoon after finding her ſelf with *Child*, and fearing leſt her *Husband's* Abſence (who was in the *Army* with *Joab*) would be a means to diſcover her *Adultery*, and conſequently expoſe her to the Capital Puniſhment the *Law* ordained for *Women* guilty of that Crime, ſent and acquainted *David*, that ſhe was with *Child*, and the Fears ſhe had juſtly conceived thereupon. *David* (upon this Information) ſends Word to *Joab*, the General of his *Army*, to ſend *Uriah* to him; who (when he was come) *David* askt him ſeveral Queſtions about the ſtate of the War, and what progreſs they had made in the Siege of *Rabbah*, the Metropolis of the *Ammonites*? and then wiſh'd him to go home and refreſh himſelf for a ſeaſon. But *Uriah* inſtead of following the *King's* Advice, and going to his Houſe, lodged that Night with the *King's* Guards.

The next day, when *David* underſtood that *Uriah* was not gone to his Houſe, he ſent for him, and demanded of him, why he did not go home? who very generouſly anſwer'd *David* with theſe remarkable Words: *The Ark of the* Lord, *and all* Iſrael *and* Judah, *and my Lord* Joab, *and the* Servants *of my Lord are encamped in the open Fields; Shall I then go to my Houſe to eat and to drink, and to lie with my Wife? As thou liveſt I will not do this thing.*

David ſeeing his Deſign thus fruſtrated by *Uriah's* Courage and Greatneſs of *Soul*, and that he was not to be removed from the noble Reſolution he had taken by any Temptation of *Reſt* or *Pleaſure* whatſoever; and ſeeing *Bathſheba* expoſed to the ſhame and hazard of her Crime divulged; he in theſe Circumſtances form'd a Reſolution very different and oppoſite to that ſweetneſs of Temper, which till then had always appeared ſo natural to him; and by *Uriah* ſent Letters to *Joab*, with Orders to poſt him in ſuch a Quarter againſt the *City*, where he might be moſt expos'd to danger; and in caſe of a *Sally*, to retire from him, that he might fall by the hand of the *Ammonites*.

Joab (in obedience to theſe Orders of the *King*) appointed *Uriah's* Poſt againſt a Quarter of the *City* where he knew valiant Men were, where, upon the firſt *Sally* they made, he was ſlain, with ſome others of the *Army*. *Joab* ſent the News of *Uriah's* death to *David* who ſeem'd little concern'd at the loſs of ſo couragious and faithful a *Servant*, whoſe Death he was the principal Cauſe of. *Bathſheba* being inform'd of her *Husband's* Death, mourned for him; and when the days of her *Mourning* were accompliſhed, *David* ſent for her, and ſhe became his *Wife*.

This double Crime of ſo great and glorious a Saint, as David *was, makes it appear, That* Men, *how Great or Righteous ſoever they may be, are ſtill but* Men, *and retain always ſome part of the frailty and weakneſs of the* Clay *from whence they were taken and formed at firſt. Theſe terrible Falls of* David (ſaith S. *Auſtin*) *ought to make all Men tremble, eſpecially thoſe that are weak, when they ſee the ſtrongeſt themſelves overtaken.*

The Scripture *alſo ſets forth theſe Examples, not to excuſe thoſe who follow theſe great Men in their Falls, and who will imitate them in thoſe* Actions, *which themſelves from their Heart have abominated and deteſted, but to keep all good Men in ſaving Humility and Fear, and to teach all thoſe who chance to fall with* David, *to riſe again with* David *by ſincere Repentance.*

DAVID

DAVID's REPENTANCE.

GOD *ſends* Nathan *the Prophet to* David, *to repreſent his* Sin *to him, and de-*
nounce God's Judgments *againſt him.* David *acknowledgeth his* Sin, *and hum-*
bles himſelf before GOD.

DAVID having committed theſe two great *Crimes*, made it appear, by the ſmall care he took to ariſe again from his Fall, with what thick darkneſs *Sin* overcaſts and clouds the *Souls* of the greateſt Saints. He continued in *Peace* for a whole Year, under the guilt of theſe horrid *Sins*, if ſo be *Peace* may be ſaid to be the Inmate of an *Heart*, which hath in ſo high and exorbitant a manner offended GOD.

Anno Mundi 2970
before Chriſt, 1034

Whilſt *David* was thus forgetful of GOD and himſelf, GOD took pity of him, and ſent *Nathan* the *Prophet* to him to open his *Eyes*, to lay his *Sin* before him, and to ſearch his *Wound* to the quick, of which he had ſeem'd for ſo long a time altogether inſenſible. This *Holy Prophet* being charg'd by GOD himſelf with this troubleſom and hazardous *Commiſſion*, ſhews us (by his dextrous manner of Addreſs to him on this Occaſion) with how much Wiſdom and Prudence Men of *David's* Rank ought to be reproved, for fear of offending them, and raiſing their Anger by too ſevere and keen Expreſſions.

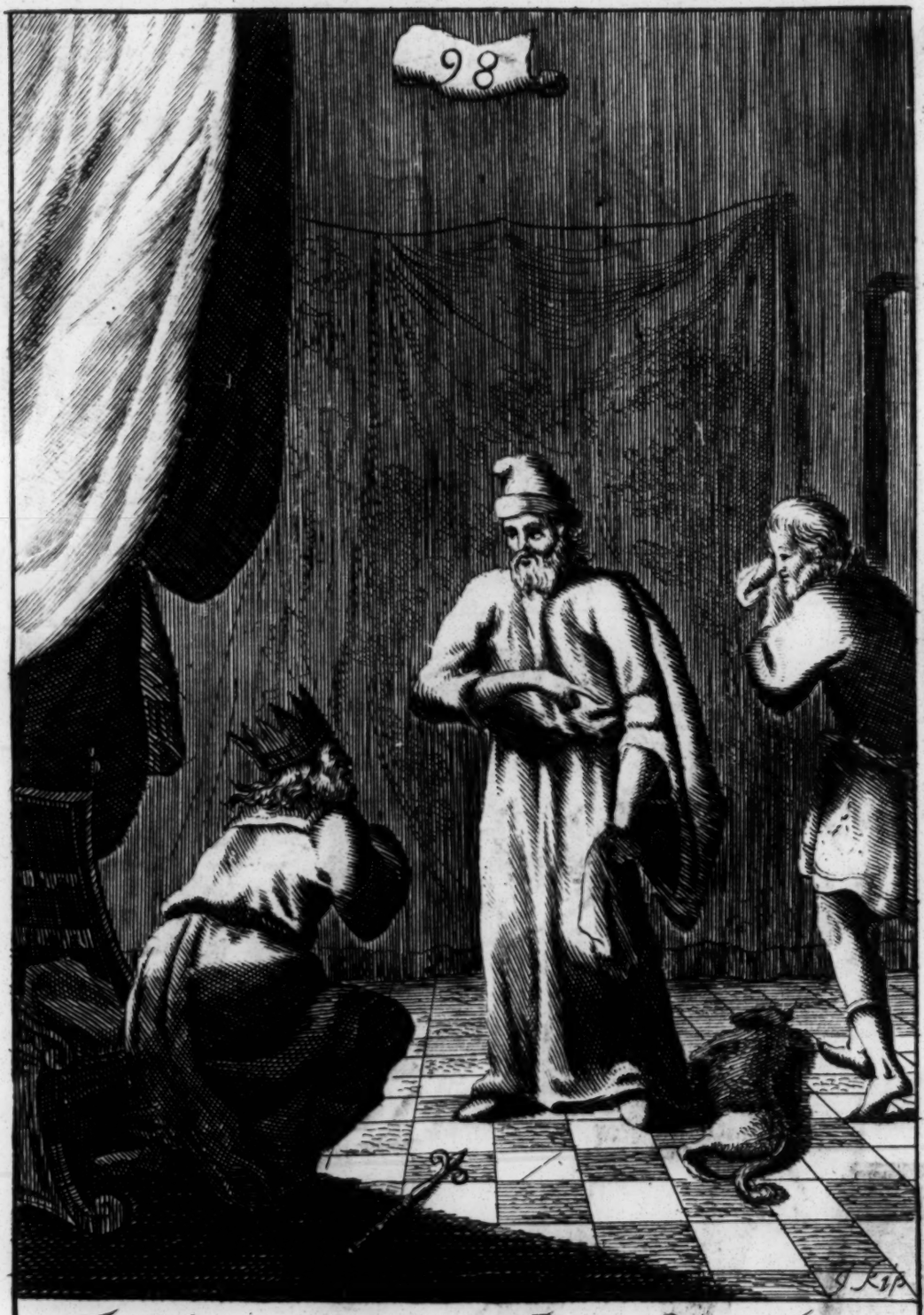
Nathan, in purſuance of the *Divine Command* makes uſe of a *Parable* of a rich Man, who having many *Sheep*, robb'd a poor Man of an *Ewe-Lamb*, which he had bought, and nouriſh'd up, and tenderly lov'd, as having no more but that one; and taking it from him by force, dreſſed it, to accommodate a Stranger that was come to viſit him, when as he might eaſily have furniſh'd himſelf from his own *Flocks*.

David, how blind ſoever he might be with reſpect to his own *Guilt*, was very clear-ſighted in a Caſe which he thought did not concern him; and his Anger being kindled againſt the horrid Injuſtice of the Rich Man, he (unknown to himſelf) pronounc'd his own Sentence, and confirm'd it with an Oath, ſaying, *As the* LORD *liveth, the Man that hath done this thing ſhall ſurely die.* Whereupon *Nathan* laying aſide the diſguiſe of his *Parable*, told him with a gravity and earneſtneſs becoming his Perſon, that he himſelf was the *Man*; and in the Name of the LORD repreſented to him all the multiplied Benefits GOD had heap'd upon him, and the *Enemies*, *Perils*, and *Diſtreſſes* he had deliver'd him from. He laid before him, in what an outrageous a manner he had affronted the Divine Bounty and Beneficence towards him by recompencing ſo many Graces and Favours with extream Ingratitude and forgetfulneſs of his Duty to his great Benefactor.

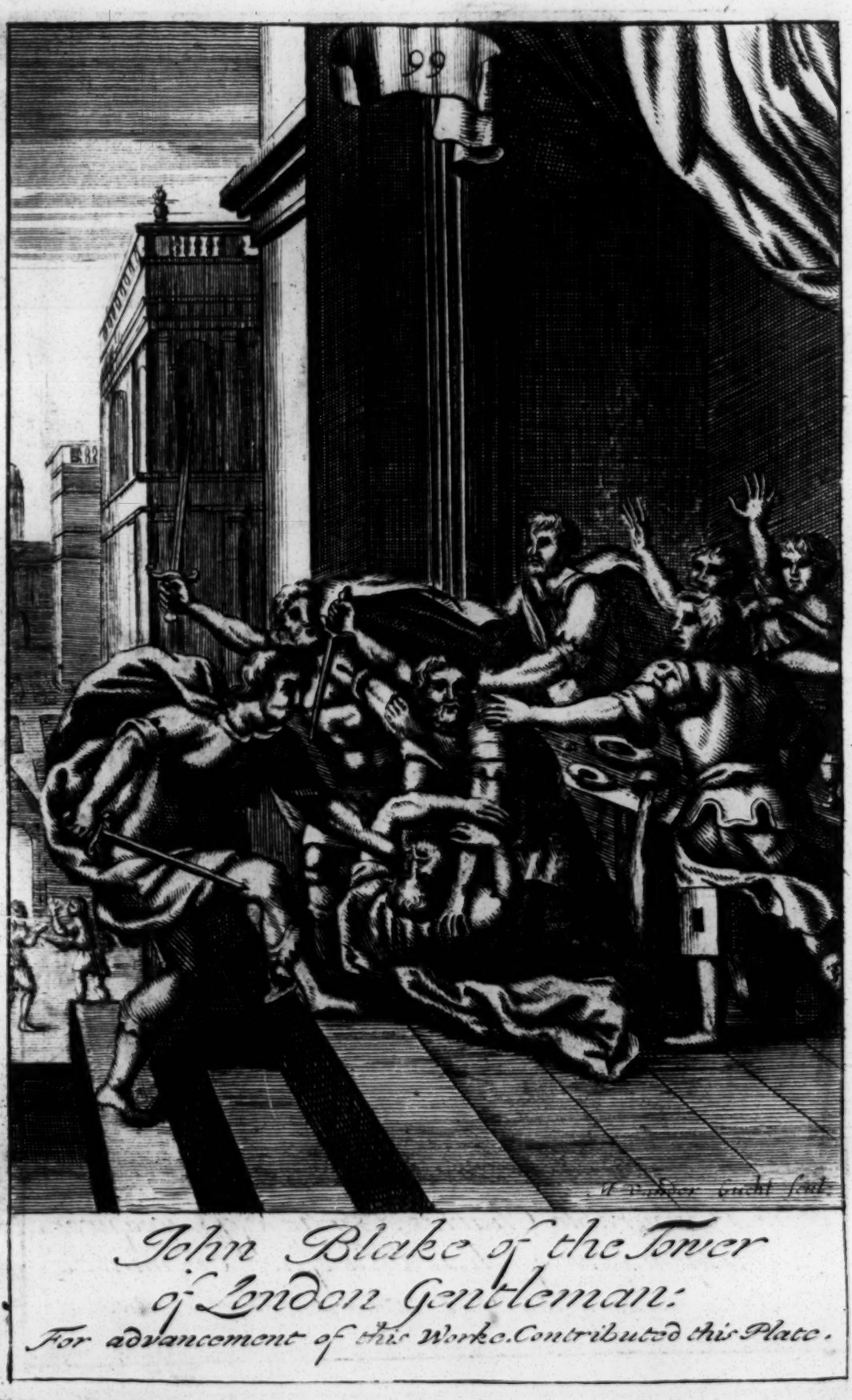
David at this Remonſtrance turning inwards, and there taking a view of the heinouſneſs of his Offence, was not exaſperated at the Truths *Nathan* had repreſented to him notwithſtanding that they condemn'd him and expos'd him as a notorious Criminal. He was not incens'd at the *Prophet*, who held the *Looking-glaſs* before him, which inſtead of flattering him, ſhew'd him all his hidden Deformities. He did not queſtion him, how he who was but a *Subject*, durſt undertake to talk at this rate to his *Sovereign*, but ſeem'd for this time to have forgot that he was *King*, that he might the better remember that he was a *Sinner*. Inſtead of flying out in a Paſſion againſt the *Prophet*, he humbles himſelf before GOD and him, and cries out, *I have ſinned againſt the* LORD, which Words were the mark of a more ſincere Repentance in him, than they were in *Saul*, or than they are at this Day in many *Chriſtians*.

He embraced with an humble ſubmiſſion all the terrible Denunciations Nathan (*in the* Name of GOD) *thunder'd out againſt him, and con-*
der'd that long ſeries of Diſaſters by GOD's *Di-*
vine Juſtice entail'd on his Family, as a means
GOD *in mercy would make uſe of, to ſatisfie his*
Juſtice and appeaſe his Anger; and with bitter
Regret and extream Sorrow taking a view of the
State from whence he had precipitated himſelf,
he caſt himſelf down in the deepeſt humility before
GOD, *yet did not deſpair of his Mercy* (as
S. *Chryſoſtom* obſerves) *who upon this occaſion*
admires David's *great Courage and Confidence in*
GOD: *but as ſoon as he was made ſenſible of*
his Loſs, he without further troubling himſelf
endeavour'd to repair it with the Aſſiſtance of the
Divine Grace, *by a* Repentance *which laſted*
as long as his Life: And which made S. Am-
broſe *to ſay, That there are many who imitate*
David *in his* Sins, *but very few that follow him*
in his Humiliation, *and continued courſe of*
Repentance.

THE



The Honourable Charles Bertie Esqȝ. Treasurer, and Paymaster of their Maiesties Ordnance.. For advancement of this Worke, Contributed this Plate..



John Blake of the Tower of London Gentleman:
For advancement of this Worke. Contributed this Plate.

THE DATH OF AMNON.

Abſalom *cauſeth his Brother* Amnon *to be ſlain at a* Feaſt, *for raviſhing his* Siſter. Abſalom *rebels againſt his Father* David, *and forces him to flee from* Jeruſalem.

GOD having brought *David* to ſerious Reflection upon his *Sin*, and earneſt Repentance for it by means of the Remonſtrance made to him in his Name by *Nathan* the *Prophet*, he made it appear by his dealing with him afterwards, that the greateſt Favour can be ſhew'd to *Sinners*, is not to indulge or ſpare them. For firſt of all, he ſtruck with Death the *Child*, that was the Fruit of his *Adultery*; neither could *David*'s *Tears* and *Faſtings* repeal the Sentence GOD had paſt. His Son *Amnon* ſoon after raviſhes his Siſter *Tamar*; and *Abſalom* provok'd with this Outrage committed againſt his Siſter, reſolv'd to kill *Amnon*. He waited two whole years for a convenient occaſion to do it; and then inviting all the *King's Sons* to a Feaſt, in the midſt of their Mirth and Jollity, cauſed his *Servants* to fall upon *Amnon*, and murther him.

Anno Mundi 2972. Ante Chriſt. 1032.

Abſalom being fain to flee, and leave the Court upon this Murther of his *Brother*, retir'd to the King of *Geſhur*; but *Joab* perceiving that the *King* had an Inclination for *Abſalom*'s return to *Jeruſalem*, he order'd it ſo, that about three years after he became reconciled to his *Father*. But the recalling of the *Son*, was like to have prov'd the ruin of the *Father*: For no ſooner did this ungrateful and graceleſs *Son* ſee himſelf reſtored to his *Father*'s Favour; but he began to form Deſigns againſt his *Crown* and *Life*.

Anno Mundi 2979.

To this end *Abſalom* made it his buſineſs to inveigle the Affections and good Will of the *People*, by a feign'd expreſſion of Kindneſs for them, and readineſs to ſerve them, and do them right; intimating, that if he was *King*, he would take care to oblige them all by a ready and ſpeedy courſe of *Juſtice*, and that none ſhould have reaſon to complain of him. Having thus for four years together labour'd to make himſelf popular, and draw a Party after him, he deſir'd leave of King *David* his Father to go to *Hebron*, upon pretence of paying a Vow he had made unto the *LORD*, during his Exile from the *Court* at *Jeruſalem*.

Anno Mundi 2980.

Anno Mundi 2981.

Abſalom having obtain'd his *Father's* Conſent, haſted to *Hebron*, where he immediately cauſed himſelf to be proclaimed *King*. *David* being inform'd of this unexpected Rebellion of his *Son*, and that the *People* from all parts flock'd to him: was forc'd to flee from *Jeruſalem* on Foot, being now above 60 years of Age, accompany'd only with 600 of his Guards that uſually attended him, and paſſing the Brook *Kedron*, he went up Mount *Olivet* bare-foot, weeping, and having his *Head* covered: which was a *Figure* of what one day was to happen to the true *David*, that was to proceed from his *Loins* according to the *Fleſh*.

In this Condition, he, with a ſtrange and unheard of Humility, bore all the railing Reproaches and Curſes of *Shimei*, who flung *Stones* at him and his *Officers* as he paſſed by: for looking upon this Rebellion of his *Subjects* as a *Looking-glaſs*, which reflected the Image of his own Apoſtacy, he meekly accepted of his outragious Language as an Effect of the *Divine Juſtice*, and receiv'd all his railing Expreſſions with the ſame ſubmiſſion, as if GOD had given a ſpecial Command to *Shimei* thus to curſe and revile him.

Abſalom, in the mean time, having made his triumphant Entry into *Jeruſalem*, began his *Uſurpation* (according to the Counſel of *Achitophel* and *Nathan*'s Prediction to *David*) with violating his Father's *Concubines* in the Face of the *Sun*.

Thus David *learnt by ſad Experience, that when* Man *rebel againſt* GOD, *all other* Creatures *rebels againſt him, to revenge the Affront done to the* Divine Majeſty; *and ſaw his Crime puniſhed by thoſe horrid Diſorders in his Family; by the raviſhing of* Tamar; *by the murther of* Amnon; *by the Rebellion of his deareſt Son* Abſalom; *by his* Friends *leaving him, and his* Subjects *rebelling againſt him; by the railing and high Abuſes of* Shimei; *and laſtly, by the imminent danger of* Death, *for the eſcaping of which he was fain to expoſe himſelf to a ſhameful* Flight, *accompanied with ſo many Extremities, that nothing leſs than the* Divine Preſence, *and the hopes of ſeeing him at laſt appeaſed by all thoſe Evils he groaned under, could have enabled him to endure them.*

This Example teacheth us, *That foraſmuch as we are all* Sinners, *if we would be reconcil'd to* GOD, *we muſt judge our ſelves, and willingly take from his Hands all the Evils inward or outward, which it pleaſeth him to lay upon us; becauſe* Sin *muſt certainly be puniſhed ſooner or later, either in this World, or that which is to come.*

THE DEATH OF ABSALOM.

Abſalom *fleeing from the* Battel, *is caught up by his* Hair, *and hung on the Boughs of an* Oak. Joab *ſtrikes him through with Three* Darts.

ABSALOM being thus become Maſter of the City of *Jeruſalem*, conſider'd how he might beſt circumvent and deſtroy the *King* his *Father*: And having aſſembled his Council, *Achitophel* (who was the ableſt *Counſellor* of them all) adviſ'd him without any delay to purſue and ſet upon *David*, before he could have time either to reinforce his Army, or put them into any order, and whilſt the Conſternation of this un'ook'd for Rebellion was yet freſh upon them.

The ſame year, 2981. *before Chriſt*, 1023.

But GOD happily overthrew and fruſtrated this *Counſel*, which without doubt would have prov'd *David*'s Ruin, by the means of *Huſhai*, *David*'s Friend; who being of Intelligence with him, declar'd in *Council*, That he could not approve of *Achitophel*'s Advice for this time. He repreſented to *Abſalom* how dangerous it was to ſet upon *Men* that were exaſperated and deſperate, as *David* and his *Men* were; and that his own Party being yet in a great meaſure wavering and unreſolved, as *Mens* Spirits are apt to be at the beginning of any great Change or Revolution, if only a few of them ſhould chance to fall in the firſt Onſet, it would go near to diſhearten them all, and to loſe the Day; wherefore his Advice was, to ſummon all the Forces of *Iſrael*, and that *Abſalom* ſhould go in the Head of them, and give *Battel* to his *Father* and the *Troops* that were with them.

This *Counſel* of *Huſhai* prevailed, which did ſo provoke and vex *Achitophel*, that going home he hang'd himſelf. *Huſhai* in the mean time inform'd *Zadock* and *Abiathar* of what had paſt in *Council*, and wiſhed them (by ſome means or other) to ſend word to *David*, to paſs the *River Jordan*, leſt he ſhould be ſet upon by the Enemy at unawares. *David* being acquainted herewith, paſſed over *Jordan*, he and all the Forces that were with him that Night, before break of Day, and having got together all the Forces he cou'd, prepared himſelf for a *Fight*, being reſolv'd to Command the *Army* himſelf, but his great *Officers* would not ſuffer it; and before he retired, he gave a ſtrait Charge to *Joab*, and his other general *Officers* to ſpare *Abſalom*.

Both the *Armies* being at laſt engaged, that of *Abſalom* was beaten, notwithſtanding it was much ſuperiour in number to that of *David*, and above 20000 of his *Men* kill'd. *Abſalom* ſeeing the Day was loſt for him, endeavour'd to ſave himſelf by flight; but riding on his *Mule* under an *Oak*, his prodigious Head of *Hair* caught hold of, and entangled on the *Boughs* of it, and the *Mule* continuing its courſe, left him hanging thereon.

Joab being inform'd thereof by a Perſon, who had ſeen him hanging in that poſture, was angry with him, that he had not kill'd *Abſalom*; and finding all about him backward to his Service, for fear of incurring the *King*'s Diſpleaſure, who in the hearing of them all had charged his *Generals* to ſpare the young *Man*, he went himſelf to the place, and ſtuck him with three *Darts* thro' the *Heart*, as he was yet hanging alive on the *Tree*, and then immediately cauſed a Retreat to be ſounded, to prevent any farther Effuſion of Blood.

The news of the Succeſs of the *Battel*, and of *Abſalom*'s Death, was immediately brought to *David*, who was not concern'd for any thing ſo much as the Life of his dear *Son*; and being at length told, that he was dead, he chang'd the Joy of his *Victory* into Lamentation and Mourning. But *Joab* being greatly offended, that the *King* ſeem'd ſo little concern'd for the Service he had done him, in keeping the *Crown* upon his *Head*, reproach'd him with a great deal of liberty, for that he loved his *Enemies* more than his *Friends*, and thoſe that hated him and fought his *Life*, more than thoſe that had hazarded their *Lives*, and all that was near and dear to them, to ſave it; and threatned him, that except he would come and ſhew himſelf to the *People*, and ſpeak kindly to them, in acknowledgment of the great and ineſtimable Service they had done for him, that before the next *Night* he ſhould find himſelf abandon'd and forſaken of all, and plunge himſelf into a worſe Mishap than ever yet had befallen him.

Upon this ſharp Remonſtrance of *Joab*, *David* ſhewed himſelf to the *People*, tho' his Grief for *Abſalom* ſtill continued. *In which Carriage of his, he was a great Example to all* Ghoſtly Fathers, *to repreſent to them, how far their Love towards their* Spiritual Children *ought to carry them.* David *here forgets all the horrid Outrages his* Son *had committed againſt him, and remembers only that he was his* Son, *and that he was dead, not only corporally, but ſpiritually alſo.*

THE



Captaine Jonathan Andrews of Kenton parke in the County of Middlesex Gent.
For advancement of this Worke. Contributed this Plate.



Samuel Cricke of the Tower of London Gentleman For advancement of this Worke Contributed this Plate.

THE DEATH OF SHEBA.

AFter the Death of *Abſalom*, the chief Men that had taken part with him in his Rebellion, made haſte to make ſome Reparation of their Crime, by their return to turn to *David*, and ſwearing Fealty to him, inſomuch as they, who (during his Diſgrace) had moſt openly declar'd themſelves againſt him, were now the firſt that came to meet him, and ſue for Pardon.

The ſame year, 2981. *before Chriſt*, 1023.

Shimei, who had ſo highly affronted and abuſed the *Majeſty* of the *King* by his *Words* and *Carriage*, being ſenſible what his wickedneſs would draw down upon him, came and caſt himſelf at *David*'s Feet, accuſing and condemning himſelf; and when *Abiſhai* (*Joab*'s Brother) could not well bear the *King*'s pardoning ſo great a Crime, to ſo wicked and profligate a Perſon, and deſired leave to kill him, becauſe he had curſed the *King*; *David* told him, that he would not ſully the Victory GOD had given him, with the *Blood* of any one Perſon.

At the ſame time alſo *Mephiboſheth*, the Son of *Jonathan* came to meet *David*, to congratulate his Victory; and when *David* asked him, Why he did not come to him during *Abſalom*'s *Rebellion*? He repreſented to him, how unworthily *Ziba* his Servant had dealt with him, in ſlandering him before the *King*, and perſuading him, that he ſtaid at *Jeruſalem* in hopes of attaining (by means of that Commotion) the *Crown* of *Iſrael*; whereas indeed he had been ſo far from any ſuch *thoughts*, and his *concern* had been ſo great for the *King*'s Safety, that he had neither trimmed his *Beard*, nor waſhed his *Cloaths*, from the day the *King* departed, till he came again in Peace.

And yet *David* had ſo far given Credit to this falſe Accuſation of *Ziba*, that he had beſtow'd upon him all his *Maſter's Eſtate*; but that which is yet more ſurprizing in this *holy King* is, that after he had heard how *Mephiboſheth* juſtified himſelf, and manifeſted *Ziba*'s Impoſture and Calumny, he contented himſelf with only reſtoring to *Mephiboſheth* the Moiety of his *Eſtate*, leaving the other half in the Poſſeſſion of this Impoſtor and Betrayer of his *Maſter*.

After this Defeat of *Abſalom*, all things ſeem'd to concur to a peaceful State of the *Kingdom*, if one *Sheba* (a factious Spirit of the Tribe of *Benjamin*) had not caſt it into new troubles, who at the ſame time when all *Iſrael* were aſſembled to renew their *Obedience* to *David*, inſolently ſounded a *Trumpet*, declaring, That he would never ſubmit to *David*, and exhorted all *Iſrael* to do the like; who generally followed this ſeditious *Son of Belial*, as the *Scripture* terms him, but the *Tribe* of *Judah* continued ſtill faithful to their true *Prince*.

David apprehending the ſequel of this new *Rebellion*, and foreſeeing that it might prove more dangerous than that of *Abſalom*; and the rather becauſe hapning ſo cloſe on the neck of it, reſolved to ſtifle it in the Birth, and commanded *Joab* to purſue *Sheba*, who was ſtrengthning himſelf in the City *Abel*. *Joab* in purſuance of *David*'s Command, lays cloſe Siege to the *City*, and would have deſtroy'd it, if a *Wiſe Woman* dwelling there had not been a means of ſaving it, by perſwading the chief Men and Elders of the *City* to cut off *Sheba*'s *Head*, and caſt it over the *Wall* to *Joab*; upon ſight whereof he broke up the *Siege*, and return'd with his *Army* to *Jeruſalem*.

Thus the Death of one Man *procur'd the Safety and Peace of a* City, *yea, of the whole* Kingdom; *and as it cannot be denied, that in this (as well as on many other occaſions)* Joab *did great Service to the* King; *ſo (on the other Hand) it is evident, that he was a true* Figure *of thoſe ambitious Spirits, who are not afraid to hazard their Lives for the Service of their* Prince, *but execute their Orders with a great deal of Courage and Magnanimity; and yet by other Inſtances make it appear, that their grand Motive all along, was nothing but their own Intereſt and Glory.*

That Joab was ſuch another, *appears by his baſe aſſaſſinating of* Abner, Saul's *Uncle, contrary to* David's *Inclination, who was greatly afflicted for his Death; as alſo by his murthering of* Amaſa, *upon whom* David *intended to confer the Command of his* Army, *and to deprive him of it, becauſe he had killed* Abſalom, *contrary to the expreſs Command he had given him.* David *was fain to bear with the* Pride *of this his inſolent* Servant *all his life-time, notwithſtanding he was guilty of theſe and the like Exorbitances, as judging that it was but juſt that he ſhould bear with the Inſolence of a* Subject, *who in ſpight of him commanded his* Armies, *having himſelf revolted from GOD by a double Crime, after he had received ſo many Benefits and Favours from him.*

The Judgment of the Plague.

David *having caused his* People *to be numbred, by a Motion of* Pride *and* Vanity, GOD *afflicts his* Kingdom *with a* Plague, *which in Three Days time took away* 70000 *of his* Subjects.

DAVID had scarce taken breath since the manifold Troubles, GOD had in several ways excited to him in his own *Family*, as well as in his *Kingdom*, to punish him for the *Sin* he had committed, when the Repose he began to enjoy became the cause of his falling into new ones, and thereby became a teaching Instance of this great Truth, *That a* Man, *how righteous soever he may be, is but still a* Man; *and after all, continues to lie open to fresh Temptations, and new Falls.* His first *Sin*, was his being overcome by carnal *Lust*; but now he was seduced by his *Pride* and *Vanity*, which is an Inclination that ought to be always fear'd by the most perfect, as being a Passion that most intimately cleaves to Man's Nature.

Anno Mundi 2987. *and before Christ* 1016. David *being then* 68 *years of Age.*

'Twas this corrupt Affection prompted *David* to take an exact Account of the number of his *People*, that from thence he might make an Estimate of his *Grandeur* and *Power*. *Joab* and the rest of his *Officers*, seem'd very backward and opposite to this his *design*, and told him, that they begg'd of GOD, that he would increase and multiply his *Subjects*, but did not see any necessity of taking the exact number of them. But *David* being resolved upon the Point, would be obeyed So *Joab* and the rest of the *Officers* departed to execute the *King's Orders*, and were ten Months in taking an Account of all the People of *Israel* and *Judah*; and when they had cast up their Accounts, and brought them to King *David*, there were found 1300000 valiant Men, bearing *Arms* in *Israel*, and 500000 of the like Men in *Judah*.

But *David* being check'd in his *Conscience* for this Undertaking, humbly confessed his *Sin* before the *LORD*, declaring, that he had done *very foolishly*, and beseeching him to take away his *Iniquity*. Whilst *David* was engaged in *humbling* himself before the *LORD*, and imploring his Grace and Pardon, GOD sent the Prophet *Gad* unto him; not to bring his *Pardon*, but to give him his choice of three sorts of Punishments, *viz.* Whether seven Years of *Famine* should afflict his *Land*; or whether he would be expos'd to *Wars* for 3 Months, wherein he should continually be worsted; or to suffer a *Pestilence* of three Days?

David having heard his Sentence from the Mouth of the *Prophet*, declared, that he was in a great streight about the Choice he had to make; because tho' he made his Choice never so well, it would still occasion much Mischief and Misery; but however desired, that he might fall into the hand of the *LORD*, rather than into the Hands of *Men*, because his Mercies were great. Thus having made choice of the *Pestilence* for three Days to infest his *Country*; GOD gave his Commission to the *destroying Angel*, who smote 70000 *Men* with the *Plague*, that they died within the prefixed time, in the compass of his *Dominions*.

David's Behaviour (during this affliction of the *Plague*) was a great Example for *Kings*, teaching them, how great Tenderness and Compassion they ought to have for their *People* and *Subjects*: And as it may serve as a Lesson for them, so also it is a good Instruction for the *Pastors* of the *Church*, how they ought to offer up themselves as *Victims* in behalf of the *People*. For this good *Prince* considering himself as the sole Cause of the dreadful *Affliction* which at that time devour'd his *People*, cried earnestly to God in their behalf, saying, *I have sinned*, O LORD, *and done wickedly; but as for these Sheep, what have they done? Turn rather thine Anger against me, and against my Father's House, who am the cause of it, whereas they are innocent.*

Upon this Prayer and Humiliation of *David*. GOD sent the Prophet *Gad* a second time to him, commanding him to erect an *Altar* unto the LORD in the Threshing-floor of *Araunah* the *Jebusite*, where he had seen the *destroying Angel* smiting the *People*. *David* immediately obey'd this Divine Order; and having offered three *Burnt-Offerings* and *Peace-Offerings*, GOD was entreated, and the *Plague* was stayed.

GOD *made it appear by this Instance*, (as the *Fathers* observe) *That as he often* plagues a *People for the* Sins *of the* Rulers; *so he often turns away his Fury from them, and becomes reconcil'd, when their* Pastors *and* Governours *stand in the Gap, and become Intercessors for them.*

¶ The

The CONTENTS of the first Book of the KINGS, commonly called the third Book of KINGS.

IN this and the following Book is set forth the History of the KINGS, who governed the People of GOD, from David until the time of the Babylonish Captivity; for which reason they are called the first and Second Book of Kings. The former of these begins with a relation of the Sickness and Death of King David, and the Succession of his Son Solomon to the Throne, who after he had received the good and holy Instructions and Admonitions of his Father, concerning his wise Conduct in administring and setling the Affairs of his Kingdom, that thereby he might establish himself in the Throne, and secure it to himself and Posterity; and over and above had been honoured by GOD, with an immediate manifestation and revelation of himself, he was in an extraordinary manner blessed by GOD, with the Gifts of Wisdom, Riches, and Honour, and in his Country with Peace, Trade, and all manner of Abundance and Affluence. And now (after that he had order'd all things relating to his Court and Family) he built and dedicated a Magnificent Temple to the LORD, besides some other Royal Edifices. All which effects of his Wisdom and great Riches rais'd him so high a Renown (both far and near, that the Queen of Sheba came to visit him in great Pomp and State, and all his Neighbouring Princes, sent their Ambassadors to him with rich Presents, and proffers of Friendship and Alliance. Yet notwithstanding all these Blessings and Favours he had received from the Hand of GOD, he suffer'd himself to be corrupted and seduced to Idolatry, by the many strange Wives and Concubines, he had taken to himself; by which means the LORD being provoked against him, raised him up Enemies, and by the Prophet Ahijah denounced to him the rending and dividing of his Kingdom.

This Rent accordingly happned, when his Son Rehoboam (by ill and unadvised Counsel) alienated the ten Tribes of Israel from him, who chose Jeroboam the Son of Nebat to be their King; Rehoboam retaining only his Dominion over the Tribe of Judah, and part of the Tribe of Benjamin; being expresly forbid by the LORD, to endeavour the reduction of the said ten Tribes to his Obedience by force of Arms, as he had intended to do. Moreover, because of his Sins, and of the Sins of the People, the Temple at Jerusalem was pillaged by Shishak King of Egypt. His Son Abiam after his Death succeeds him in the Throne, and imitates his Vices and Sins. But Asa and Jehosaphat being good and religious Princes, reform and re-establish the Worship of GOD.

As to the Kings, who after the division of the two Kingdoms Reigned over Israel, and whose Histories are related in this Book, they were all Idolaters and corrupted the true Religion by divers Abominations: For Jeroboam, besides his setting up of the Calves of Gold, in a manner totally changed the outward order and way of Worship, and instituted Priests of his own, that were not of the Tribe of Levi, but of the Scum of the People; and by this means were the ten Tribes turn'd from the true Worship of GOD, to Idolatry. His Successors followed his steps, and in particular Ahab; for besides his Idolatry, in which he out-did all his Predecessors, he exercised a tyrannical and cruel Persecution against those few good Men which feared GOD, that were left among his Subjects. And for this Reason it was, that the Crown of Israel did not continue in one Race, but past frequently from one Family to another, not without great Commotions and Blood-shed. And tho' GOD was not wanting to send his Prophets Ahijah, Shemaiah, Iddo, Azariah, Jehu, Hanani, Elijah and Micaiah, to the revolted Israelites, to exhort them to Repentance, and to return from their Idolatry and Apostasie; yet for all this they still went on in their Sins, notwithstanding that the foresaid Prophets frequently confirmed their Divine Call, by great and stupendous Miracles.

The pure Worship of GOD, and true Doctrin, were somewhat better rooted in Judah, because there the good Kings put their hands to this Work, together with the Prophets, and with a great deal of Fervour and Zeal endeavour'd a Reformation. So that in this Book we have a very lively representation of the mutability of the outward state and condition of the Visible Church in this World, as well as of the stedfastness and unchangableness of the Grace of GOD towards his own, tho' many times unknown and hid from the eyes of Men.

This Book contains the History of 118 years, whereof the first 40 belong to the Reign of Solomon, and the other 78 concern the Government of those Kings that succeeded him, as well in Judah as Israel, as far as this Book reacheth.

SOLO-

SOLOMON MADE KING.

David's Age and approaching Death, gave occaſion to his *Sons* to contend about the *Succeſſion*, by the ambition they had of riſing to the *Royal Dignity*; but whilſt all were in ſuſpence, to know who would be the new *King*, *Adonijah*, his eldeſt *Son*, (*Abſalom*'s younger Brother) being impatient to wear a *Crown*, made a great Feaſt, to which he invited *Joab* and other *Grandees* of the *Court*, whom he had gain'd to be of his Party; with intention, that after the Feaſt they ſhould proclaim him *King*.

Anno Mundi 2989. *and before Chriſt* 1015. David *being then* 70 *years of Age, and* Solomon 18.

When the Day appointed for this Conſpiracy was come, *Nathan* the Prophet being inform'd of the whole Matter, and who knew that (according to the *Divine Oracle*) *Solomon* was to ſucceed his Father *David*, went to *Bathſheba*, *Solomon*'s Mother, and adviſ'd her to go to the *King*, and acquaint him with *Adonijah*'s Conſpiracy, and to put him in mind of his Promiſe, to make *Solomon* his Succeſſor. *Bathſheba* followed *Nathan*'s Counſel, and repreſented theſe things to King *David*; and whilſt ſhe was yet ſpeaking, *Nathan* came in alſo, and preſenting himſelf before the *King*, he enquir'd of him, whether it were with his Conſent and Allowance, that ſome of his *Subjects* had declar'd *Adonijah* King?

David ſeem'd much ſurprix'd at theſe Tidings, and not thinking it fit to delay the time, order'd *Nathan* the *Prophet*, to take ſome of his *High Officers* along with him, and to Anoint and Proclaim his Son *Solomon* King. Which being accordingly performed, and the Report of it ſpread abroad through the *City*, all thoſe who had taken part with *Adonijah*, were fain to flee for it; and *Adonijah* himſelf apprehending *Solomon*'s Anger, went and laid hold of the Horns of the *Altar*, in order to ſave his Life; the news of which being brought to *Solomon*, he promiſed to pardon him, in caſe of his good Behaviour for the future.

About ſome ſix Months after this, GOD called *David* out of this World, after he had given to his Son *Solomon* good Counſel and neceſſary Inſtructions, how to behave himſelf in the *Government*, and communicated to him ſome private Orders, which he would have him to execute after his Death. *Adonijah* ſoon after his *Father*'s Deceaſe, moved *Bathſheba*, to ſue to King *Solomon* on his behalf for *Abiſhag*, that he might marry her. This *Abiſhag* was a beautiful *Virgin*, that cheriſhed and attended King *David* towards his latter end, when his Natural heat began to fail him, ſo that they could not keep warmth in him: But *Solomon* ſmelling an ambitious deſign in this Suit of *Adonijah*, caus'd him to be ſlain. In like manner he alſo ſerved *Joab* his *Father's General*, according to the Command he had given him. *Shimei* alſo, who had ſo unpardonably affronted and abuſed his Father *David*, in the time of his Flight from *Abſolom*, was fain to ſubmit to the ſame fate.

Solomon being thus happily eſtabliſhed on the *Throne*, made an Alliance with the King of *Egypt*, and married his *Daughter*. Some time after, GOD appeared to him in a Dream in *Gibeon*, where he had been offering 1000 *Burnt Sacrifices*, and bade him ask what he would of him. *Solomon* conſidering that he was *King* over a great *People*, and that Sovereign Power could not well be manag'd without an extraordinary ſhare of *Prudence* and *Wiſdom*, and that the greater his Elevation was, the ſtronger his Obligation was to great and excellent Actions, though there was nothing he ſtood ſo much in need of as *Wiſdom*, whereby he might be enabled to govern his *Subjects* well and happily, and therefore made that alone his Petition of GOD.

Anno Mundi 2991. *before* Chriſt 1013. *being the* 20 *year of* Solomons *Age, and* 3d *of his Reign.*

The LORD was ſo well pleaſed with this his Requeſt, which ſhewed him already in a great meaſure poſſeſt of what he had begg'd of him, that he promiſed to beſtow ſuch a meaſure of it upon him, as never any Man had enjoy'd before him, or ever ſhould have after him: And foraſmuch as he had not asked either *Riches* or *Honour*, which he ſeemed to undervalue in compariſon of *Wiſdom*, he would as a Surplus give him ſo great a ſhare of them both, as never any *King* had had before him, or any ſhould be able to boaſt of after him.

The Example of this young Prince, *teaches all* Chriſtian Kings *to make ſmall eſteem of the* Riches, Honours, *and* Pleaſures *of this World, and to place their chiefeſt glory in ſhewing themſelves the true* Images *of that* GOD *whom they adore, by reſembling him in* Wiſdom, *which is the Spring of all good things; and in* Juſtice, *which is the true eſtabliſhment of their* Throne.

SOLO-



Christopher Gardiner of the Tower of London Gentleman.
For advancement of this Worke Contributed this Plate.



The Rt. Honourable Catherine Lady Cornbury, Wife to the Rt. Honourable, Edward Lord Viscount Cornbury, and Heyress to the most noble Charles Duke of Richmond and Lenox.

For advancement of this Worke, Contributed this Plate —

SOLOMON'S WISE JUDGMENT.

Solomon's famous Judgment between two Harlots, *whereby he discover'd which of them both was the Mother of a* Child, *which they equally pretended to.*

SOLOMON having obtain'd of GOD, the Gift of *Wisdom*, an occasion hapned not *Same Year* 2989. long after, which made appear in its full Lustre and Glory, and read the fame of it far and near throughout the *World*. Two *Harlots* presenting themselves before *Solomon*, as he sat in *Judgment*, desired him to decide a Difference that was risen between them: And one of them opening the Case, told the *King*, that both of them dwelling in one House, without any other Company, she was brought to bed of a *Child*, and that three days after her Companion was delivered of another, which she killed by overlaying it, and finding her *Child* dead, she arose at Midnight and took away her *Child* from her side whilst she slept, laying the dead *Child* in the room of it; so that when she arose in the morning to give her *Child* Suck, she found it dead, and viewing it well, found it was none of hers. The other *Woman* strongly deny'd all that she had alledg'd, to prove that the living *Child* was hers; and strongly asserted, that the *dead Child* she had found in her Bosom, was indeed her own *Child*.

This intricate Case, which had hapned without Proof or Witness in a Lone-house, wherein there was no other Company, but the *Parties* concern'd, and in the dead-time of the Night, did indeed require a Head like *Solomon's*, to discuss and decide it; who upon this occasion gave a convincing *Proof* of the excellent knowledge of Nature he was endow'd with, as not only understanding the virtues and powers of *Plants*, *Trees*, and *Animals*, but also the most secret propensities and inclinations of the Heart of *Man*, and amongst the rest, the tender Affections and Bowels of *Mothers* towards their *Children*.

For *Solomon* having heard the *Plea* of them both, commanded a *Sword* to be brought him, and pronounced this Sentence, which at first it seem'd very strange and unjust, *One of them* (said *Solomon*) *saith*, *The living Son is mine, and thy* Child *is dead*, *and the other saith*, *Not so, but thy Son is dead, and mine is living: Wherefore divide the* living Child, *and give the one half to the one, and the other half to the other.* The true *Mother* having heard the *King* pronounce this Sentence, her bowels being moved and yerning for her *Son*, earnestly entreated the *King*, by no means to kill the innocent *Babe*, but rather give it to her who falsly pretended to it, and had robb'd her of it: But the false *Mother* approved the Equity of the Sentence, and consented, that since they could not agree about the *Child*, it might be divided, and each have half, since both could not have the whole.

Solomon had no sooner heard their different reflections upon the *Sentence* he had given, but he adjudged the *living Child* to be given to her, who (by her desire and earnestness to save the *Childs Life*) had given an incontestable Proof, that it was her own, her *Motherly* bowels and affection evincing it beyond a possibility of doubting. Thus by *Solomon's* great Sagacity and Wisdom was the true *Mother* discover'd, this difficult Case decided, and the Matter that had been so secretly handled without any Witnesses, laid open and expos'd to the view of all *Men*.

By this means *Solomon* evinc'd the truth of what he himself saith in his *Proverbs*, *That a* King *seated on his Throne of Judgment, has in some measure the Spirit of* Divination *on his Lips, and that it is a very difficult thing to impose upon his Prudence and great Sagacity, as having the clearness of sight, to discern between* Truth *and* Lies.

The Fathers take notice, that these two Women *do excellently represent the difference there is between the true and false* Pastors *of the* Church: *The false* Pastors *accused the true one of killing and destroying the* Souls *committed to their Charge; whereas indeed they themselves are they that murther them, and make use of this Imposture, to sow Divisions and Dissensions in the* Church: *But the true* Pastors (*on the contrary*) *verifie themselves to be such by the Motherly Bowels they have for their* Spiritual Children; *they desire only their Salvation, and not at all their own Glory, and will rather suffer others to snatch from them the Souls they have nourished with the Word of* Life, *than to give the least occasion of dividing the Unity of the* Church.

THE

The Description of JERUSALEM.

THE City of *Jeruſal*, more famous for her Warlike Atchievements than *Babylon*, or *Rome*, and far ſurpaſſing them for Stories Sacred and Miraculous; and for its Antiquity takes place of both, being built but few years after the Confuſion of *Languages*.

This *City*, which in *David*'s time was the place of publick Worſhip, the Seat of the *Kings*, and the Metropolis of the whole *Country*, was firſt built by *Melchiſedeck*, that is, *King of Righteouſneſs*, (for ſo the word ſignifies) *Prieſt* and *King*, and contemporary with *Abraham*, and call'd *Salem*, that is, *Peace*; both Names ſuiting well together, ſince in all human Societies, *Peace* can't be maintain'd but by *Juſtice*, nor *Juſtice* be ever better executed than in the time of *Peace*. But it being afterwards poſſeſt by the *Jebuſites*, they from their Anceſtors gave it the Name of *Jebus*, from *Jebus* one of the Sons of *Canaan*, the Son of *Cham* or *Ham*, and Grandchild of *Noah*; for when *Cham* paſſed over *Euphrates* with the *Canaanites*, *Miſraimites*, and *Phutites*, all following towards *Egypt*, whereof *Canaan* dropt by the way, and ſeated in the *Holy Land*; and in this moſt pleaſant and fertile *Country*, the numerous Off-ſpring of theſe prophane *Canaanites* overſpread themſelves, and ſevering it in parcels amongſt their *Tribes*, gave Names thereunto according to their *Father*; yet the whole Country retaining the Name of *Canaan* from their *Grandſire*. And here ſeveral of his Sons built *Cities*, amongſt others, *Jebus*; which afterwards took the Name of *Jeruſalem*, or *Hieroſolyma*.

For until this City was conquer'd by King *David*, (where he eſtabliſh'd his Royal Seat) we find, it had no other Name than *Jebus*; from whence the Conqueror called it after himſelf *Kiriath David*, or the *City* of *David*, and under that Name was it called all his Days, and after, until King *Solomon* enlarged and beautified it, and adorn'd it with the Sacred *Temple of the LORD*, which became more famous all the *World* over, than ever was that vaſt and rich *Temple* of *Diana* at *Epheſus*, one of the ſeven Wonders of the *World*. Now by reaſon of theſe Noble Additions of *Solomon*, and for that it was an Emblem of this *Prince*'s moſt peaceable Reign, and for that it was enrich'd with the moſt Sacred *Temple of Peace*, wherein all People were to make Atonement for their Sins, in order to obtain their everlaſting Peace with GOD, it was ever after call'd *Hieroſolyma* in the *Hebrew Tongue*, that is, *The Inheritance of Peace*, or *The Viſion of Peace*; and ſuch eſpecially was it in the time of our *Saviour Jeſus Chriſt*, when the *Peace of GOD, which paſſeth all underſtanding*, was preach'd, and ſeen there reigning, *Phil.* 4. 7.

This *City* was held by the *Jebuſites*, and called *Jebus* by the ſpace of 80 years, who fortified it in ſuch ſort, that when King *David* made Preparations to attack it, they gave out, that they would oppoſe his whole Forces only with their *Blind*, *Lame*, and *Decripit*; but they were deceived in their Boaſtings and Imaginations, for King *David* vanquiſh'd them, took the *City*, and drove out the *Inhabitants*; afterwards he repaired the *Breaches*, fortified the *Tower* of *Sion*, and built round about from *Millo* inward, and named it as aforeſaid by his own Name, 2 *Sam.* 6. and made it the Capital *City*, not only of *Judea*, but of his whole *Kingdom*.

Here *David* ſet up the *Tabernacle* upon *Mount Sion*, which ſome confound with the Coaſt of *Gabaon*, and caus'd the *Ark* of the *Covenant* to be brought thither in great Joy. By this means he cauſed the bleſſing of God to come upon this *Holy City*, ſo that it increaſ'd in ſtrength, largeneſs and ſplendor in the Reign of King *Solomon* and his Succeſſors, being enrich'd with magnificent *Buildings*, and in particular the *Temple*, full of rich Ornaments, and in great part overlaid with pure *Gold*, inſomuch that *Jeruſalem* came to be one of the moſt famous *Cities* in the *World*, and choſen by GOD to be the place of his *holy Worſhip*, heaped with *Proſperity*, ſituate in the midſt of a populous *Nation*, and environ'd with a moſt pleaſant and agreeable *Country*, Ezek. 5 5.

In the Diviſion of the Land of *Canaan*, in the time of *Joſhua*, it fell to the Tribe of *Benjamin*, as is deſcribed in the *Map* of the Land of *Canaan*.

The *Kings* that Reigned here after *David* taking it from the *Jebuſites*, were as follow

F

t, King *David*, who Reigned 33 years. King *Solomon* his Son, 40. 3ly, *Rehoboam* Son, 17. 4thly, *Abijam* his Son, 3. 5thly, his Son, 41. 6thly, *Jehoſaphat* his Son, 25. ly, *Joram* 8. 8thly, *Jehoahaz* or *Aha-h*, 1. 9thly, *Athaliah* his Wife, as Queen, 6. thly, *Joaſh* Son of *Ahaziah*, 40. 11thly, *Ama-h* Son of *Joaſh*, 29. 12thly, *Uzziah* Son of *aziah*, 52. 13thly, *Jotham* or *Joathan* Son *Uzziah*, 16. 14thly, *Ahaz* Son of *Jotham*, der his Father and after, 16. 15thly, *Heze-h* Son of *Ahaz*, 29. 16thly, *Manaſſeh* Son *Hezekiah*, 52. 17thly, *Amon* Son of *Manaſ-*, 2. 18thly, *Joſiah* Son of *Amon*, 31. 19thly, *oahaz* or *Joachaz*, Son of *Joſiah*, 3 Months. th, *Jehojakim* Brother of *Jehoahaz*, 11. th, *Jehojakin* Son of *Jehojakin*, 3 Months d 10 Days. 22d *Zedekiah*, Brother of *Jeho-kin*, 11 years, and after one year more fol-wed the *Captivity*.

Thus *Jeruſalem* was governed by 21 *Kings*, d Queen *Athaliah*, for the ſpace of 466 ears, 6 Months, and 10 Days, of which 390 ears were from the Rebellion of the 10 *Tribes* nto the *Captivity*; and the 33 of *David*, e 40 of *Solomon*, and the 6 Months of *Rehoboam* were before the Rebellion, the 10 Days ere the exceſs of one year, wherein the *Sun* ent backwards in the days of *Ahaz*. And in is time *Jeruſalem* was grown to that bigneſs, at it had no leſs than 150 Furlongs in com-aſs, which is 18¾ *Engliſh Miles*, and num-ring above 150000 *Inhabitants*. But at the nd of theſe years, in the Reign of *Eliakim*, *buchadnezzar* King of *Babylon*, and of the *haldeans* came, and utterly deſtroy'd both ity and *Country*, *Kingdom* and *People*, bound e *King* in brazen Chains, and carried him riſoner into his own *Country*, with certain eſſels out of the *Temple*, and placed them n the Houſe of his *Gods* at *Babylon*. *Jeho-akin* ſucceeding him, was 3 Months after alſo arried away Captive by *Nebuchadnezzar*, with the remainder of the rich Veſſels of the *Temple*, and in the room of *Jehojakin* placed is Uncle *Zedekiah*; but he rebelling and efiling the *Sanctuary of* GOD, and contem-ning his *holy Prophets*, and all the Inſtructions which they preach'd unto him in his Name, he King of the *Chaldeans* returned the third ime, took the *City*, deſtroyed the *People*, burnt he *Temple*, with all the ſumptuous *Buildings*, nd razed the *Walls* to the ground, carried way Captive all the reſt of the *People* (except very few) and took out of the *Temple*, and out of the *Kings Palace* all that he could find remaining of the *Veſſels* and *Treaſure*. After all this yet held out *Gedaliah* one part of a year as Vaſſal to the *Chaldeans*, but he was ſlain by *Iſmael*; the remainder of the *People* fled away into *Egypt*, and carried *Jeremiah* the *Prophet* with them, *Jer.* 43. Then ſang the *Prophet* this lamentable Song, *Jer.* Chap. 1.

Thus this miſerable *People* remained Captive, and their Country ruin'd and lay uncultivated, and their *City* lay ruinate, the *Walls* being pulled down, and the *Houſes* demoliſh'd, becoming the Habitation for *Bats* and *Owls* for the ſpace of 70 years, until the Land had her full of *Sabbaths*, 2 *Chron.* 36. 21. During the 70 years Captivity at *Babylon*, *Nebuchadnezzar* Reigned over theſe Coaſts 25 years, *Evil-merodach* his Son 28 years, and *Belſhazzar* his Grandſon 17 years, 2 *Chron.* 36. 20.

At the end of the 14 years of *Belſhazzar*, came *Cyrus* King of *Perſia*, and *Darius* the *Median* Prince, and laid Siege to *Babylon* for 3 years together; at the end of which was *Belſhazzar* carrouſing *Wine* with his *Concubines*, in the Holy *Veſſels* of the *Temple* in *Babylon*, when the Hand-writing appear'd on the *Wall*, which made him tremble for fear, and the Night after *Cyrus* having drained the River *Euphrates* dry, the *City* was taken, and *Belſhazzar* ſlain, *Dan.* 5. And then Reigned *Darius* one year, and in that year it was that the Prophet *Daniel* ſet himſelf to ſeek the LORD by *Prayer* and *Faſting*, for that he had underſtood by *Books*, that the 70 years were clean run out, in order that the *People* might be reſtored again to their *City* and *Country*, and that the *Temple* and *City* might be rebuilt, *Dan.* 9. Immediately was this Prayer heard, and on the ſame year died King *Darius*, and *Cyrus* coming in his place, gave order for their Return out of *Captivity*, and accordingly the *Gold* and *Silver* Veſſels of the *Temple* being delivered to *Zorobabel*, no time was loſt with them, but immediately came away with great Acclamations of *Joy*.

The *1ſt year* they could do but little more than erect little *Huts* to lodge in, employing their time for the clearing and carrying away the *Rubbiſh*, for the laying the Foundation of the *Temple*: The *2d year* was alſo employed in Re-edifying the *Temple*, and the like was the *3d*, until ſtopt by the Command of *Cambyſes*, which laſted all his days, during theſe times the *Jews* built them *Houſes* for their own dwelling, until reproved by the

Prophets *Haggai* and *Zachariah*. In the 2*d year* of *Darius* (after the *Babylonian* Rebel was overthrown) they began again to build the *Temple*, and were ſo encouraged by the *King*, that in 5 *years* the *inward Temple* was finiſht, and in 2 *years* more the *Courts* were compleated. After 49 *years* more was this *City* ſtill more and more riſing in Beauty and Honour, until ſhe began to come to her former Grandeur; but yet ſhe had not her *Walls* of ſtrength until *Artaxerxes* (King of *Perſia*) permitted them, and to that purpoſe *Nehemiah* came with Commiſſion to ſee it done, and all was finiſh'd, and the *Gates* ſet up for its ſecurity and defence in 52 *days*, Neh. 6. 15.

Thus did this *City* ariſe again to its ſplendor, and ſo continued until the coming of our *Saviour*; and during theſe times was governed by *Chief Rulers* and *High Prieſts*, until the time came of the utter Subverſion thereof. During the *Perſian Monarchy*, the times were not frowning on them. In the Reign of King *Artaxerxes Longhand* there was one *Haman*, Son of *Hamedatha* the *Aggagite*, who endanger'd the undoing the whole Nation of the *Jews*, not only here, but in other parts of the *World*; but by the *Providence of* GOD, and the means of Queen *Eſther* and *Mordecai*, it was prevented: This was ſome few years before the coming of *Nehemiah*, for the raiſing up the *Walls* of *Jeruſalem*, by the procurement of Queen *Eſther*. In theſe days lived *Judith* of *Bethulia*, famous for Beheading *Oloſernes*, who was a great Commander under *Nebuchadnezzar*, who rebelliouſly reigned at *Babylon* during the time of *Darius* King of *Perſia*, and waxing proud, ſent *Oloſernes* out Weſtward againſt *Judea* and others, whilſt himſelf made head againſt the *Perſians*; but this *Oloſernes* periſhed, being outwitted by *Judith*; *Nebuchadnezzar* was vanquiſhed by *Darius*, and being ſhut up in *Babylon*, was betray'd by *Zopyrus*, and *Darius*, reigned over all. And in the 2*d year* after this, was that ſecond of *Darius*, when the building of the *Temple* went forward, *Ezra* 6.

In the days of *Artaxerxes Ochus*, there was one *Bagoſes*, who was Lieutenant to the King of *Perſia* in theſe Parts, who came to *Jeruſalem* with Threats; occaſioned, for that *Jonathan* the *High Prieſt*, who had ſlain his Brother *Manaſſeh*, for Marrying a Daughter of *Sanballat* of *Samaria*, and contended with him for the *Prieſthood* (*Joſeph. Antiq.*) *Nehem.* 13. 28. but when *Alexander* had got the Empire, *Sanballat* got the ſtart of the *Jews*, ſtra in with the Conqueror, and incenſed h againſt them; but as *Alexander* lay bef *Gaza*, *Sanballat* died before the *Walls* there ſo that he had not the accompliſhment of h ends; howbeit *Alexander* having maſte *Gaza*, came againſt *Jeruſalem* in great wra but *Jaddus* (who was *High Prieſt* at that tim came out of the *City* in his *Prieſtly Robes* meet him; and no ſooner did *Alexander* him, but his wrath was turned into Reveren and doing him great Honour, left alſo no Marks of his kindneſs behind him at *Jeruſalem*. But *Alexander* being dead *Ptolem Lagus*, Lord of *Egypt*, was not ſo civil; f he coming upon them on the *Sabbath-d* (while they made no defence) took his a vantage of their *Superſtition*, ſurpriz'd the C made the *Citizens* his Captives, and carri away many of them Priſoners into *Egy* And thus it was an apt Prey unto whom ever was Conquer; ſometimes the *Syri* were their *Lords*, and otherwhiles the *Egyp ans*, until the end that *Ptolemy* having va quiſh'd *Antigonus*, enjoyed all *Paleſtine* Peace. After him *Ptolemy Philadelphus* held who did the *Jews* much honour, and cauſ the famous Tranſlation of the *Old Teſtame* into the *Greek Tongue* by the *Septuagint*.

But *Antiochus*, called the *Great*, diſturb *Paleſtine* with *Wars* in the Reign of *Ptol Philopater*, and ſubdued the whole *Countr* yet ſhewed kindneſs to the *Jews*; but the S of this *Antiochus* (called *Epiphanes*) was bloody Perſecutor, who polluted the *Sanctua* of the moſt High, took away the *Daily S crifice*, and ſet up the *Abomination of Deſo tion* for the ſpace of 2300 Days, *Dan.* 11. Chap. 8. 11, 12, 13, 14. and made havock the *People*, killing and carrying them aw *Captives*, and compelling them to *Sacrifice Idols* until few of them were left.

Theſe were bitter times amongſt 'em, un *Judas Maccabæus*, and his Brethren, with ſmall help ſtood up and adventured the Lives for the Service of GOD, and did wo ders, cleanſing the *Altar of* GOD, and reſt red their Religion. This *Juaas* ſpent his ti in fighting the *Battels* of the LORD in whi he was victorious; and after him *Jonath* his Brother did the like, and became fam until he was murther'd by *Tryphon*: But *Sim* (another *Brother*) caſt out the *Gentiles* fro the *Holy City*, and reſtored *Jeruſalem* and t *Worſhip of* GOD; from this time forwa beg

n the *Jews* once again to be their own
ers, and to give *Laws* to their *Neighbour*
ces. Yet this *Simon* was alſo ſlain by
achery; but his Son (call'd *John*) revenged
Death, great great, and prevailed againſt
Syrians, and left his Eſtate to *Ariſtobulus*
eldeſt Son. This Man would be called
, but died after one years Reign, and his
other *Alexander* ſucceeded him who had an
quiet Reign with the *Syrians* and his own
bellious *Subjects* for 27 years. Before theſe
es, the *Jews* were become famous for their
owledge, eſpecially in Divine things.

In the *Jews* return from *Captivity*, there
s one named *Ezra*, a Famous *Scribe*, or
rned Man; after him was *Simon the Juſt*,
great promoter of *Learning*; after him
e up *Antigonus Socheus*, who was a great
alot for *Gods Laws*, and had many follow-
s; but from his corrupted *Zeal* ſprang up
e Sect of the *Phariſees*. There was alſo one
doc, who was *Antigonus*'s Pupil, who in the
d being tired with the ſtrict *Religious Life*,
ll off, and became the Father of the *Sad-*
ees; and *John Hircanus* (the *High Prieſt*)
ing troubled with the Inſolences of the
hariſees became a profeſt *Sadducee*, and like-
iſe his Sons after him. But in the Reign of
is *Alexander* the *Phariſees* were ſo popular,
at they gave Law even to the *King*, and
caſioned great Troubles. After this *Alex-*
der his Wife *Salome* Reigned ſome years;
ut at her Death, *Ariſtobulus* the younger Son
as very troubleſome, even to the dethroning
his Elder Brother. In thoſe days came *Pom-*
y the Great into *Syria*, in purſuit of his
onqueſts, and taking advantage of the Diſ-
orders amongſt the *Jews*, took *Jeruſalem*, pro-
haned the *Temple*, and left them in Servi-
ude to the *Romans*.

A while after came *Craſſus* by, in his *Par-*
thian Expedition, and robb'd the *Temple*; but
n the end *Herod* (the Son of *Antipater*) an
Edomite, a Man tho' of a baſe and mean Pa-
entage, by his Subtilty and great Fortune
gain'd the *Kingdom*, and reigned many years.
n the latter end of whoſe Reign was our
Saviour Jeſus Chriſt born, and in theſe days
he City of *Jeruſalem* flouriſh'd in Wealth,
Peace and Honour, as well as in all manner
of Wiſdom and Knowledge; only the *Jews*
could not be well ſatisfied in being under the
Government of this *Stranger*, and to be ſway'd
by the *Roman Power*. But alas! their *Pride*
was their greateſt overthrow; for their not
receiving the *LORD of Life*, they loſt that
Liberty and Bleſſing which he brought down
from *Heaven* for them, had they not deſpiſed
it, and contemned him and his *Doctrine* taught
amongſt them, and in the end *Crucified* him
b twixt two *Thieves*; but they knew not the
things that belonged to their *Peace* and *Eter-*
nal Happineſs, they being hid from their Eyes;
and therefore was it foretold what *Calamities*
ſhould befal them, and that one *Stone* ſhould
not be left upon another of all its *Buildings*
ſhe ſo boaſted of, *Luke* 19, 43, 44. *Chap.* 21.
6. and ſo accordingly it came to paſs.

Forty years (under the Type of ſo many
Days) GOD had promiſed to bear the *Iniquity*
of the Houſe of Judah, *Ezek.* 4. 6. and this
ſeem'd to be fulfilled at this time, for ſo many
years, bearing date from the *Murder* of our
Saviour, until the total deſtruction of the
Jews were fulfilled. In the year of *Jeſus Chriſt*
32 finiſhed, and 33 currant was our *Saviour*
Crucified; the *Jews* crying out to *Pontius*
Pilate, His Blood be upon us and our Children,
Matth. 27. 25. And many years after this went
away theſe *Murtherers* unpuniſh'd, as if they
had done no hurt; and the *Apoſtles* and *Diſ-*
ciples of *Chriſt* ſuffer'd much, ſome being
Martyr'd, others *Impriſon'd*, and perſecuted
from place to place: But as theſe *forty years*
began to wax nigh, ſo *Vengeance* began to
draw upon them, and firſt (like a gathering
Cloud) it hover'd o're head, and ſhed its Drops
round about *Jeruſalem*, before the *City* it ſelf
felt the ſmart.

The firſt that felt this Vengeance after the
Death of *Chriſt*, were the *Jews* at *Rome*, who
being detected in certain Treacheries upon
Fulvia a Noble *Romiſh Lady*, and complain'd
of to *Tiberius* the Emperor, by *Saturnius*
the Ladies Husband; all the *Jews* that were
there, for the ſake of thoſe few that were
faulty, were baniſh'd, ſlaughter'd, and driven
into *Sardinia*, being many thouſands. Next
unto theſe at *Rome*, were thoſe at *Alexandria*,
who upon a ſmall Quarrel in the days of *Ca-*
jus the Emperour, for 3 years together, were
continually perſecuted with Scorns, Robberies
Slaughters and Exile, to a great devaſtation.
After this about the beginning of *Claudius*, the
Jews at *Babylon* felt the ſame ſmart, thouſands
being kill'd, and the Survivors eſcaping fled
into *Seleucia*; where (after two years reſpite)
both the *Greeks* and *Syrians* fell upon them,
and ſlew about 50000 of them: from thence
the Remnant that eſcaped, fled to *Cteſiphon*;

but here all *Nations* joyned againſt them, and drove them away to the ſtrong Holds of *Niſilis* and *Nearda*.

And now *Jeruſalem* began to be a Fellow-ſufferer; for in the days of *Cumanus* the Governour, by reaſon of a quarrel with the *Centinel* at the *Temple-Gate*, about 20000 Men were ſlain at the *Paſſover* time. The next that fell upon them was in the time of *Felix* the Governour, where many were ſlaughtered both at *Jeruſalem* and *Cæſarea*. But as the 40 years grew near the accompliſhment, *Geſſius Florus* in the Reign of *Nero* came to be Governour of *Jeruſalem*, who gave himſelf wholly to Blood and Revenge againſt them, ſo that in the 21ſt of *Nero*, and the 65*th* of *Jeſus Chriſt*, many thouſands of them were ſlain by his means at *Cæſarea*, and not long after the *Perſecution* came to *Jeruſalem*, where thoſe Noble *Jews* that were honoured with the *Roman Knighthood* ſuffered under this *Florus*, many of them periſhing by publick Whipping and Slaughter; but theſe were but the beginning of *Sorrows*, for preſently the Wars broke out, and (as if all Nations had hated the *Jews*) they began in all places to make ſlaughter of them. At *Cæſarea*, the *Syrians* ſlew about 30000 of them: At *Scythopolis*, the Inhabitants ſlew about 13000 of them: At *Aſcalon*, about 10000: At *Ptolemais*, about 20000: At *Tyrus* a great many; the like at *Gadara*: At *Alexandria* the old Grudge revived, and the *Greeks* and *Egyptians* there ſlew about 50000 more. *Ceſtius Gallus* burnt and ſpoiled the City *Zabulon*; *Ceſinnius Gallus* ſlew about 2000 in *Aſamon*, and *Ceſtius* ſlew about 8000 more in *Joppa*. At *Damaſcus* were ſlain about 10000; *Antonius*, Governour of *Askelon*, ſlew in Battle about 10000 at one time, and 8000 at another: After this came *Veſpaſian* into *Galilee*, and waſting the *Country*, took *Gadara*, where he killed without mercy: *Titus* his Son at *Japha* ſlew about 15000; *Veſpaſian* took *Jotapata*, and ſlew there about 40000 Men. At *Joppa* periſhed by Shipwreck and Slaughter 4200: At *Tarichæa* upon the *Lake*, were ſlain and taken *Captives* above 13000; at *Gamala* periſhed near 9000 more, and at *Giſcala* were ſlain and taken *Captives* about 5000 more. In the 13*th* year of *Nero*, *Gadara* was taken a 2*d* time, and near 15000 *Jews* ſlain and taken *Captives*: Next at *Begabri* and *Caphartopha*, about 10000 periſhed, and 1000 made *Captives*; and laſtly, at *Jericho* and thereabouts were great ſlaughters m[ade]. For all which I refer the Reader to *Joſ[ephus]* Hiſtory, where all is more largely hand[led]. But now for ſome time theſe ſlaughters h[ad] ſome intermiſſion, occaſioned by *Nero*'s Dea[th] and *Veſpaſian*'s Abſence; yet great ſlaughte[rs] were amongſt them. But the great deſtr[uc]tion hapned unto them in the 70*th* year [of] our LORD, when *Veſpaſian* (who Comma[nd]ded in the *Eaſt*, that he might reſtrain th[e] frequent Seditions of the *Jews*) after he h[ad] poſſeſt himſelf of divers Places in *Judea*, e[n]deavour'd to make himſelf Maſter of *Jeru[ſa]lem*, and to that end blockt it up at a diſtan[ce] by ſeveral *Forts*, which cut off Proviſions fr[om] the *City*, and incommoded the ſeveral ways [of] but hearing of the Death of *Nero* and Gal[ba] together with Diſorders that aroſe from th[e] Conteſts between *Otho* and *Vitellius*, he retir[ed] to *Cæſarea*, where he had an eye to all th[e] Territories thereabouts, ſhewing more co[n]cernment for the proſperity of the *Empire*, tha[n] for foreign Conqueſts; ſo that for his Vertu[es] he was choſen *Emperour*, and maintained [in] that Dignity by the *Forces* he Comma[n]ded. His Affairs in *Egypt* being ſet in orde[r] and Preparations made for his Journey to *Rom[e]*, his Son *Titus* return'd to *Judæa*, to finiſh that [of] what his *Father* had begun; his deſign bein[g] very much facilitated by the Diſſentions [in] *Jeruſalem*, which was divided into three fact[i]ons, cruelly warring upon each other within the *Walls* of the *City*, burning each other's *Houſes*, and ſetting *fire* to the publick *Maga[zines]*, to the deſtruction of a great quantity of *Ammunition* and *Proviſions*, of which they were reduc'd to a moſt lamentable want when the *City* was beſieged. So dreadful a confuſion of Miſchief and Slaughter there was amongſt theſe wretched People, that they forbore not to kill one another even in the *Temple*.

During theſe *Strifes* and *Tumults* there ap[peared] over this *City* a *Comet* in form of a *Sword*, which ſeemed to denounce further *Vengeance* to come upon theſe *Impious People*.

Titus encampt himſelf round about, and laid a formal Siege: whereupon the *Beſieged* thinking it then time to unite againſt the *Common Enemy*, ſtoutly defended themſelves, and made frequent *Sallies* upon them; by which means, although they more and more exaſperated the *Romans* againſt them, yet *Titus* forbore not to make ſeveral Overtures of Treaty for *Peace*, offering them good Conditions, which they fooliſhly rejected with Inſolence and Scorn.

The



Richard Pierce Esqr. Receiv^r. of the Coale Duty granted by Act of Parliament for rebuilding the Cathedrall Church of S^t. Paule.
For advancement of this worke. Contributed this Plat


106
P. P. Bouche Sculp:

The truth is, the *Besiegers* made but slow progress for a great while, and perhaps had been hard put to it, had not a new Dissention arose amongst the *Besieged*, only the three forementioned Parties were reduced to two, the Heads whereof were *John* and *Simon*; and they also, when they observ'd *Titus* at the Head of his *Troops* preparing for a General Assault, so far united; that they made a shift to beat them off, and rendred wholly successless this first Assault of the *Romans*, who nevertheless continued to batter the first *Wall* with their *Battering Rams* and other Warlike *Machins*, and at length made such a breach in it, that the *Besieged* were forc'd to abandon it, and retire within the second *Wall*.

Thus the *Romans* became Masters of the *outward Wall* the *7th* day of *May*, and five days after they gained the *second Wall*; yet *Titus* strictly forbid the slaughtering of any that should be taken, as also the burning of their *Houses*, by which civility he so far won upon the generality of the *Inhabitants*, that they began to hearken to a *Surrender*; but the *Mutineers* opposed even to a threatning with Death any one that should dare to speak any more of it, though still *Titus* offered them very good Conditions. Upon this new Resolution of keeping the place, the *Besieged* sallied out and drove the *Romans* from the *2d Retrenchment*; but 4 days after the *Besiegers* retake it, raze down the *Wall*, and put strong Guards into the *Towers*. *Titus* preparing to attack the *3d Wall*, to avoid the further effusion of *Blood*, sends a new Summons to the *Besieged*; but the obstinate Party infatuated to their ruin, will hearken to no Accommodation Then an Attack is made upon the *Tower* or *Fort Antonia*, on both sides at once, and two high *Batteries* raised, to pour down from each side upon the Defendants: To whom nevertheless, at the same time he sent *Josephus*, to represent unto them the desperateness of their Condition, in case they hearkned not in time to some reasonable terms of Agreement; but instead of yielding to Reason, they drove back the *Embassador* with Arrow-shot, and a return of scoffing Messages to him that sent him, altho at the same time reduc'd to a most prodigious *Famine*, even very near to the devouring one another; however they burn and ruin the *Batteries* of the *Assailants*, and render'd them useless. On the other side, *Titus* blocks them up so close, that nothing could be carried in or out; moreover, they were so pester'd and annoy'd with the dead *Carkasses*, that they were forc'd for want of other convenience of Burial, to convey them (as well as they could) out of the *Wall*, to keep their *Houses Streets*, and *publick places* free.

A *Deserter* reported to the *Romans*, that at one *Gate* (where he kept Guard during the Siege) no less than 115880 *Bodies* had been carried out, and it is affirm'd for a Truth, that all the *Gates* of the *City* had sent out at least 600000 of the poorest sort, besides a great number of those that were not carried out, but were thrown on heaps in the out-places of certain great *Houses*, where they fell sick and died. Within the *City* a Bushel of *Corn* was sold for 600 *Crowns*; the poor fed upon such things as they could find, as *Grass*, *Hay*, *Old Hides*, and *Cow-Dung* was a delicate Dish; yet could not all these Dismal Accidents dispose these obdurate *Wretches* to a Surrender.

At the beginning of *July* the *Tower* of *Antonia* being taken by force, the *Besieged* betook themselves to the *Temple*, where after *Fire* and *Sword* had raged for some time, to the slaughter of vast Multitudes, as well of the *Assailants* as *Defendants*, at length (much against the Will of *Titus*, who had a great mind to have preserved so noble a Structure) the *Temple* took fire the *10th* day of *August*, being the very same *Month* and *Day* that the first *Temple* had been destroyed and burnt by the *Chaldeans*; being 1130 *Years*, 7 *Months*, and 15 *Days*, according to the most received computation, after the said *Temple* was founded by *Solomon*, and 639 *Years* and 45 *Days* after the second had been rebuilt by *Zorobabel*. However this Computation agrees not altogether with that of the *Jews*, who allow but 410 *Years* duration to the first *Temple*, and 420 to the second. In this expugnation and destruction of the *Temple*, there was so great a slaughter of the *Jews*, that fled thither for Sanctuary, (the fury of the *Conqueror* neither sparing Age nor Sex) that the Blood of the slain flowed like a River down the *Steps*; and tho' the grand *Mutineers* made their escape and defence from place to place for a few days, yet at last they served only to compleat the Number and to fill the *Streets* and *publick Places* with their dead *Carkasses*.

In this *Siege*, from the *14th* of *April* to the *8th* of *September*, there fell by the *Sword* and *Famine* 1100000 *Jews*, also 97000 taken Prisoners by the *Romans*, besides *Millions* that perished in silence. The remainder of this miserable

miserable *City* being reduc'd to *Ashes*, whatever was sav'd of the Booty, was employ'd to enrich the Triumph of *Vespasian*, and his Son *Titus*: And after that, for the Ornament of the *Temple of Peace*, which was erected at *Rome*.

In process of time, the Emperour *Adrian* having obtain'd fresh Victories over the *Jews*, who rebelled under the Conduct of *Barchochabas*, had a fancy to rebuild it on Mount *Calvary*, calling it from his own Name *Aelia*; but at the same time expresly forbidding the *Jews* to inhabit there: In prosecution of which *Prohibition*, to render the place the more odious and execrable to them, he caused the Image of a *Hog* to be placed over the *Gate*, and from thenceforth the *Christian Church* of *Jerusalem* chose not their *Bishops*, as formerly, from amongst those of the *Circumcision*. *Constantine* the *Great* (out of his Devotion, and partly excited by his Mother *Helena*) enrich'd it with many fair *Edifices*, and with a sumptuous *Temple* for the *Christians*, for the performance of their *Divine Service*, in the very place where the *Sepulchre* of *Jesus Christ* had been. *Julian* the *Apostate*, in hatred of *Christianity*, permitted the *Jews* to rebuild theirs; but as they were busie at work (in clearing the *Foundations*) flames of *Fire* issuing out of the *Earth* hindred their design, and destroyed both the *Workmen* and their *Work*, as *Ammianus Marcellinus*, a *Pagan Writer*, (and therefore the more credible) upon this Subject recites. So long as the *Roman Empire* continued flourishing in the East, *Jerusalem* kept up its Grandeur in the Profession of *Christian Religion*: but after that the *Saracens* came in like a Deluge upon those parts, it remain'd some time in their possession; then it came into the hands of the *Christians*, till at length it fell under the *Turkish Yoke*, who possess it to this day, nevertheless give Toleration to the *Christians*; so that it is inhabited by a *People* differing as well in *Language*, as in *Sentiment* of *Religion* and Form of *Worship*.

Jerusalem is seated 7 *Leagues* from *Jordan*, 10 from the *Mediterranean*, 50 from *Grand Cairo*, 72 from *Antioch*, 167 from *Mecca*, 171 from *Nineveh*, 174 from *Babylon*, 225 from *Constantinople*, 355 from *Mosco*, 388 from *Naples*, 390 from *Cracovia* in *Poland*, 402 from *Vienna*, 411 from *Rome*, 430 from *Venice*, 541 from *Amsterdam*, 558 from *Paris*, and 592 from *London*.

Now as the whole of this *Ichnographical Map* of *Jerusalem* serves to represent to us its Place, for the understanding of several places of *Scripture*, and in particular the 3*d* Chapter of *Nehemiah*: Moreover, the *Ornaments* which encircle it, have their references to divers other places of the *Word of GOD*; For Example, the *Figures* of the *Ark* of the *Covenant*, of the *Table* of *Shew-Bread*, and of the *Golden-Candlesticks*, belonging to the 25*th* Chapter of *Exodus*; that of the *Tabernacle*, to the 26*th* and 27*th* Chapters; that of the *High Priest* in his *Pontifical Habits*, to the 28*th* Chapter; and that of the *Altar of Perfumes*, to the 30*th*. of the said Book; that of *Solomons Temple*, and the *Brazen Sea*, to the 6*th* and 7*th* Chapters of the *First Book of Kings*. A brief account of all which here followeth, referring the *Reader* to the several *Chapters* abovesaid.

The Tabernacle.

Moses having brought to the *People* the *Tables of the Law*, and they being resolved to render to *GOD* a faithful Obedience; this *Holy Man* thought of nothing more, than to execute what *GOD* had commanded him during those 40 *Days* on the *Mount*. But before he undertook any Work, he assembled the *People* together, and declared to them what GOD had commanded him to do; to the end, that every one should freely offer what he was able towards so great a *Work*. Hardly had he made this Proposal unto them, but that they freely brought in all their precious *Ornaments*, even the *Women* did not spare their *Pendants*, *Bracelets*, *Rings*, and most rich *Vessels*; they gave also what they had of rich *Stuffs* and *Perfumes*. And *Moses* having chosen Persons enlightned with Wisdom from GOD, to oversee those *Works*, they found themselves in such manner overloaded with *Gifts*, that they were constrained to publish by an *Herald*, that no Person should bring in any more.

Anno Mundi, 2513. *being 6 Months after their going out of Egypt; but this Tabernacle was not finish'd until the beginning of the next year.*

The Work which *GOD* had ordained *Moses* first to begin, was this *Tabernacle*. It was 30 *Cubits* long, and 10 large; it was boarded on all sides, and covered within and without with *Stuffs*; those within were exceeding rich, and those without were of *Skins* fit to resist all the injuries of Weather. The embroidery of the *Curtains* within represented *Cherubims* and *Feathers*, and all the *Skins* were fastned to one another, by *Rings* and *Buckles* of admirable Art. There were four *Stuffs* one upon another

another, the better to resist all sorts of Weather. There were fastned to the *Boards* Rings of *Gold*, through which past *Levers*, which were also covered with *Gold*, to carry it when they were to remove the *Tabernacle*, and there were *Silver Bases* to place them upon for the greater security.

This was the construction of the *Tabernacle*, which (S. *Austin* saith) was full of Mysteries, and was a visible *Figure* of the *Church*. This *Portative Temple*, which was transported to several places, did denote the *Church* whilst it is yet here on *Earth*, and in a state of instability and place of Passage; as since the *Temple* of *Solomon* figures the *Church* to be in its state of stability, and in its *Heavenly Habitation*. The *Boards* which made the *Walls* in the *Tabernacle* signified the strong *Persons* which uphold the whole *Church* by the solidity of their *Vertue*. The *Silver Bases* upon which they were placed, did denote the Purity of the *Doctrine* and *Truth* upon which the is fixed. the *Golden Tapestries*, adorned with *Embroidery* of different sorts, which glistered on all sides of the *Tabernacle*, signified the different *Vertues* of the *Elect*, which altogether form an agreeable *Variety* to the Glory of GOD, and Ornament of the *Church*.

But as the *Fathers* do very well remark, each particular part of this *Tabernacle* did not compose only a Dwelling place where GOD did inhabit. It was only the whole, and the union of the Parts together; which marks unto us, *That how excellent soever each particular* Vertue *appears in the* Church, *they are nevertheless nothing, if they are not united by* Charity *to the rest of its* Children; *for which* Peace *and* Concord *is the most* Holy Temple, *which* GOD *can have here upon* Earth.

The Ark of Alliance.

THE *Tabernacle* being made according to the Rules which GOD had prescribed to *Moses*, he began so thwith to work upon this *Ark*; which was (as it were) an Abridgment of the whole *Religion* of the *Jews*, and was chiefly made to place it Honourably. The *Jews* consider'd it as a thing they esteem'd most precious, and the *Scripture* calls it, *the Glory of* Israel, *and the Strength of the* Jews. It was two *Cubits* and an half long, one and an half wide, and as much in height. It was of *incorruptible Wood*, and covered both within and without with *Plates* of pure *Gold*; that which covered it above was not of *Wood*, but a *Table* of *Gold* of the same bigness of the *Ark*, and this *Cover* was called the *Propitiatory*, because it was from thence that GOD gave forth his *Oracles* to his *People*, at such times as he would be favourable unto them. *The same Texts.*

There was upon this *Propitiatory* two *Cherubims*, which regarded each other, and which extended their *Wings* all along the *Ark*, as it were to serve for a *Throne* to his *Majesty*; which hath given occasion to those manner of Expressions so frequently used in *Scripture*, which represent unto us GOD seated upon the *Cherubims*. GOD also caused to be fixed on the four corners of the *Ark*, *Golden Rings*; and order'd *Staves* to be made of *Shittim Wood*, cover'd with *Gold*, which were always put through the *four Rings*, and served to carry the *Ark* when the *Camp* moved. GOD would have this *Ark* consecrated unto him, and that there should be nothing else put therein, but the *Tables* of the *Law*, which caused it to be called, *The Ark of the Testimony*, or *the Ark of Alliance*; because the *Law* in *Scripture* is called by these two Names. They put also a Measure of *Manna* therein, with *Aaron's Rod*.

'Twas in this manner that GOD was pleased in times past, to give to this dull *People* an Object of *Piety* which should be visible unto them, and which had a correspondence to their *Weakness*; but the *True Ark* where GOD will now inhabit, according to the *New Law*, is the *Soul of the Faithful*, who keep his *Commandments* written in their Hearts upon two *Living Tables*, which preserve the *Manna of Grace* by which they are always nourished, and which have within them (like *Aaron's Rod*) through the inflexibility of their *Vertue* and *Justice*. The *Propitiatory* which cover'd it, represented *Jesus Christ*, which is *our Propitiation* (as S. *Paul* saith) *and who hath reconciled us to his Father*, and dwelleth in the *Souls of the Faithful*.

This *Propitiatory* had two *Cherubims*; *but* (as S. *Austin* often saith) *Christians are* Cherubims *themselves through the fulness of their* Charity, *which renders them like unto the Seats and Thrones of* GOD, *thus considering the Honour to which* GOD *has been pleased to call them, they ought to despise the vain Greatness of this* World, *and to separate themselves from it as unworthy of them, and to be always as a* Sanctuary *where the* LORD *takes pleasure to inhabit; and not to imitate that which the Enemies of the* Temple *of* GOD, *have formerly done, in placing the* Holy Ark *by the* Idol Dagon; *which* (S. *Austin* saith,)

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we do at such time as we link the Vanity of the World *with the* Truth of GOD, *and the Worship of* Devils *with that of* Jesus Christ.

The Table of Shew Bread.

AS soon as the *Ark* of *Alliance* was made an end of, *Moses* made a *Table* accor- *The same Year.* 2514
ding to the command of GOD: It was of *Incorruptible Wood*, and covered over on all sides with *Plates* of *Gold*; the length of it was two *Cubits*, its breadth one, and its height half a *Cubit*. GOD caused him to put a little *Crown of Gold*, which had a small rising both above and below; and there were 4 *Wings of Gold* underneath the said *Crown*, thrô which were put *Staves* cover'd with *Gold*, for the carrying it whereever the *Camp* moved.

The use to which this *Table* was allotted, was continually to offer before GOD that *Bread* which was commonly called the *Shew-Bread*. There were 12 of them, 6 at each end of the *Table*, and made of the finest *Flower*, mixt with *Oil*; they were changed every *Week*, and new ones put in their room; the stale ones the *Priests* were only permitted to eat, and in the *Holy Place*, to shew the greater *Zeal*, GOD also ordered *Moses* to make little *Basons of Gold*, to put these *Loaves* in on the *Table*, and other little *Dishes of Gold* to cover them. GOD commanded that they put upon each of these two little Piles a *Vessel* full of the most excellent *Incense*, that the *Smoke* might ascend up to *Heaven*, to the end that these *Loaves* might be consecrated to GOD.

It was in this (as the *Fathers* observe) *the continual* Sacrifice, *by which* GOD *would witness to his People a continual Acknowledgment; and that he did declare that it was only from his goodness, it did possess what it had. He would for this reason, that there should be* 12 Loaves, *to make the* 12 Tribes *of* Israel, *that each* Tribe *might see into a just resentment of his* Mercies, *and that altogether they might look upon* GOD *as the Author of all their good.*

It is yet to this day the Acknowledgment which he requires from Christians, *and by so much the more reason, as the favours which he hath done them are more excellent. They have another* Shew-Bread, *that is to say*, Jesus Christ, *upon the* Holy Table, *which is offered up to* GOD *for* Thanksgiving; *and who offers himself to his* Father, *in acknowledgment of the Gifts which he hath poured down upon his* Church.

The Golden Candlesticks.

NOtwithstanding that every thing was Magnificent in the *Temple*, which GOD had order'd *Moses* to raise for his honour; nevertheless one may say, that *The same Year.* 2514.
one of those things that most shined was the *Golden Candlestick*, which GOD had commanded *Moses* to make according to his particular Order, as is at large set down in the 25th of *Exodus*, Verse 31; the form of which in some respect, appears by the *Figure* thereof.

Over this *Candlestick* with the 7 *Branches*, were put 7 *Lamps*, made also of pure *Gold*; and the *Oil* to feed these *Lamps*, was the purest *Oil of Olives*. It was the *High Priest* himself who had the order to light them every Day, that they might burn all Night in the *Tabernacle*. These 7 *Lamps* so mysterious have great coherence with those we read of in the *Apocalypse*, where *Jesus Christ* (glorious after his *Ascension*) takes pleasure to say, that *he dwells in the midst of the* 7 *Lamps*, which he clearly saith to be the *Churches*.

GOD marked it even in the ancient *Law*, what the *Ministers* ought to be in the New, to whom *Jesus Christ* has said himself, that *he lighted them as* Lamps *not to be hid in an obscure place, but to shine in the* House, (as he saith of S. *John Baptist*;) to the end, that that splendour which the *Pastors* cast forth to the eyes of *Men*, may spring from the interior Fire of that *Charity* with which they burn in their Hearts in the Eyes of GOD; and that their *Lamps* having been once lighted by the Fire of the *Holy Ghost*, they may never be extinguished, and raise themselves above all the endeavours that *Men* can make to extinguish them, (according to the words of *Paulinus*) *change of the order of* GOD, *and raise upon the* Candlestick, Lamps *which have nothing but* Smoak; *and hide under a* Bushel *the true* Burning Lamps, *which might be a* Light *to others.*

S. *Gregory* hath also admir'd in this *Candlestick*, the solidity of the Workmanship, which he look'd upon as a *Figure* of that Firmness which all the *Pastors of the Church* ought to have, lest GOD should change their *Candlestick* out of its place, as he threatned a *Bishop* in the *Apocalypse*: But this same *Father* very well remarks, *That this* Firmness *can't come to them, but from* Jesus Christ, *which is the* Stock *that sustains all the* Branches, *which can't subsist of themselves, and which have no strength but that which they draw from our* Saviour.

As long as the Pastors *remain fixt to* Jesus Christ, *they have nothing to fear.* Men *may well endeavour to shake them; but* GOD (*who hath placed them in his* Church *as* Lamps, *enlighten*

enlighten the Faithful) *keeps them always so, that they remain firm and unshaken in the* House *of the LORD, in despight of all the* Tempests *and* Agitations *of the* World.

The High Priests Habits.

THere remain'd no more (after so many Works) but the *Ornaments* of the *High Priests* and the *Levites*. That which they had common to them all, is, that (besides the Under Habits which GOD had ordained for Comliness) they had all of them a certain *Garment* of *Linen*, somewhat like unto the *Canonical Surplices*, except that they had no *Folds*: And that was the only *Garment* which was common both to the *High Priest* and the *Levites*. But the *High Priest* had over that *Linen Garment*, another of the colour of *Jacinth*, which was fuller, and hung down almost to his *Feet*; below which there was fastened *Pomgranates*, and little *Bells* of *Gold* intermixed, to the number of 72.

Anno Mundi 2514.

Over this Robe the *High Priest* vested himself with the *Ephod*, which was a certain rich *Stuff*, Embroider'd, which reach'd but half way his Body. It was clos'd on each side, and open but above by the *Breast*, which was joyn'd together with 2 *Clasps*, on which were 2 *Precious Stones* of admirable beauty, upon which were engraven the Names of the 12 *Tribes*, 6 upon each *Stone*. There was upon the fore-part of this *Ephod* a void place a foot square, which was fill'd up with a piece of *Embroidery*, call'd the *Pectoral*, enrich'd with 12 *Precious Stones*, on each of which were writ one of the Names of the 12 *Tribes* of *Israel*; these two words following were writ upon a little *plate* of *Gold*, viz. *Doctrine* and *Verity*. This *Pectoral* was fastned with 4 *Golden Chains*, 2 held it above, and 2 fastned it below to the *Girale*.

Altho' that this *Ephod* was very strait, nevertheless the *High Priest* did not stick to girt it closer, with a *Girdle* of rich *Embroidery*. He had upon his *Tiara* or *Head-Band* a *Plate* of *Gold*, which cover'd his *Forehead*, on which were engraven these words, *Holiness belongs to the* LORD.

All the Glory of these *Habits*, notwithstanding the greatness thereof, were nothing, when we fix our Eyes on that Magnificence which was figured by it. *The* Gold *sparkled* (saith S. *Gregory*) *to shew, that* GOD *chiefly demands* Wisdom *in those that approach his* Altar, *even a Wisdom of* Godliness, *which renders their* Life *more pleasing to him, than their* Priestly Garments *are to the Eyes of* Men. *These* little Bells *signifie to the* Priests, *that their* Lives *ought to speak, and that their* Actions *ought to dispose* Men *to think on* GOD. *These* Bells *made no noise when the* High Priest *moved not, and* Ministers *edifie not their* People *at such times as they advance not in* Piety.

This Pectoral, *on which were writ the words* Doctrine *and* Verity, *did denote, that the* Heart *of the* Priest *ought to be employed, in casting away all vain* Thoughts *and* Earthly Affairs. *The* 12 Names *engraven on the* 12 Stones, *denote, that they ought always to be mindful of the* Ancient Fathers, *their Predecessors: For* (according to the same Father) *the* Priest *can't be unblamable in his* Life, *but when he treads the steps of these* Saints, *and hath always the Example of their* Life *before his Eyes, to follow them himself, and to cause others to do the like.*

The Altar of Perfumes, and Burnt Offerings.

TO accomplish all that GOD had commanded *Moses* to put into the *Tabernacle*, this Holy Man caused another to be made, which they called the *Altar of Perfumes*, because they offered continually upon it to GOD. It was of *Shittim-wood*, cover'd with *Gold* on all sides. It was square, being a *Cubit* long and broad, and two *Cubits* high, GOD himself had marked it out in what manner they ought to compose the *Perfumes* that were offer'd on this *Altar*. It was plac'd in the *Tabernacle* over against the *Veil* which GOD had caused to be set before the *Ark*, between the *Table* on which was put the *Shew-Bread* and the *Golden Candlestick*.

Anno Mundi 2514.

Just before the *Tabernacle*, GOD had caused another *Altar* to be made, which stood in the *Court*, as it was appointed for the *Burnt-Offerings*, which was not covered. It was call'd *The Altar of the Holocaust*, that is, *whole Burnt-Offerings*. It was square, being 5 *Cubits* long, and as many broad, and 3 in height. It was made of *Shittim-wood*, but cover'd on all sides with great *Plates* of *Copper*. Its Superficies was covered with a *Grate*, over which was a little *Grate*, which ascended a *Cubit* and an half unto the middle of the *Altar*.

This *Altar* which was not solid, but hollow, was not in that particular like unto the other *Altars*, which GOD had commanded should be erected to him at such time as they should be in a fixt condition, which ought to be solid; that is, either of *Earth*, or of *Unhewen Stone*. This (on the contrary) was an *Altar* to be carried about, and to change place when the *People* did decamp to go elsewhere.

These two Altars (according to St. *Gregory*) *did denote, during the* Ancient Law, *the state of* Souls *in the* New Law, *and the two different* Orders *which should be always in the* Church; *that is to say, that of* Penitence, *and that of* Innocence. *One of these two Altars was in the* Tabernacle, *and the other without, to signifie to the* Penitent, *that they are yet unworthy to enter into the* Temple, *one of these* Altars *was appointed, to burn the Flesh of* Animals, *which admirably represents the exteriour* Actions *of* Repentance, *by which the* Penitent *offers himself in some sort to GOD, and consumes as an* Holocaust; *the other was reserved to burn the* Perfumes, *to raise up to* Heaven *the* Odour *and* Smoke *of the* Incense; *which signified the heat of* Charity *in their* Souls, *and the fervour of their* Prayers. *So one of these* Altars *is for those that sigh as yet, in remembrance and resentment of their* Sins, *and the other is for those that sigh no longer, but thro' the desire of* Heaven, *and GOD, who there inhabits. The* Priests *raise the first* Altar, *when they represent to* Sinners *with vigour their* Faults *they have committed, to excite in them a wholsom* Contrition: *And they raise the second at such time, when they have brought these humble* Sinners *to a* Holy Repentance.

These two Altars, *altho' so different in themselves, have nevertheless this of common, that both of them honour GOD by a holy* Adoration, *and have both need of the* Fire *of his* holy Spirit, *to consume the* Sacrifices *offered.*

SOLOMON's Temple.

THE Reign of *Solomon* was a time of great *Peace* and *Plenty*; for the infinite *Riches* of this *Prince*, dilated it self over all his *Subjects*, who (as the *Scripture* saith) *lived peaceably*, each under the shadow of his own *Fig-tree* and *Vine*. They then had but a mean esteem of *Gold* by reason of the great plenty; and *Silver* was scarce regarded amongst them. All the Magnificence of succeeding *Princes* have not been equal to his, and they might pass for poor and private *Persons* in comparison to him.

Anno Mundi 3000.

There was every Day used in this *King's House* about 11 *Hogsheads* of *fine Flour*; and about 22 of *ordinary*, 10 *Fat Oxen*, and 20 others taken out of the *Pastures*, likewise 100 *Sheep*, besides an infinite number of *Venison*, with all sorts of *Fowl* both tame and wild. He had 40000 *Horses* for *Draught*, and 12000 for the *Sadle*; all which were fed and kept in a most excellent order.

This great Plenty was occasion'd by reason of the *Peace* which all *Judah* enjoyed, and this occasion'd *Solomon* to have the Name of *Pacifick*. It was this *Peace* that was necessary for him for his design of building the *Temple*, first design'd by *David*, but could not be accomplish'd by reason of his many *Wars*. This young *Prince* used his utmost endeavours to accomplish this Undertaking, employing for the building thereof 80000 *Stone-Cutters*, 70000 *Labourers*, and 3600 *Overseers*.

This *Temple* was begun in the 4*th* Year of *Solomon*'s Reign, 480 Years after the *Israelites* going out of *Egypt*, and it was finish'd in the beginning of the *Year* 3000, being just a 1000 *Years* before the *Birth* of the *Messias*, of which it was a *Figure*. So *Solomon* (who was not much above 20 years old when he began this Work) had the good fortune to raise the First *Temple* upon *Earth*, to the Name and Glory of the *True* GOD, and to accomplish in few years the most Magnificent Building, which until that time had ever been seen; which is at large set down in the 6*th Chapter* of the 1*st* Book of the *Kings*, as to its bigness, richness of Building, *&c.* to which I refer the Reader.

Too happy (saith S. *Ambrose*) *if* Solomon *had taken care by raising a* Temple *to GOD, so to fix himself in* Humility, *that his* Soul *might have been a* Temple *more acceptable, than that which he caused to be built! But after having Consecrated to GOD a* Temple *of* Stone *in his Youth, he shamefully prophaned in his old Age* (as we shall see hereafter) *the* Temple *of his* Body. *And he learns others by his Example, that those who give* Presents *to GOD or his* Church, *must not overmuch depend on those* Gifts, *how splendid soever they appear to the Eyes of* Men; *but to remember, that the true Happiness of* Man *in this life* (as S. *Austin* notes) *is to be abased, not raised; since all that which* Solomon *had done, and possessed of Magnificence, did not hinder him at last to be overwhelm'd by the access of his* glory *and* happiness.

The Brazen-Sea.

THE Building of the *Temple* of *Solomon*, altho' so admirable and mysterious in it self, had been imperfect, if this *Prince*, of whom all these Works were *Figures* (as he himself was the *Figure* of the True *Solomon*) had not accompanied this *Holy Building* with all such Necessaries, as belonged to the Worship of *GOD*, and to the Ceremonies of his *Sacrifices*. After so many Works in *Gold* (which he caused to be made with

Anno Mundi 2514.



Peter Ryeaut of King Stephens Castle in Ospring in Kent Esqr. only Son & heyre to Collonel Philip Ryeaut.

For Advancement of this Worke, Contributed this Plate.



M. Vander Gucht fec.

The Rt Honble Francis Viscount Newport, Baron of High Arcall Ld Leiutenant of Shropshire, Treasurer of his Ma^tys House hold and one of the L^ds of their Ma^tys most Honble Privy Councell &c.

For ye Advancement of this Worke, Contributed this Plate.

with an infinite Expence) he made this Work, which by reason of its vast largeness, is particularly describ'd in *Scripture*, and deserves a particular Explication.

It was a *Brazen Vessel* extreamly large, being 5 *Cubits* high, 6 large, and 30 about, so that it would hold about 300 *Hogsheads* of Liquor, according to our Measures. It was sustain'd by 12 *Brazen Oxen*, 3 of which regarded each quarter of the *Heavens*. It was enrich'd with all sorts of Ornaments, as *Festoons*, the representation of *Animals*, and of all such things as the most curious Artists could invent.

The *Brazen Sea* was put by *Solomon*'s Order in the *Temple*, where it served to purifie the *Priests* when they went in to exercise their *Priestly Functions*. *GOD* had given this Order to *Moses*, and this holy *Prophet* had formerly caused a great *Bason* of *Copper* to be made, which was between the *Tabernacle* and the *Altar*, to the end that the *Priests* might wash their *Feet* and *Hands*, as they went in and out.

It was this that gave occasion to many Persons to believe, that when the Priests *went to offer* Incense *to GOD, that they went Bare-footed, and GOD ordained them to wash themselves in that manner upon pain of Death, the* Scripture *commanding, that this* Law *be observed for ever; signifying very clearly even then (all those* Sacrifices *being then but the* Figures *of what was to come) what* Purity *he required one day from the* Ministers *and* Priests *of his* Altars *of the* New Law.

Thus much shall suffice for the *Ornaments* about the *Map*; and altho' this once so famous *City*, is now bereaved of her former Beauty, and like a *desolate Widow* lies mourning in its ruinated *Buildings*; yet it is not so lost, but that there are in the *City* (which is begirt with a *Wall* about 3 *Miles* compass) several places worthy of Note: As on *Mount Calvary*, where our *Saviour* was Crucified, there is a rich, magnificent and large *Temple*, built by the Vertuous *Helena*, Daughter to *Coilus*, a *British* King, and Mother to *Constantine* the *Great*, which not only possesseth the *Mount*, but also the *Garden* below, where his *Sepulchre* was: And in this *Temple* there are several rich Structures, as one where *Christ* was imprisoned before his *Crucifixion*; also one where the *Sepulchre* was, the *Altar* of the *Holy Cross*, the *Altar* of *Scourging*, the *Chapel* of the *Apparition*, the *Chapel* of the *Angels*, the *Chapel* of the *Division* of his *Garment*, the *Chapel* of S. *Helena* (who built the *Temple*) the *Chapel* of S. *John*, the *Sepulchre* of *Joseph* of *Arimathea*, under-ground; the *Castle* of the *Pisans*, the *Monastery* of the *Franciscans*, the *Church* of S. *James*, the *Church* of S. *Mark* (where once stood his *House*,) a *Mosque* in the place of the *House* of *Zebedeus*, a *Chapel* where the *House* of S. *Thomas* stood; the *Church* of the *Angels*, in the place of the *Palace* of *Annas* the *High-Priest*; the *Church* of S. *Saviour*, where stood the *Palace* of *Caiaphas*; the *Court* of *Solomon*'s *Temple*, yet remaining, but in the room thereof is a *Mosque*.

Near about the *City* of *Jerusalem* are also several places of Note; as in the way between *Jerusalem* and *Bethlehem*, there are the Ruins of *David*'s *Tower*, the *Tower* of *Simeon*, *Bathsheba*'s *Fountain*, the *Cistern* of *Sages*, the *Monastery* of *Elias*, *Jacob*'s *House*, the *Sepulchre* of *Rachel*, the *Cistern* of *David*, the *House* of *Joseph*, the *Monastery* of *Bethlem*, the *Monastery* of the *Holy Cross*. And at *Bethlem*, over the place where *Christ* was born, the Vertuous *Helena* erected another fair and goodly *Temple*, which is possest by the *Franciscans* of *Jerusalem*, being called by the Name of S. *Maries* of *Bethlem*.

Nigh to *Jerusalem* is the *Desert* of S. *John Baptist*, with the Ruins of a *Monastery* over his *Cave* and the *Fountain*; as also the *Mountains* of *Judah*, where is the *Church* to S. *John Baptist*, the *Fountain* and the *House* of *Elizabeth*; also the *Sepulchre* of *Zachary*, a part of the *Pillar* of *Absalom*, and the *Cave* of S. *James*: At *Bethany* (2 *Miles* from *Jerusalem*) is the *House* of *Simon* the *Leper*, the *House* of *Lazarus*, as also his *Sepulchre*, where is the *Mount* of *Olives*, and where is the *Sepulchre* of the *Virgin Mary*; to which place our *Saviour* often resorted, and from which *Mount* he ascended up into *Heaven*.

The *Port* of this *City* is *Joppa*, about 10 *Miles* distant, to which place the *Wood* and *Stones* (taken from *Mount Libanus*, for the building of *Solomon*'s *Temple*) were brought, and from thence convey'd by *Land* to the *City*: And from this *Port Jonah* embarked, to fly from the face of the *LORD*.

To this *City* of *Jerusalem* there is a great resort of *People*, as well of *Protestants* as *Papists*, tho' for sundry ends, that is, as well for *Devotion* as *Curiosity*, which bring in a great *Revenue*; none being permitted to enter without paying some *Money*, which the *Jews* here inhabiting do farm of the *Grand-Seignior* at a large yearly *Revenue*, making a great *Profit* by shewing the said places to *Strangers*.

The Dedication of the Temple.

Solomon *assembles all* Israel, *in order to the solemn Dedication of the Temple.*

AS soon as *Solomon* had finished all the *Buildings* of the *Temple*, and the *Utensils* and *Furnitures* thereof, he resolved solemnly to *dedicate* and *consecrate* the same, and to bring up the *Ark* from the *City* of *David*, for to place it therein.

Anno Mundi 3001. *before Christ* 1003.

It will not be amiss to observe the several Removes of the *Ark* of *GOD*; so famous in *Scripture*. The *Tabernacle* and *Ark* being first made by *Moses* in the *Desert*, were afterwards by *Joshua* set up at *Shiloh*, the 7th year after that the *Israelites* had past through *Jordan*. This *Shiloh* was a *City* in the *Tribe* of *Ephraim*, and seems to have been the same with *Salem*, where *Melchisedech* reigned, and near to which St. *John* baptized. In this place the *Ark* continued 328 years, till the time that the *Israelites* carried it into their *Camp* against the *Philistines*, who took it and sent it back 7 years after. Upon its return into the *Holy Land*, it was placed in the House of *Abinadab* in *Kirjath-jearim*, where it continued 70 years, and then translated from thence to the House of *Obed-edom*, where it abode only three Months; at the end of which *David* transported it to *Zion*, which was the *Citadel* of *Jerusalem*. It seems likely also that at the same time the *Tabernacle*, which had continued all this while at *Shiloh*, was set up at *Gibeon*, a City in the Tribe of *Judah*.

But 40 years after this, at the time of the Dedication of the *Temple*, *Solomon* placed the *Ark* and the *Brazen Altar* there, where they continued 424 years, at which time *Nebuchadnezzar* took *Jerusalem*, and burnt the *Temple*; which being foreseen by *Jeremiah* the Prophet, he took care to convey the *Ark* to *Mount Pisgah*, where he was assured by *GOD* it should remain unknown till the return of the Children of *Israel* from the *Babylonish Captivity*; which makes it more than probable, that the said *Ark* was afterwards placed in the *Second Temple*, which was begun by *Cyrus*, and finished by *Darius*, Kings of *Persia*.

But amongst all these Translations of the *Ark*, none was so famous as that which was performed at this time by *Solomon*, who to render this Solemnity the more august and glorious, invited all *Israel* to be present at it. He himself marched before the *Ark*, which was carried by the *Priests*, both he and all the People sacrificing *Sheep* and *Oxen*, that could not be told for number. As soon as they were come into the *Temple*, the *Priests* placed the *Ark* in the most *Holy Place* under the *Wings* of the *Cherubims*; and when they were come out from thence, the *Cloud* of the *Divine Presence* filled the *Temple*, so that the *Priests* could not stand to *Minister*, because the Glory of the *LORD* had filled the *House*.

Solomon was overjoy'd, when he saw this pregnant Testimony of the *LORD's* approving of the *Place* which he had erected to the Glory of his *Name*; and kneeling down in this transport of *Joy* before the *Altar*, he said, *Is it possible that GOD should condescend to dwell upon the Earth? behold the Heaven, and Heaven of Heavens cannot contain thee, and how much less then this House that I have built!* He entreated the *LORD* to bless his *People*, and to hear favourably the *Prayers* of those who should address to him in this *Holy Place*, which he had *sanctified* by his Presence; that when his *People* should be oppressed by their *Enemies*, they might find a sure *Refuge* and *Defence* against them in this *Holy Place*; that when their *Sins* at any time should make the *Heavens* to be shut up over them, that then the *Prayers* which should be offered up in this *Temple*, might open the *Windows* of *Heaven*, and bring down *Rain* upon the *Earth*; and in a word, That his *Eyes* might always be open, and his *Ears* attentive to all the Supplications of his *People*, that at any time, or upon any occasion should be made there, to avert from them all the *Evils* they feared, and to procure them all the *Blessings* they desired.

This *Solemnity* lasted 14 *Days*, because it fell in with the *Feast of Tabernacles*, which added 7 *Days* to the *Feast* of the *Dedication*; which being ended, *Solomon* sent home the *People* full of joy and gladness of Heart, for all the goodness the *LORD* had done for *David* his *Servant*, and for *Israel* his *People*. *Solomon* having offered at this Solemnity 20000 *Oxen*, and 120000 *Sheep*.

The *Fathers* observe, *That* Solomon's *Behaviour on this occasion ought to imprint a profound respect in all* Christians, *at their entring into the* Church, *as enjoying there the truth and substance of what the* Jews *had only a shadow and glimmering of in their* Tabernacle *and* Temple.

THE

The Queen of Sheba.

The Queen *of* Sheba *comes to see* Solomon *and all his Glory, to hear his* Wiſdom, *and to preſent to him her* Royal Gifts.

Solomon having finiſh'd and furniſh'd the *Temple*, which he had built for the Worſhip of GOD, and for the Glory of his *Name*, began to build a *Palace* for himſelf, about which he ſpent 13 years, the *Magnificence* and *Sumptuouſneſs* of which was beyond expreſſion, being all ſhining and luſtrous with *Gold* and *Precious Stones*, ſo as to dazle the Eyes of *Spectators*; and all the *Architecture* and *carved Work* thereof was moſt curious and wonderful to behold.

Anno Mundi 3013. before Chriſt 991.

Theſe aſtoniſhing Effects of his *Wiſdom*, and *Magnificence*, ſoon proclaim'd his Fame and Renown throughout all the Corners of the *Earth*, and brought *Ambaſſadours* in crowds from all *Princes* that had heard of his *Wiſdom*, to *Jeruſalem*, to congratulate his great Glory, and to take a view of his more than *Regal Magnificence*; conſidering him as the Miracle not only of his Age, but of all that were paſt before him.

But the Perſon that teſtified the moſt earneſt and impatient deſire to ſee *Solomon*, and to be an Ear-witneſs of his *Wiſdom*, was the Queen of *Sheba*, otherwiſe called *Æthiopia*; who came from the farthеſt part of the *South*, to ſee whether the advantageous and ſtupendious Reports of that young *King* were true or not? She came to *Jeruſalem* with a vaſt train of *Guards* and *Attendants*, and with a numerous Company of *Camels* bearing *Spices*, *Gold*, and *precious Stones*, of which ſhe made a Preſent to the *King*, beſtowing upon him 120 *Talents* of *Gold*, which amount to about 800000 *l. Sterling*, beſides *Spices*, *Perfumes*, and *precious Stones*, to a prodigious value.

This great and wiſe *Queen*, after ſhe had taken a full and exact notice of the unparallell'd Magnificence of King *Solomon*, the wiſdom of his Diſcourſe, and his Sagacity in anſwering Queſtions, his penetrating inſight into the deepeſt Myſteries; the order of his *Houſe*, as to the *Meat* of his *Table*; the Attendance of his *Miniſters*, *Officers* and *Servants*; and the tranſcendent Riches of their *Liveries*; their Sitting; his *Cupbearers*, and his aſcent by which he went up to the *Houſe of the* LORD, ſhe was quite tranſported, *and* (as the *Scripture* expreſſeth it) *there remained no more Spirit in her*: And addreſſing her ſelf to *Solomon*, ſaid, *I find now it was true, O King, what was reported to me in my own Country, of thy Wiſdom and Heroick Acts: but thy Renown ſo far ſurpaſſing any thing that ever I had heard of, or could well imagine, it alſo ſurpaſt my belief, till now, that mine own* Eyes *and* Ears *have convinc'd me, that the one half has not been told me of thy* Wiſdom, Grandeur, *and* Magnificence; *and that common Fame, which I thought had been too laviſh in ſetting forth thy Praiſe, has indeed detracted from and obſcured thy* Glory. *Bleſſed and happy are theſe thy* Officers, Miniſters, *and* Servants, *that ſtand continually before thee, and hear thy* Wiſdom, *and the piercing Sagacity of thy* Judgment; *and bleſſed be the* LORD *thy* GOD, *which delighted in thee to ſet thee on the* Throne *of* Iſrael. *For becauſe the* LORD *loved* Iſrael, *therefore made he thee* King, *to do* Judgment *and* Juſtice *amongſt his* People.

Thus this great *Queen* returned to her own *Country* with joy and gladneſs, being fully ſatisfied with what ſhe had heard and ſeen, as well as with the *Preſents* ſhe received from *Solomon*, and the Anſwer of all her Deſires and Queſtions, to the full content of her Heart.

The *Fathers* tell us, *That this* Princeſs *was a lively and excellent Emblem of the* Church, *and we have reaſon to fear, that* (*according to the Words of our* Saviour) ſhe will riſe up in Judgment againſt us one day; for whereas ſhe did not think much to come from the utmoſt parts of the *Earth* to hear the Wiſdom of *Solomon*, and in a ſtrange tranſport of Joy and Wonder, pronounc'd thoſe *bleſſed* and *happy*, that had the advantage of being near him, and of ſerving him; *We* Chriſtians *(on the contrary) who have* GOD *for our* Maſter, *the Wiſdom of* JESUS CHRIST *for our Rule*, Heaven, *and all the Riches and Glory of it for our Reward, do frequently prefer* Men *before* GOD *the Wiſdom of this* World *before that of* Jeſus Chriſt, *and the poſſeſſion of the* Earth, *before that of* Heaven.

THE

The Fall of Solomon.

Solomon *loving many ſtrange* Women, *is by them ſeduc'd to offer* Incenſe *to* Idols. *His* Death.

Solomon having atchiev'd ſo many great and wonderful things, as made him the Wonder of the *Age* in which he lived, as well as of all thoſe that came after; at laſt terminated all the Glory he had acquired by his *Wiſdom* and *Vertue*, with a ſhameful End; and by his Example, much more remarkable than that of his *Father David*, teaches us, *Not to rely upon our ſelves, but the higher we are raiſed, the more to apprehend the effects of our own weakneſs.*

Anno Mundi 3023. *before Chriſt* 981. Solomon *being above* 50 *years of Age.*

We ſee *Women* here deceiving the wiſeſt of *Men*, and corrupting and defiling a *Heart*, which for ſo many years had been the *Temple* of *GOD*, and the *Altar* from whence continually aſcended the *Flames* of *Divine Love*. From the *love* of *Wiſdom*, he degenerated to the *love* of *Women*, and from the *love* of *Women* to *Idolatry*. He had 700 *Wives* Princeſſes, and 300 *Concubines*, notwithſtanding that the *Law* of *GOD*, tho' it permitted Plurality of *Wives*, forbad the multiplying of them to ſuch an exceſs, and very expreſly oppos'd the taking of the *Daughters* of ſtrange *Nations* to *Wife*. Having built a *Temple* to the *true GOD*, he now builds *Temples* for *Idols*, and by a ſinful compliance with his *Egyptian*, *Moabitiſh*, *Ammonitiſh*, *Edomitiſh*, and *Sidonian Wives*, together with the *Daughter* of *Pharaoh*, he falls to flat *Idolatry*, worſhipping their *Gods* and *Goddeſſes*; going after *Aſhtaroth* the *Goddeſs* of the *Zidonians*, and after *Milcom* the Abomination of the *Amorites*. He alſo built a High-place for *Chemoſh* the Abomination of *Moab*, in the *Hill* that is before *Jeruſalem*; and for *Molech* the Abomination of the *Children* of *Ammon*, with other like Abominations.

This enormous Crime of *Solomon*, irritated *GOD* ſtrangely againſt him. He now appeared unto him, not as heretofore, to approve of his Behaviour, or to promiſe him whatſoever he deſired, but to witneſs his juſt Indignation againſt him, for having ſo wickedly broke his *Covenant*, and ſo ſhamefully tranſgreſt his *holy Law*, aſſuring him he would rend his *Kingdom* from him, and give it to his *Servant*, but that however for *David*'s ſake, he would leave his Son one *Tribe*.

Solomon underſtanding that this *Servant* the *LORD* had told him ſhould inherit his *Kingdom*, was *Jeroboam*, whom he had brought up from a Youth, and to whom *Ahijah* the *Prophet* had foretold in the Name of the *LORD*, that he ſhould be *King* over the *Ten Tribes*, did his endeavour to kill him, which obliged *Jeroboam* to flee to *Egypt*, and to deſire the Protection of *Shiſhack*, King of that *Country*, where he continued till the Death of *Solomon*; who having reigned peaceably forty Years, died when he was above ſixty Years of Age, and was buried in the *City* of *David* his *Father*, and *Rehoboam* his Son reigned in his ſtead.

Anno Mundi 3029 before *Chriſt* 975.

If Solomon's *fall and Apoſtacy were fatal to himſelf and his Poſterity, yet it may be of great uſe and advantage to thoſe who ſhall ſeriouſly, and with attention, conſider of it with the Eyes of* Faith. *It is a ſtrange thing to conſider, that he who had been a Perſon ſo highly beloved, favoured and dignified by* GOD, *that it ſhould not be certainly known, whether his Condition doth not deſerve more to be lamented and deplored, than praiſed or commended. For his* Sin *is certain and evident, as well as* David's *was; but this is the difference between them, that tho' the* Father's *Repentance was very certain from expreſs Words of* Scripture, *that of the* Son *is as uncertain and doubtful: Though many have ſuppoſed the Book of* Eccleſiaſtes *to be a kind of Retractation of his* Apoſtacy, *written by him, and left to Poſterity for a teſtimony of his* Repentance.

However it be, this dreadful Example ought to inſpire us with the greateſt contempt and diſeſteem of all worldly Grandure, Pomp, *and* Glory, *yea, tho' we ſhould receive them from the hand of* GOD *himſelf, as indeed* Solomon *had them no other way; eſpecially when we ſee what a repreſentation he himſelf makes of them in his* Book *now mentioned. Surely, if we would not deceive our ſelves, we muſt prefer* Job's Dunghil *before* Solomon's Throne? *becauſe in the former we ſee the Model of that perfect* Patience *which crowns all the Saints, whereas in the other we ſee the Fall of a* Man *who could not defend himſelf againſt the Poiſon of* Proſperity *and* Greatneſs, *by the higheſt degree of* Wiſdom *that ever was beſtowed upon* Man.

REHO

REHOBOAM's COUNSELLORS.

After the Death of Solomon, *his Subjects send their* Deputies *to* Rehoboam *his Son; who preferring the Counsel of his* young Men *before that of the* old Men, *who had been of Counsel to his* Father, *thereby loseth the Kingdom of* Israel.

AS soon as *Solomon* was dead, and his Son *Rehoboam* was seated on his *Throne*, the whole Congregation of *Israel* having sent for *Jeroboam*, who was fled into *Egypt*, appeared before King *Rehoboam*, and desired a mitigation of the *Taxes* his Father *Solomon* had laid upon them. *Rehoboam* desired three days to consider of their Demand, and accordingly he first advised with the old Men, who had been of his *Father's Council*; who with one consent advised him, to give them a favourable Answer, and to take off from them the Grievances and Burthens they complained of, and that were so uneasie to them; representing to him, that by thus gaining their Affections at the beginning of his Reign, he would not fail ever after to continue *Master* of them.

The same Year 3029. *before Christ* 975.

But this young *Prince* forsaking this good Advice of the *Old Men*, consulted the *young Men* that were grown up with him; who advised him to answer the *People* roughly, threatning them, that they must expect to be governed by him with more severity than his *Father* had ever done; that his *little Finger* should be thicker than his *Father's Loins*; that whereas his *Father* did chastise them with *Whips*, he would chastise them with *Scorpions*; and that he should be so far from lessening their Burthens, that he was resolved on the contrary to increase them.

The *Scripture* observes that this hapned by special disposal and permission of *GOD*, who suffer'd *Rehoboam* thus blindly to follow the rash and giddy Counsel of the *young Men*, and rejest the good and seasonable Advice of the *old Men*, that he might perform the Word which he had spoken by *Ahijah* the *Shilonite*, to *Jeroboam* the Son of *Nebat*, that he should be King over *Israel*. For all the *People* as soon as they had received this churlish and uncome Answer from their new *King*, revolted from him, protesting they would never own him for their *Prince*.

Rehoboam perceiving (when it was too late) the ill effect of his rash and indiscreet Behaviour, sent *Adoram* his *Treasurer* to endeavour to pacifie them, and offer them better Terms: But his *Subjects* Minds were so exasperated by the outragious Reception and Answer he had given them; that instead of hearkning to him, and being perswaded by him, they *stoned* him to death: The Report of which no sooner came to *Rehoboam's Ear*, but he immediately got up into his *Chariot* and fled, for fear himself also should have fallen a *Victim* to their Rage and Fury.

Thus all *Israel* (that is, the Ten *Tribes*) revolted from *Rehoboam*, and proclaimed *Jeroboam* King over them. And when *Rehoboam* had raised an *Army* of 180000 chosen *Men* out of the *Tribes* of *Judah* and *Benjamin*, (which *GOD* kept true to his Worship, and faithful to their *King*) to fight against *Israel*, and reduce them to his Obedience by force of *Arms*, *GOD* sent *Semajah* the *Prophet*, to charge *Rehoboam*, and all the people of *Judah* and *Benjamin*, not to fight against *Israel*, because what had hapned was from him, and according to what he had foretold by his *Prophet* should come to pass.

This was the beginning of that famous Rent and Division of the Kingdom of *Israel* from that of *Judah*, which continued so long after through many Ages, as a lasting Monument of the Folly of a young *King*, who lost that by his Rashness and Indiscretion, which he might easily have preserved by his Wisdom, *GOD* also made it appear by this remarkable Instance, that he is the Master of *Kings*, and that he inspires them with good or ill Advice, according as they are the Subjects either of his *Mercy* and *Goodness*, or of his *Wrath* and *Severity*.

We see here the wisest of all Kings, *leaving his* Kingdom *in the hands of a stupid and indiscreet Son*, GOD *being resolved visibly to punish the* Father *in his* Son, *and to avenge the Disorders and Sins of* Solomon's *old Age, by the Folly and Rashness of* Rehoboam's *Youth*.

THE

THE DISOBEDIENT PROPHET.

A Prophet *ſent by* GOD *to reprove* Jeroboam *for his* Wickedneſs *and* Idolatry, *is kill'd by a* Lion *for diſobeying the* Word *of the* LORD, *who had charged him neither to eat nor drink in that place.*

JEroboam ſeeing himſelf *King* over the Ten *Tribes* of *Iſrael*, gave us an Inſtance, *That irreligious* Princes *do often prefer Reaſons of* State *before the Concerns of* Religion. For this *Prophane Prince* conſidering, that if his *Subjects* ſhou'd continue to go up to *Jeruſalem* to worſhip *GOD*, and offer *Sacrifices*, they might probably within a ſhort time be prevail'd upon to return to the Obedience of their lawful *King*, which would redound to his inevitable ruin, he (to prevent this) reſolved to make two *Calves* of *Gold*, the one of which he ſet up at *Bethel*, and the other at *Dan*; and then in preſence of all the *People* declared, that theſe were the *Gods* that had brought them up out of the Land of *Egypt*. He alſo erected *Altars* to them with a great deal of Magnificence, and endeavour'd to eſtabliſh the Worſhip of theſe his *Idols*, as much as might be in imitation of the Service of the true GOD at *Jeruſalem*.

Anno Mundi 3030. *before Chriſt* 974.

Now it happened, as *Jeroboam* was offering *Incenſe* on one of theſe *Altars* in *Bethel*, *GOD* ſent a *Prophet* to him, who addreſſing his Words to the *Altar*, propheſied againſt it, That a Child who was to be born of the Race of *David*, named *Joſiah*, ſhould kill and offer upon that *Altar*, all the *Prieſts* that offered *Incenſe* upon it, and that for a ſign, that what he had ſaid ſhould certainly come to paſs, the *Altar* ſhould be rent, and the *Aſhes* upon it poured forth at the ſame inſtant as it alſo hapned. Which denunciation of the *Prophet* was accordingly accompliſhed by *Joſiah* 250 years after.

Jeroboam could not endure this holy liberty of the *Prophet*, who propheſied againſt the *Altar* he himſelf had erected, and putting forth his *Hand*, he ordered his *Officers* to lay hold on him, but his *Hand* was immediately *withered* and dried up, ſo that he could not draw it in again to him. *Jeroboam* greatly humbled by this remarkable inſtance of the *Divine Vengeance*, entreated the *Prophet* by his *Prayers*, to obtain his Cure of him, who ſo juſtly had ſmitten him; whereupon the *Man* of *God* having beſought the *LORD* for *Jeroboam*, his *Hand* was reſtored. Upon this the *King* deſired the Man of *GOD*, to come home with him and refreſh himſelf, and that afterward he would ſend him home with a *Reward*; which the *Prophet* utterly refuſed, declaring to the *King*, that the *LORD* had expreſly forbid him to eat or drink in that place.

As the *Man* of *GOD* was returning homewards, an old *Prophet* that dwelt at *Bethel* having underſtood what he had done that day, and the Words he had denounced againſt the *Altar Jeroboam* had ſet up, he ſaddled his *Aſs* and went after him, and having found him ſitting under an *Oak*, deſired him to go home with him and eat *Bread*; which when the *Man* of *GOD* had refuſed, as being charged to the contrary by *GOD* himſelf; the other anſwered, *I am a* Prophet *as well as you, and an* Angel *commanded me to bring you back, that you might eat with me and refreſh your ſelf.* And with this Lye he made the *Man* of *GOD* come back with him to his Houſe.

But as they were ſitting at *Table*, and eating together, the *Word* of the *LORD* came to the old *Prophet* (that had ſeduced the *Man* of *GOD*) and told him, *That becauſe he had diſobeyed the Word of the* LORD, *and had eaten contrary to his expreſs command, he ſhould not be buried with his* Fathers. Which happened accordingly; for as the *Man* of *GOD* was returning to *Judah* on the old *Prophets Aſs*, a *Lion* met him by the way and ſlew him, without any farther devouring his dead body, or touching the *Aſs*.

St. *Gregory* obſerves, *That probably this Man* of GOD *had taken ſome ſecret Complacency and delight in the great things which he had done, in afflicting the* King *with ſo ſudden a Stroke, and as ſuddenly healing him again, as well as in ſpeaking to him with ſo great liberty; and that this* Vain-glory *wherewith he was elevated, had ſo over-clouded and darkened his Soul, that inſtead of obeying without diſpute the Word of the* LORD (*or without putting his own Interpretation upon an expreſs Command of GOD*) *he ſuffered himſelf to be deceived by the Prophet, which prov'd the cauſe of his death; GOD* reſolving *to inflict this ſhort puniſhment upon his* Body, *that his* Soul *might be eternally ſaved.*

ZINRI



Edward Hubbald of the
Inner Temple London Gentleman.
Encouragement of this Worke, Contributed this Plate.



Thomas Smith of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate.

ZIMRI BURNT.

Zimri *conſpiring againſt* Elah, *the fourth King of* Iſrael, *is beſieged by* Omri *in* Tirzah, *and ſeeing the* City *taken, retires to the* Palace, *and there burns himſelf.*

JEroboam having reign'd 22 years, died, in which time by his wicked *Policy* he was the cauſe of the *Apoſtacy* and *Idolatry* of the ten *Tribes*, by means of the *Golden Calves* he had ſet up at *Dan* and *Bethel*, and the ſuperſtitious *Will-worſhip*, he had eſtabliſhed and annexed to them. He had continual *Wars* with *Rehoboam*, from whom he was revolted. After his Death, *Nadab* his Son ſucceeded him, who reigned only two years: For *Baaſha* the Son of *Ahijah*, of the *Tribe* of *Iſſachar*, conſpired againſt him, and ſlew him at *Gibbethon*, as he was beſieging that *City*; and not contenting himſelf therewith, he went and ſlew all *Jeroboam*'s *Houſe*, without ſo much as ſparing one of them, according to the *Word* of the *LORD*, which he had denounced againſt *Jeroboam*, by the Mouth of *Ahijah* the *Prophet*.

Anno Mundi 3075. *before Chriſt* 929.

Baaſha being thus elevated to the *Throne* of *Iſrael*, by the Murther of his Sovereign and all his Family, he began to wage cruel Wars againſt *Aſa* the good *King* of *Judah*, who was the *Son* of the wicked *Abijam*, who ſucceeded *Rehoboam* his Father. But *GOD* willing to recompence the Devotion and Piety of this good *King*, who treading in the Steps of his Father *David*, removed the *Sodomites* out of the Land, and deſtroyed the *Idols* his Father *Abijam* had ſet up, made him victorious againſt his *Enemies*, and particularly againſt *Baaſha* King of *Iſrael*, who was in continual War with this good *King*, and followed the wicked Examples of his two Predeceſſors, *Jeroboam* and *Nadab*.

Wherefore alſo *Jehu* the *Prophet* of the *LORD* was ſent to him, to denounce his Anger againſt him, for his continuing in the Wickedneſs of *Jeroboam* the Son of *Nebat*, who cauſed *Iſrael* to ſin, and that all his Poſterity ſhould be deſtroy'd and come to nought, like as he had deſtroyed that of *Jeroboam*; *Baaſha* who died ſoon after this Denunciation of the *Prophet*, and left the *Kingdom* to his Son *Elah*, who began his Reign with the Murther of *Jehu* the *Prophet* of the *LORD*, becauſe of the Words of his *Prophecy*, declared to his *Father*, concerning the Ruin of his *Poſterity*, whereby he haſtned the fulfilling of it; for when he had reigned only two years, *Zimri* (the Commander in chief over one half of his *Chariots*) conſpired againſt him as he was in *Tirzah*, drinking himſelf drunk in the Houſe of *Arzah*, *Steward* of his *Houſhold*.

Zimri by his treacherous Cruelty having obtain'd the Crown of *Iſrael*, deſtroy'd all the Family of *Baaſha*, with all his Kinsfolk and Friends, without ſparing any of them. But he did not long enjoy the Dignity he had purchaſed with ſo much *Blood*; for the *Iſraelites* having underſtood what *Zimri* had done, made *Omri* their *King*, who immediately went and beſieged *Zimri* in *Tirzah*, and ſoon after having made himſelf Maſter thereof, when *Zimri* ſaw that he muſt inevitably fall into the hands of his *Enemy*, he became no leſs cruel to himſelf, than he had been a little before to his *Maſter*, and all his *Family*; for ſetting fire to his *Palace*, he burnt himſelf, and all that belong'd to him; thus avenging upon himſelf and his Poſterity the Murther of his *Lord* and *Maſter*, and his whole Houſe, *All which* (as the Scripture obſerves) *hapned unto him for the* Sins *which he had committed in doing Evil in the ſight of the* Lord, *in walking in the way of* Jeroboam *and his* Idolatry, *whereby he made* Iſrael *to ſin.*

GOD made it appear by this Example, how hateful and abominable Tyrants *are in his ſight: He who might have liv'd happily, could he have contented himſelf with the degree of Honour, to which his* Services *and the Favour of his* Prince *had raiſed him, became moſt fatally miſerable, as ſoon as his Ambition prompted him to aſpire to the* Crown, *by the Murther of his* Lord *and* Maſter: *For in ſeven days time he loſt both his* Life *and* Kingdom, *which he had ſo unjuſtly and cruelly uſurped; and his* Conſcience *flying in his Face, and reproaching him for his* Crime, *he condemn'd himſelf to the* Fire, *together with his whole* Poſterity, *to exterminate a* Race *ſo impious towards* GOD, *and faithleſs to their* Prince.

ELIJAH FED BY RAVENS.

GOD having ſmitten the Land *of* Iſrael *with* Drought *for three years together, ſends the Prophet* Elijah *to the* Brook Cherith, *where he is fed by two* Ravens.

OMRI being thus peaceably poſſeſt of the Crown of *Iſrael* by the death of *Zimri*, who had burnt himſelf, reigned 12 years, and left the Kingdom to his Son *Ahab*, of whom the *Scripture* gives this Teſtimony, *That he did Evil in the ſight of the* LORD, *above all that were before him*, his natural Wickedneſs and Impiety being much increaſed by his Marriage with *Jezabel*, Daughter of the King of *Zidon*.

Anno Mundi 3092. *before Chriſt* 912. *or thereabouts.*

This wicked *Prince* carrying his enormous Crimes to that height of Impiety, which none of his Predeceſſors had ever yet arrived to, *GOD* ſent his Prophet *Elijah* to denounce his *Judgment* againſt him, aſſuring him, that the LORD would puniſh his Dominions, by bereaving them of the *Rain* and *Dew* of *Heaven* for three years together.

During this time of *Drought* and *Scarcity*, GOD ſent *Elijah* to the *Brook Cherith*, where he took care to feed him by the miniſtry of two *Ravens*, who brought him *Bread* and *Fleſh* twice a day, Morning and Evening. But the long continued *Drought* having at length dried up the *Brook*, ſo that he wanted Water to drink, GOD commanded him to go to *Zarephath*, and to lodge there with a *Widow Woman*, whom he had commanded to take care of him.

Elijah obeyed the Divine Command, and when he was come near to the Gate of the *City*, he met with the *Widow Woman*, to whom the LORD had directed him, who was gathering of *Sticks*, and prayed her to fetch him a little *Water* to drink; and as ſhe was going to fetch ſome for him, he called to her, and deſired her to bring a bit of *Bread:* But the *Woman* told him ſhe had not a bit in the Houſe, nor indeed any thing beſides an handful of *Meal*, and a ſmall remainder of *Oil*, and that ſhe was gathering ſome *Sticks* to bake a *Cake* of it, that ſhe and her *Son* might eat it for their laſt Meal, and die.

But this *Holy Prophet*, who on this occaſion was an illuſtrious Inſtance, that when *GOD* ſends his *Prophets* and *Servants* to any Houſe, 'tis rather with deſign to heap *Bleſſings* upon them, who are ſo kind as to receive them, than to procure Relief or Comfort to themſelves, wiſhed his *Hoſteſs*, to make firſt a little *Cake* for him of the *Flour* ſhe had, and bring it to him; and that afterwards ſhe might prepare the like for her ſelf and *Son*; aſſuring her in the Name of the *LORD*, that the *Meal* ſhould not waſte, nor the Cruſe of *Oil* fail, till the time that the *LORD* ſhould ſend *Rain* again upon the *Earth*.

This good *Widow* was tranſported with Joy, to ſee this great Miracle wrought, as *Elijah* had foretold, to which her *Faith* alſo contributed; and 'tis the more obſervable, that notwithſtanding ſhe was an *Idolatrous Woman*, yet was willing in her great Neceſſity and Want to relieve this *Holy Prophet*, even before ſhe ſerved her ſelf, when at the ſame time his own *Countrymen* perſecuted him; being a *Figure* herein of the *Gentiles* embracing *Jeſus Chriſt*, when the *Jews* at the ſame time (by *Unbelief*) rejected him.

But the Death of her only *Son* hapning not long after, caſt her into extream Sorrow, of which ſhe complained with ſo much paſſion and bitterneſs to that *Holy Prophet*, that being touch'd with her Grief, he took the *dead Child*, and having laid it upon his *Bed*, he ſtretched himſelf 3 times upon the *dead Body*, applying the parts of his *Body* to thoſe of the *Child*; and cried unto the *LORD*, to let his *Soul come into him again*; which happening accordingly, he reſtored him alive to his *Mother*.

This Miracle *of* Elijah *contains an excellent repreſentation of the holy Myſtery of the* Incarnation, *wherein the Divine living* Body *was applied to our dead* Bodies, *to quicken them from the* death *of* Sin, *to live the* life of Righteouſneſs *and* Holineſs.

This proceeding of the Prophet *contains alſo an admirable Leſſon for the* Paſtors *of the* Church, *that they ought to proportion themſelves to the littleneſs of their* Hearers, *and condeſcend to their Weakneſs*; to meaſure themſelves upon them, *for ſo the* Hebrew *word ſignifies, by diſpenſing the Truths of the* Goſpel *to them, ſo as they are able to bear and digeſt them.* Elijah *proportioned the poſture of his* Body *to the* littleneſs of the Child, *but it was in order to raiſe it to life again. Thus the* Miniſters *may allay and temper the high Truths of the* Goſpel *in condeſcenſion to the Weak; but all in order to raiſe them, and not at all to ſink and fall down with them.*



William Wekett of St Margarets Westminster in Middlesex Gent.

For advancement of this Worke, Contributed this Plate.



White Fitchborne of Aldershot in Hantshire Esqr, descended of the antient family of Fitchborne of Fitchborne in the said County.
For advancement of this worke, Contributed this Plate.

ELIJAH's SACRIFICE.

Elijah having given the People *a convincing Proof of the* true GOD, *by bringing down* Fire *from* Heaven *to conſume his* Sacrifice, *commands them to* kill *the* 450 Prieſts *of* Baal.

WHilſt the Prophet *Elijah* was ſafely lodg'd with the *Widow* of *Zarephath*, *Ahab* and *Jezabel* were making great ſearch for him, to put him to death; and not being able to find him, they diſcharged their Fury upon all the *Prophets* they could meet with.

Anno Mundi 3096. *before Chriſt* 908.

Now when the time was come, that the *LORD* in pity to *Iſrael* reſolved to put an end to this terrible *Drought*, which had laſted three years, he commanded *Elijah* to go and ſhew himſelf to *Ahab*. And accordingly he went to preſent himſelf before him, and by the way meeting with *Obadiah*, who was *Ahab's High Steward*, and a Man fearing *GOD*, he bad him go and tell *Ahab* he was there, and if he would he might ſpeak with him. But *Obadiah* teſtifying his Fear, leſt the *Spirit of GOD* might tranſport him elſewhere, whilſt he went to deliver his Meſſage to his *Lord*, whereby he would be left expoſed to the *King's* Fury, *Elijah* aſſured him, that he needed not fear any ſuch thing, for that he was reſolved to ſhew himſelf to *Ahab* that day.

Obadiah having delivered his Meſſage to *Ahab*, he immediately came to meet *Elijah*, and as ſoon as he ſaw him, told him with a great deal of bitterneſs, That he was the cauſe of all the Troubles and Miſeries of *Iſrael*. But *Elijah*, not at all daunted with the Words or Preſence of this wicked *King*, anſwered him with *a Spirit of Fire* (which was his peculiar Gift) and ſaid; *'Tis not I that trouble* Iſrael, *but thou, O* King, *and thy* Father's Houſe, *who have forſaken the living* GOD, *to* ſacrifice *to* Baal: *Now therefore gather to me all* Iſrael, *and* the Prophets *of* Baal *at* Mount Carmel.

This being perform'd by *Ahab*, who could not reſiſt the *Spirit* that ſpake in *Elijah*, that *Prophet* demanded of the *People* with a *fiery Zeal*, *How long halt ye between two Opinions? If* the Lord *be* God, *follow him, but if* Baal *be* God, *then follow him. Behold* (continu'd he) *I am left alone of all the* Prophets *of the* Lord, *at a time when* Baal's Prophets *are* 450. And then addreſſing himſelf to the *Prieſts*, ſaid, *Take a* Bullock *and dreſs it, and lay it on the* Altar, *but without* Fire, *and I will take another in like manner; and call ye on the Name of your* God, *and I will call on the Name of the* LORD, *and let the* God *that anſwers by ſending* Fire *from* Heaven *to conſume the* Sacrifice, *be own'd to be the true* God.

All *Iſrael* approving of this juſt Propoſal of *Elijah*, the *Prieſts* of *Baal* began to dreſs their *Bullock*, and having laid it on the *Altar*, they called upon the Name of *Baal* from Morning to Noon, ſaying, *O* Baal *hear us!* but without receiving any *Anſwer*; which gave occaſion to *Elijah* in a holy Zeal, to mock and deride them; ſaying, *Cry louder, for may be your* God *is on a Journey, or engaged in ſome Purſuit, or aſleep, and muſt be waked.* But they ſeeing that they prevailed not, cut themſelves (after their manner) with *Knives* and *Lances* till the *Blood* guſht out upon them, but all to no purpoſe.

Now when the time of *Evening Sacrifice* was come, *Elijah* built an *Altar* of 12 *Stones* and made a *Trench* round about it, and laid the *Bullock* upon the *Wood* on the *Altar*, and then ordered four *Water-pots* to be filled with *Water* three ſeveral times, and to be poured upon the *Wood* and *Sacrifice*, which running down from thence filled the *Trench* with *Water*. This done, *Elijah* praying to GOD, *Fire* came down immediately from *Heaven*, and conſumed the *Sacrifice* and the *Wood*, together with the *Stones* and *Duſt*, and lick'd up the *Water* that was in the *Trench*.

The word the Scripture *makes uſe of ſignifies a kind of* Water-pot, *which contain'd about 7 Gallons of our Meaſure.*

All the *People* convinced by this evident *Miracle*, fell down on their Faces, crying out, *The Lord he is God! the Lord he is God!* And *Elijah* laying hold of this opportunity, ſaid unto them, *Take the Prophets of* Baal *and kill them, without letting one of them eſcape.* Which having been performed accordingly, *Elijah* promiſed *Ahab*, that *GOD* would very ſuddenly ſend down *Rain* upon the *Earth*; which happened according to his Word, inſomuch, that *Ahab* was overtaken with it before he got to his *Houſe*.

This Example (as the *Fathers* take notice) *ſhews us the inſuperable ſtrength of* Truth, *which alone is able to keep up the Hearts and Courage of* Men, *when all human Conſiderations ſerve only to beat them down. Thus we ſee it made* Elijah *reſolutely cleave to the true Worſhip of* God, *notwithſtanding he ſaw himſelf left alone, and perſecuted of all* Men.

The Flight of Elijah.

Elijah *threatned by* Jezabel, *who was reſolved to revenge the Death of her* falſe Prophets *upon him, fleeth to* Beerſheba, *where he is comforted by an* Angel, *who brings him* Meat *to eat.*

JEzabel (*Ahab*'s ungodly *Queen*) being informed how *Elijah* had ſlain all the *Prieſts* of *Baal*, ſent him word, that before a day came about, ſhe would ſerve him in the ſame manner as he had ſerved the *Prieſts* of *Baal*. The *Holy Prophet* fearing *Jezabel*'s Rage, fled with all the ſpeed he could to *Beerſheba*, which belongeth to *Judah*, where he left his Servant; but he went a days journey into the *Wilderneſs*, and came and ſat down under a *Juniper-Tree*; and by this ſtrange viciſſitude of *Courage* and *Fear*, which appeared in him at ſeveral times, gives us occaſion (as St. *Gregory* obſerves) to ſee *how inconſtant frail* Man *is in this Life, who after the moſt heroick Exploits of an All-daring and All-ſurmounting* Faith, *comes many times ſoon after to experience how weak and frail he is.*

Anno Mundi 3097. *before Chriſt* 907.

Elijah being fled into the *Wilderneſs*, found himſelf quite overwhelm'd with Grief and Trouble, ſo far that he earneſtly begg'd of GOD to take away his Life; and being ſpent with wearineſs and deſpondency, he fell aſleep: but ſoon after an *Angel* came and awakened him, bidding him ariſe and eat; and finding a *Cake* and a Cruſe of *Water* at his *Head*, he did *eat* and *drink*, and laid him down again: Then the *Angel* came and awak'd him a ſecond time, bidding him *eat* again, becauſe he had a great way to go. *Elijah* did ſo, and went in the ſtrength of that *Meat* 40 Days and 40 Nights unto *Horeb* the Mount of *GOD*, and came unto a *Cave* where he lodged. Which miraculous *Bread* has been always look'd upon as a *Figure* of the *Holy Euchariſt*, which ſupports and comforts us during our Pilgrimage in the *Wilderneſs* of this *World*.

Elijah being come to *Horeb*, GOD commands him to go to *Damaſcus*, and anoint *Hazael* King of *Syria*, and *Jehu* King of *Iſrael*, and *Eliſha* to be *Prophet* in his room, whom he met with on his way ploughing with 12 *Ploughs*, of which he himſelf guided one; and as *Elijah* paſſed by him he caſt his *Mantle* upon him: whereupon finding himſelf tranſported with a violent motion, he left his *Oxen*, and ran after *Elijah*, deſiring only leave of him to take his farewel of his *Father* and *Mother*; which being granted him, he return'd to *Elijah*, and having kill'd a yoke of *Oxen* for a *Sacrifice*, he invited the *People* that were with him to the Feaſt, and afterwards aroſe and followed *Elijah*, and miniſtred unto him.

He left a Father (ſaith St. *Ambroſe*) *but he found another, and a better, in* Elijah, *who having for this his Spiritual* Son *Bowels of Love, far more tender than thoſe of a fleſhly* Father *can be, not only furniſht him with all Neceſſaries during this* Life, *but at his departure from him left him Heir of his* Spirit, *that is, of his* Holineſs, *Gift of* Prophecy, *and* Miracles, *as we ſhall ſee hereafter.*

Thus GOD *has given us Inſtances in the* Old Teſtament, *as well as in the* New, *that great* Diſciples *are ordinarily the* Spiritual Children *of Men eminent in* Holineſs, *who by their excellent* Actions *have deſerved to leave behind them, as eminent followers of their* Lives, *and Heirs of their* Vertues *and* Graces; *only with this difference, that under the* Goſpel *or* New Law, *we are not only the* Diſciples *of the* Men *of* GOD, *but of him who is the* Man-God, *our bleſſed* Saviour, *who ſo tempered and allayed the admirable Actions of his* Life (as St. *Auſtin* obſerves) *to the end, that the Example of his* Holineſs *might not be too diſproportionate to our weakneſs.*

Wherefore alſo (as the ſame *Father* obſerves) *when* Moſes *and* Elijah *in their time appeared in the* World, *with a profound* Humility, *which was the ſpring and ſource of all thoſe* Vertues *which ſhone forth ſo gloriouſly in their* Lives *and* Converſation: *There was only one* Joſhua *and one* Eliſha *found amongſt all their Contemporaries, for to imitate and copy their unparallell'd* Examples; *becauſe* proud Men *at that time did diſdain to follow the ſteps of* humble Men. *But now under the* Goſpel, *the moſt exalted Pride cannot but be cover'd with ſhame and confuſion, by ſeeing* holy Humility (*the ſure baſis and foundation of all* Graces) *not only exalted and conſecrated, but indeed deified in the whole Comportment, Life, and Death of our* Saviour Jeſus Chriſt, *even in his Perſon, who was* GOD *himſelf bleſſed for ever.*

THE

The Piety of Jehoshaphat.

Jehoshaphat (*the Good and Pious King of* Judah) *makes all the* Kings *about him to fear and stand in awe of him. He gives many Testimonies of his* Piety *towards* GOD, *who made him Victorious over his* Enemies.

WHilst King *Ahab* reigned over *Israel*, and that he and his *Queen* encouraged one another in committing all sorts of Impieties, good King *Asa* governed the Kingdom of *Judah*, who had given many pregnant Instances of his *Piety* in the several Stages of his *Life*, save that towards the end of it, he stained his former excellent *Actions*, by making a League with *Benhadad* King of *Syria*.

Anno Mundi 3105. *before Christ* 889.

GOD sent a *Prophet* to reprove him of this Fault; who demanded of him, in the Name of his *Great Master*, Whether he thought the Divine Assistance not sufficient to make him Victorious over all his *Enemies*, without seeking for Aid from *Idolaters*, who were an abomination unto him?

But King *Asa* not being able to bear this free but just Remonstrance of the *Prophet*, caused him to be seized and put in *Prison*; and oppressed also some of his Subjects at the same time. The *Scripture* also takes notice, that being for a long time afflicted with the *Gout*, he put more confidence in the Skill of his *Physicians*, than in the Help and Power of *GOD*.

Thus King *Asa*, after he had for a long time deserved the just praise of *Men*, and approbation of *GOD*, by his Administration and Behaviour, worthy of a great and good *Prince*; at last dishonour'd his *Life*, and cast a blemish upon the Reputation he had so justly acquired, by a mixture of *Actions*, which were either injurious to GOD, or cruel to *Men*.

Jehoshaphat his Son succeeded him, who by walking in the steps of his Father *David*, and fearing GOD greatly, drew down the *Divine Blessing* upon his *Kingdom*, upon his *Arms*, and all his Undertakings, the *LORD* making him formidable to the King of *Israel*, and to all the *Princes* round about him. This good *King* encouraging himself in the ways of the LORD, did not at all express the same Fearfulness and Backwardness as his Predecessors had done, but took away all the *High Places*, and cut down the *Groves* that were in *Judah*. He sent also some of his *Princes* to accompany the *Priests* and *Levites* throughout all the *Land*, who taking the *Book* of the *Law* with them, went about throughout all the *Cities* of *Judah*, to teach the *People* the *Law* of GOD, which had been in a great measure disus'd and forgot, during the wicked Reign of some of his *Predecessors*.

His desire also to enlarge and strengthen his *Kingdom* was extraordinary, and herein he shewed himself a great *King* indeed; who having in the first place endeavoured to settle those things which immediately concern'd the Glory of GOD, and the Spiritual good of his *Subjects*; in the next place took care to maintain the glory of his *Crown*, and to procure the Temporal safety and happiness of his *People*.

Ahab King of *Israel* seeing *Jehoshaphat* so great and victorious a *Prince*, was loath to have him for his *Enemy*, tho' the Kingdom of *Judah* contained but the sixth part of that of *Israel*, having only two *Tribes* under it, whereas the Kingdom of *Israel* had Ten; and therefore made an Alliance with him, and perswaded *Jehoshaphat* to accompany him in an Expedition he intended to make against the King of *Syria*; where *Ahab* was slain, and *Jehoshaphat* himself was in great danger: but crying to the *LORD* in his distress, was wonderfully delivered by him. Yet the *LORD* afterwards sent *Jehu* the Prophet to reprove him, for entring into an Alliance with that wicked *King*; the *Prophet* demanding of him, whether it became him who had been so highly favoured, and blest by *GOD*, to help the ungodly, and love them that hate the *LORD*?

Thus GOD *made it appear by the victorious Successes of this* Prince, *that he takes delight to make them formidable to all their* Enemies *who fear none but him alone; and to honour them that honour him, as well as to make them base and contemptible who despise and lightly esteem him.*

THE

THE DEATH OF AHAB.

Ahab *fighting againſt the King of* Syria, *is ſlain by an* Arrow *ſhot at a Venture.*

THE *Sins* of *Ahab* and *Jezabel* daily increaſing, they at laſt arrived to their higheſt point by the horrid Murther of innocent *Naboth*. This Man was owner of a *Vineyard* in *Jezreel*, near to *Ahab*'s *Palace*, which he manur'd and took delight in, as an Inheritance deſcended to him from his Forefathers: Now *Ahab* deſigning to enlarge his *Gardens*, deſired to have this *Vineyard* of *Naboth*, either paying him the worth of it, or giving him another in exchange. But *Naboth* would by no means part with it.

Anno Mundi 3107. *before* Chriſt 897.

Ahab, notwithſtanding that he was deſperately wicked, yet thought he had no right to take it by Violence from him; but finding himſelf unable to overcome *Naboth*'s Reſolution, his Refuſal caus'd in him ſo high a diſpleaſure and vexation, that he fell ſick upon it, and refuſed to eat. *Jezabel* having underſtood from his own Mouth, the cauſe of his ſadneſs and diſtemper, mocked at his ſimplicity, ſaying, *It is a ſign you have great Authority over your* Subjects; *when one of them is able to put you into this condition!* And immediately ſhe ſent Letters to the chief Men of the *City* where *Naboth* dwelt, that they ſhould ſuborn two *falſe Witneſſes*, to depoſe againſt *Naboth*, that he had blaſphemed *GOD* and the *King*, and that thereupon they ſhould condemn and ſtone him.

Jezabel being punctually obey'd in all this, the *falſe Witneſſes* were found, and *Naboth* Condemn'd and Ston'd the ſame day; and News thereof being brought to *Jezabel*, ſhe acquainted *Ahab*, that now he might go and take poſſeſſion of the *Vineyard* he had ſo much deſired. *Ahab* recovering at this News, goes down to ſee the *Vineyard*, where *Elijah* meeting him, thunders out this Sentence againſt him: *Thou haſt killed* Naboth, *and haſt taken poſſeſſion*; *but know, that Dogs ſhall lick thy* Blood *in the very ſame place where that Innocent Man was murther'd*; *and* Dogs *ſhall eat the* Fleſh *of* Jezabel *by the* Wall *of* Jezreel.

The *War* which *Ahab* ſoon after undertook againſt *Syria*, gave an accompliſhment to this *Prophecy*; for *Ahab* having deſired the King of *Judah* to accompany him; *Jehoſhaphat* deſired him to conſult ſome *Prophets* about the event of the *Battel*. *Ahab* (to comply with his deſire) ſent for 400 *Prophets*, who all with one Mouth promiſed *Ahab* the Victory; but *Jehoſaphat* not ſatisfied with their *Predictions*, demanded, *Whether there were never a* Prophet *of the LORD there beſides, of whom they might enquire? Ahab* anſwered, *That indeed there was one, but that he hated him, becauſe he always propheſied Evil to him.*

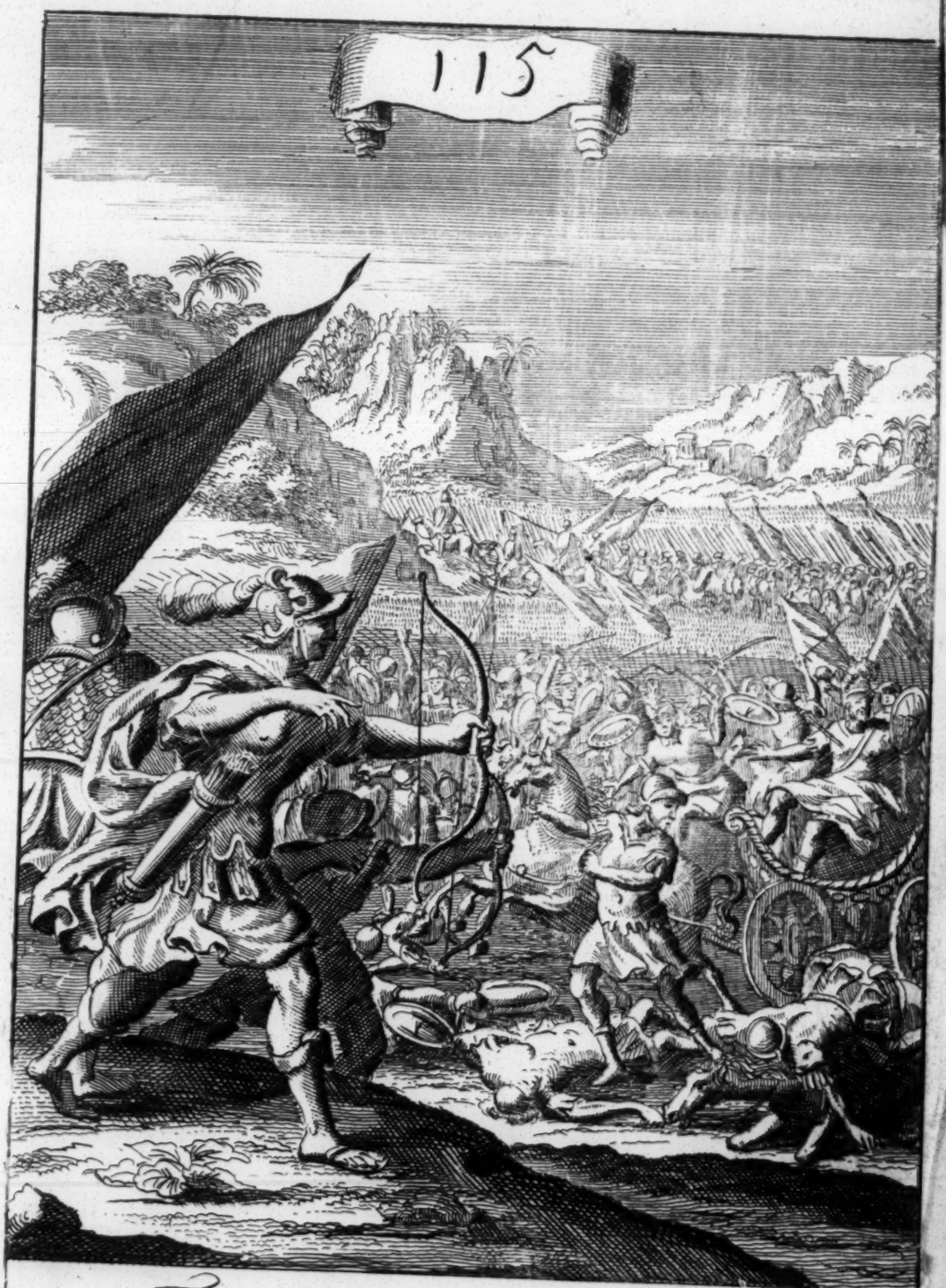
This *Prophet* was *Micajah*, whom *Ahab* however (at *Jehoſhaphat*'s entreaty) ſent for; who being come, boldly declar'd the unhappy Event of the *Battle*, and that *Ahab* ſhould be kill'd in it. *Ahab* provok'd with this *Prediction*, cauſed *Micajah* to be caſt into Priſon, with deſign to put him to death at his Return; at which *Micajah* was not at all concern'd, as being aſſured that he ſhould never return.

Ahab being advanced near to the *Army* of the *Syrians*, put himſelf into a Diſguiſe; but *Jehoſhaphat* entred the *Field* in his *Royal Accoutrements*, and the King of *Syria* having given order to his *Captains*, to aim chiefly to kill the King of *Iſrael*, they took *Jehoſhaphat* for him, and had like to have killed him; for if he had not diſcovered himſelf by his *Speech*, that he was not King *Ahab*, he would have learnt by fatal Experience, how unhappy a thing it is for a good *Prince* to ally himſelf with ſuch as are ungodly.

In the mean time it hapned, that an *Arrow* ſhot at a venture reach'd *Ahab*, and pierced the Joynts of his *Armour*; of which Wound he died that Night. The *Blood* that guſht from his Wound had all ſtained his *Chariot*, and as they were waſhing it in the *Pool* of *Samaria*, the *Dogs* came and licked his *Blood*, according to the word of the *LORD*, denounced againſt him by *Elijah* the *Prophet*.

So true it is, that the greateſt and moſt potent of Princes, *cannot avoid the juſt Doom of an incenſed* GOD, *which they have deſerved by their exorbitant Crimes and Exceſſes*; *and that* Heaven *with as much eaſe diſchargeth its* Thunderbolts *upon* Crowned-Heads, *which have thunder'd againſt others, as upon their meaneſt* Subjects; *for thoſe who ſeem* Gods *upon* Earth, *are nothing but* Duſt *and* Aſhes *before GOD.*

THE



Thomas Vincent of Felcham
in the County of Surrey Esqʃ.
For advancement of this Worke. Contributed this Plate.



The CONTENTS of the Second Book of the *KINGS*, commonly called the Fourth Book of the *KINGS*.

IN this Book *the History of the* Kings *of* Judah *and* Israel *is finished, which was begun and carried on in the foregoing Book. As for the* Kings *of* Israel, *they and their Subjects continued obstinately wedded to their* Idolatrous Worship; *yet some of them much more than others. Wherefore also they were often called to Repentance by GOD, who to that end made use of the Ministry of his* Prophets, *as well as severe* Judgments *and* Chastisements, *with which he visited them: And as a fore-running presage of their final Ruin, he suffered* Tiglath-Pilezer *to lead away the whole* Tribe *of* Nephthali *Captive into* Assyria; *yet all this had no good effect upon them.*

True it is, that GOD always reserved amongst them a small number, according to the Election of Grace, *to which end the Holy* Schools *and* Colledges *of the* Prophets *were very conducive: But because the generality of these* Apostate Israelites *persevered in their Impiety and Defection, the LORD in his just Judgment at last wholly rejected and cast them off. For* Salmanasar, *King of* Assyria, *having invaded the* Land *of* Israel *with a vast* Army, *took* Samaria, *after a three years* Siege, *and carried all the* Israelites *Captive into his own Country; which was the final* Catastrophe *of the* Kingdom *of* Israel, *having continued (according to the Computation of some)* 262 *years, or thereabouts.*

The Kingdom *of* Judah *also, not very long after, ended much in a like manner: For tho' the* Jews *had the true Worship of* GOD *generally continued amongst them, especially during the* Reigns *of their good and religious* Kings, *and the concurring administration of* holy High Priests, *who diligently employed their Authority for the casting down of* Idolatry, *and the Reformation and Re-establishment of* Divine Worship, *when at any time it had suffered any Interruption or Corruption; yet the* People *were either very prone to mix the Leaven of* Superstition *with the pure* Service *of* GOD, *or to be careless and neglectful in attendance upon it, with that* Zeal, Piety, *and* Sincerity, *that* GOD *required of them: And notwithstanding that the serious* Exhortations *and earnest* Admonitions *of the* Prophets, *as well as the frequent* Chastisements *of the LORD, to recal them to Repentance, were not wanting all this while; yet the abominable Mixtures and Innovations, introduced by them into their* Worship, *and the depravations of their* Manners, *became so great and general, that* GOD *at length deliver'd this corrupt and incorrigible* People *into the hands of* Nebuchadnezzar *King of* Babylon, *who laid waste and destroyed their* Country, *took the* City *of* Jerusalem, *burnt the* Temple, *and carried the* Jews *Captives into* Chaldea. *All which came to pass after that the* Kingdom *of* Judah *had consisted (according to the Calculation of some) about* 395 *years from the* Rent *or* Schism *of the* Ten Tribes.

Yet for all that GOD *did so moderate his Wrath against this unthankful* People, *that he (notwithstanding all their Provocations and Rebellions) still continued faithful and constant to his* Word *and* Promise, *and by his Fatherly Goodness, always kept up amongst them an* Elect People, *and preserved the Remains of the Family of* David *(from whence the* Messiah *was to come, according to the Flesh) until the time of his appearing in the* World, *to accomplish the Work of our* Redemption.

The History *of this* Book *contains the Events of* 350 *years, or thereabouts.*

Elijah

Elijah taken up into Heaven.

Elijah *is carried up to* Heaven *in a* Fiery-Chariot, *in the preſence of his Diſciple* Eliſha; *who thereupon receives a double Portion of his* Spirit, *and divides the Waters of* Jordan *with the* Mantle *of* Eliſha.

AHab dying in the manner as hath before been related, left the Kingdom of *Iſrael* to his Son *Ahaziah*, who following the ſteps of his Father, and of his Mother *Jezabel*, proſper'd accordingly; for when he had reign'd two years, he fell out of a *Window*, and finding himſelf in danger of Death, he ſent Meſſengers to enquire of *Beelzebub* the *God* of *Ekron*, whether he ſhould recover of his fall, or no?

Anno Mundi 3108. *before* Chriſt 896.

GOD being provok'd, that a King of *Iſrael* ſhould ſend to enquire of an *Idol*, about the event of his Sickneſs, ſent *Elijah* to meet the *King's Meſſengers*, and to bid them ask their Maſter, *Whether he ſuppos'd there was no GOD in* Iſrael, *that he had ſent them to enquire of* Beelzebub *the* God *of* Ekron; and to aſſure him, *that for this his ſacrilegious and profane ſlighting of the* GOD *of* Iſrael, *he ſhould not ariſe from his Sick-bed, but ſurely die.*

The *Meſſengers* returning to King *Ahaziah* with this Meſſage, he enquired of them what kind of *Man* he was, that had charged them with it; and they replying, *that he was a hairy Man, and girt with a girdle of Leather about his Loyns*; he preſently concluded it was *Elijah* the *Tiſhbite*, and ſent a Captain over fifty with his Company to take him; who (in obedience to the *King's* Command) went up to *Elijah*, where he was ſitting at the top of a *Hill*; and ſaid to him, *Man of GOD come down, and go along with me in the* King's *Name*: But *Elijah* told him, *If I be a Man of GOD, then let* Fire *come down from* Heaven, *and conſume thee and thy Company.*

King *Ahaziah* hearing no news of his firſt *Captain*, ſent a ſecond to ſeize the *Prophet*, who having commanded *Elijah*, to come down with him to the *King*, was conſumed (together with thoſe under his Command) like the former. *Ahaziah*, in the impatience of his Revenge, at laſt ſending a third, who being terrified by the dreadful end of the two former *Captains*, as ſoon as he came up the *Hill*, fell down on his *Knees*, and earneſtly beſought him to ſpare his Life, and the Lives of thoſe that were with him. *Elijah* moved to pity with his humble Deportment, and being at the ſame time adviſed by an *Angel*, to go along with him to the *King*, not fearing any thing, accompanied the *Captain* into the preſence of *Ahaziah*, to whom he denounced the Sentence GOD had pronounced againſt him, *That foraſmuch as he had ſent to* Beelzebub, *as if there were no GOD in* Iſrael, *he ſhould never riſe from his ſick Bed, but die there.*

This was the laſt Action *Elijah* did in publick, for GOD ſoon after took him to himſelf; and *Eliſha* being informed of the Day that his *Maſter* ſhould be taken from him up to *Heaven*, would by no means be perſuaded to leave him. *Elijah* himſelf tried him ſeveral times, to ſee whether he might be induced to part from him; pretending, that he had buſineſs elſewhere, and wiſhing him to ſtay there, and to leave him alone; but *Eliſha* ſtill proteſting, that he would never quit him, *Elijah* gave over, ſuppoſing that he had now ſufficiently tried the Faithfulneſs of his *Diſciple*, and as a reward of his Fidelity bade him ask what he would of him; who thereupon demanding a double portion of his Spirit, *Elijah* told him, *That he had demanded a hard thing, but that however, in caſe he did ſee him tranſlated to* Heaven, *it ſhould be granted him, elſe not.*

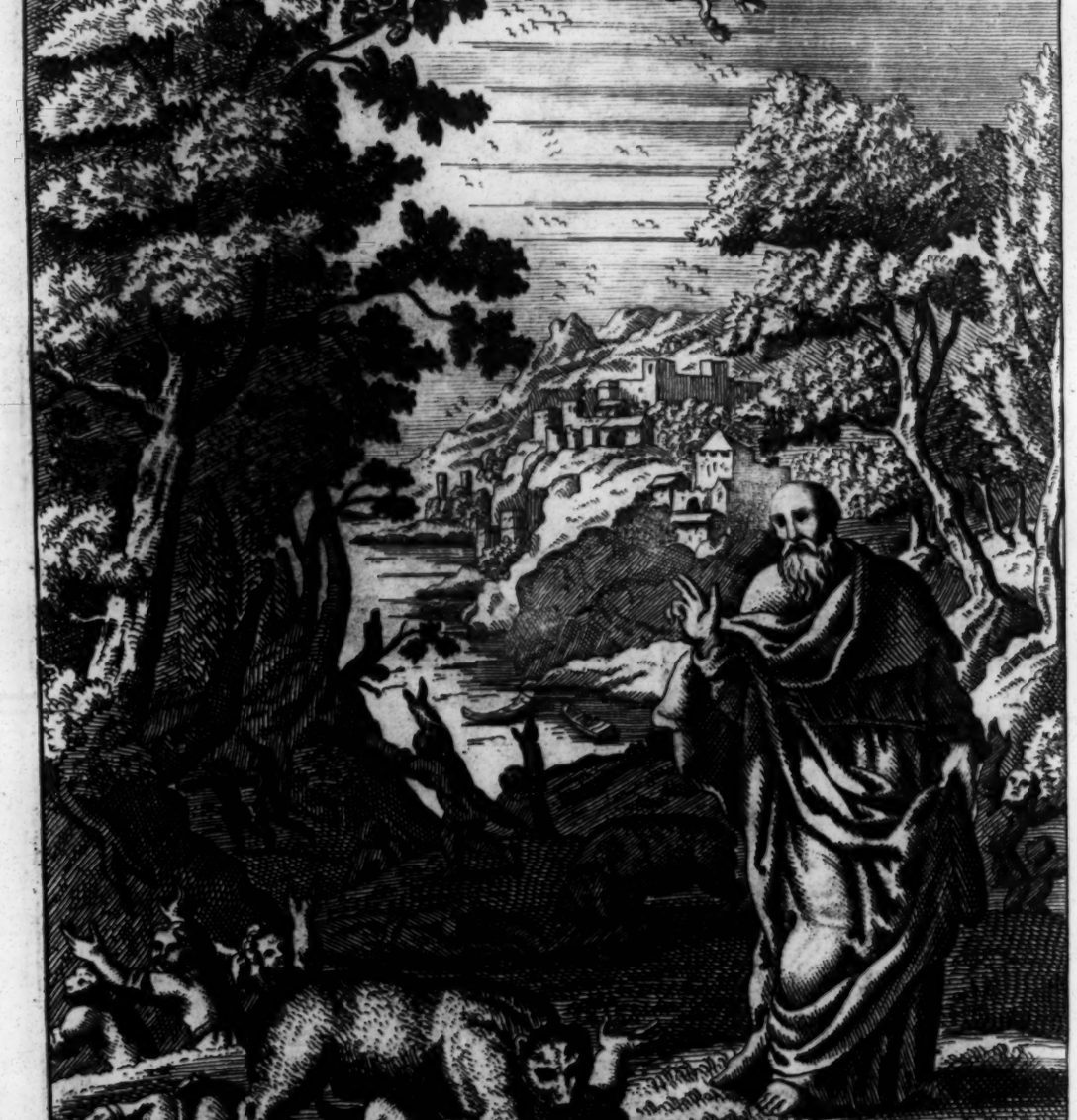
Soon after, as they went on and diſcourſed together, there appeared a *Chariot* and *Horſes* of *Fire*, and parted them both aſunder, and *Elijah* went up in a *Whirlwind* to *Heaven.*

This holy Prophet (ſaith S. *Chryſoſtom*) *mounting up to* Heaven, *left nothing to his* Diſciple, *ſave only his* Mantle; *as if he had ſaid to him, I have fought againſt the* Devil, *being covered with this* Armour; *and do thou alſo engage with him in the ſame Equipage.* Eliſha *accepted of this mean and poor* Mantle *as the richeſt Inheritance, becauſe the true* Chriſtian Poverty *is an impregnable* Tower, *and inacceſſible* Fortreſs; *and the true Diſciples of Chriſt look upon inward and ſpiritual* Poverty, *as the Well-ſpring of all good things, as the lovers of this* World *place all their confidence in their Riches and outward Poſſeſſions.*

T



Mary Lady Reve, relict of Sr. Robert Reve of Thwait hall in Suffolk Barronet, & now wife to Thomas Vincent of Petcham in Surrey Esq.
For advancement of this worke, Contributed this Plate.



The Right Honourable Ann Lady Morpeth, daugter of the Right Honourable Arthur Capell, Earle of Essex deceased.
For Advancement of this Worke Contributed this Plate.

The Children devoured by Bears.

The Children *that mocked* Elisha *are devoured by Bears.*

AFter that the Prophet *Elijah* was translated out of this *World*, it appeared that he had been as good as his word to his Disciple *Elisha*, his Spirit not only resting upon him, but acting in him with more efficacy than ever it had in *Elijah* himself. The first effect hereof appeared in his crossing the River *Jordan* dry-shod, without any other means, but of *Elijah*'s *Mantle* he had left him, wherewith as soon as he had smote the *Waters*, and said, *Where is the Lord God of* Elijah? the *Waters* immediately were parted, and he passed over. *The same Year* 3018.

Elisha being return'd to *Jericho*, the Inhabitants thereof represented to him, that the situation of their *City* was very pleasant, but that all the *Water* about it was very bitter, and rendred the *Ground* barren. *Elisha* condescending to their desire, bade them bring him a new *Earthen Vessel* with some *Salt* in it, and going forth to the *Spring* of the *Waters*, he cast *Salt* into it, and assured them in the Name of *GOD*, that from thenceforwards the *Waters* should be healed, and be no more the cause of *sickness* or *death* to any, or make the *Ground* barren, as formerly they had done. Which *Words* were no sooner utter'd by him, but the effect was there, and the *Waters* were healed ever after.

This holy Prophet (as S. *Ambrose* observes) *the efficacy and power of his* Word, *not only changed the bitterness of those* Waters *which flowed upon the* Earth, *but he penetrated to their deepest and most hidden source and* Spring, *where he changed the very Nature of them, and that so throughly and effectually, that the Change he then made continued to the end of all succeeding Ages*, as the Scripture *observes. By* healing *these* Waters, *he healed a whole* People, *who were afflicted with manifold* Diseases, *and* Death, *in drinking thereof; and in preserving those that were then, he (at the same time) was the preservation of all those, who in succeeding Ages should proceed from them.*

This (adds that *Father*) *was an admirable figure of the Renovation and great Change which* Jesus Christ *(represented by the new* Earthen *Vessel filled with* Salt) *was to make one day, not in a* City *only* or Country, *but throughout the whole* World, *in scattering his* Salt, *that is to say, his* Apostles, *into the bitter and deadly* Waters, *that is, amongst the* People *corrupted and infected with* Sin; *in order to take away the barrenness of the* Ground; *and make it (for time to come) fruitful in all* Vertues *and* Graces.

But not long after this favourable and beneficial *Miracle* he had wrought, another succeeded, which made it evident, that this *holy Prophet* was fill'd with the same *fiery Zeal* which was so signal and remarkable in his *Master*; for as he was going from *Jericho* to *Bethel*, near to that *City* he met with a Company of little *Children*, who seeing him bald, mocked him, crying out aloud, *Go up thou Bald-pate, Go up thou Bald-pate: Elisha* turning back looked upon them, and curs'd them in the Name of the LORD; which *Curse* was no sooner pronounced by him, but two *Bears* came forth out of a *Wood* close by, and kill'd 42 of them.

We may well say here (what St. *Austin* speaks on another occasion) *that this Anger of* Elisha *was a* Prophetick Anger, *representing to us before-hand, what was to come to pass in after-ages, and lively setting forth to us the miserable condition of those, who bearing the Name of the* Children *of the* Church, *do insolently make a mock and scoff at* Jesus Christ, *and all the sacred* Mysteries *of his sacred* Life *and* Passion; *and tho' he suffer'd all manner of Outrage and Scoffing from the* Jews *on* Mount Calvary, *(as* Elisha *was mocked by these* Children *because he was bald) for which* Crime *they and their* City *were miserably destroyed and devoured by the* Roman Eagles: *Yet the* Blasphemy *and* Sacrilegious *abuse and profanation of his* Holy Mysteries, *which* Christians *are guilty of, is infinitely more exasperating, and must consequently expect a Punishment and Judgment far exceeding not only that of these* Children, *but of the* Jews *also, who so outrageously affronted and mocked him on the* Cross; *forasmuch as they have (as the* Scripture *expresseth it)* trodden under-foot the *Son of GOD*, and counted the Blood of the *Covenant*, wherewith they were sanctified, an unholy thing, and done despite to the *Spirit of Grace.*

The Christian Church (as S. *Austin* saith) *hath but too many such* Children *as these, and tho' no* Bears *are seen outwardly to devour them; yet the* Devils *make no less havock of their* Souls, *to whom they deliver themselves for a* Prey *by their disorderly* Life, *and the abuse of his* holy Mysteries.

THE MIRACLE OF ELISHA.

A Widow *tormented by her* Creditors, *applying her ſelf to* Eliſha *for redreſs, he commands her to borrow* Veſſels *of her* Neighbours, *which ſhe fill'd with* Oyl, *from a ſmall Remnant ſhe had left in the Houſe, till there were no more* Veſſels *for her to fill.*

AFter the Death of *Ahab* and his Son *Ahaziah*, *Jehoram* (*Ahab*'s ſecond Son) ſucceeded his Elder Brother in the *Kingdom*, and did evil in the ſight of the *LORD*, tho' as the *Scripture* obſerves, not like his *Father* and *Mother*, for he put away the *Image* of *Baal* that his *Father* had ſet up; but for all that, he continued in the worſhipping of *Jeroboam*'s *Golden Calves*. He reigned at the ſame time that good King *Jehoſhaphat* reigned over *Judah*, and theſe two *Kings* always continued in Alliance and good Correſpondence together.

Anno Mundi 3109. *before* Chriſt 895.

Jehoram at that time being engaged in a War againſt the *Moabites*, who had refuſed to pay him the *Tribute* they had paid to his Father *Ahab*, deſired *Jehoſhaphat* to come to his aſſiſtance, which *Jehoſhaphat* did accordingly; and coming at the Head of his own Army, joyn'd his Forces with thoſe of *Jehoram*. But as they were on their march towards their *Enemies Country*, having marched ſeven days together thro' a dry *Wilderneſs*, where they ſuffered extream thirſt for want of *Water*, *Jehoſhaphat* in this extremity enquired of *Jehoram*, whether there were not thereabout a *Prophet* of the *LORD*, whom they might conſult in this neceſſity, which threatned them and their *Armies* with utter deſtruction.

Eliſha at laſt being ſent for, and appearing before the *King* of *Iſrael*, told him plainly, that he might betake himſelf to the *Prophets* of his *Father* and of his *Mother*; and that if it had not been in conſideration of *Jehoſhaphat*, he would never have come to him: but upon his account promiſed him both *Water* and *Victory* over the *Moabites*. And having order'd them to make the *Valley* where they were full of *Ditches*, the next Morning a torrent of *Water* came from the *Mountains* and filled them, by which means the *Army* was ſaved.

This *Water*, which was their preſervation, became the ruin and overthrow of their *Adverſaries*, for the *Moabites* ſeeing this *Water*, to which the Rays of the *Riſing-Sun* had given a Red colour, ſuppoſed it had been *Blood*, and that their *Enemies* had kill'd one another. In this belief they came and fell upon *Jehoram*'s and *Jehoſhaphat*'s *Army*; whom, contrary to their expectation, they found not dead, but full of Life and Courage, inſomuch as they ſoon put the *Moabites* to flight, and purſuing them to their *Capital City*, beſieged it; whereupon the King of *Moab* in deſpair kill'd his eldeſt Son upon the *Wall*, and *Sacrificed* him: which caſt ſo great a horrour upon the *Jews*, that they broke up the *Siege*, and returned to their own *Land*.

In the mean time there was a *Widow* (who being exceedingly troubled with her *Creditors*, that threatned, in caſe of Non payment, to take away her two *Sons* and ſell them for *Bond-ſlaves*) came to *Eliſha*, and deſired his aſſiſtance and counſel in this extremity. *Eliſha* having heard her Complaint, ask'd her what ſhe had in her *Houſe?* who reply'd, ſhe had nothing ſave a *Pot of Oyl*; whereupon he had her borrow a great many empty Veſſels of her *Neighbours*, and having ſhut the Door of her *Houſe* upon her, to pour out of her *Pot* into them till they were all filled. The *Widow* obeying this Order of the *Prophet*, found her *Oyl* hold out till there were no more *Veſſels* to fill: And being aſtoniſh'd at this *Miracle*, came to give *Eliſha* an account of what had hapned; who bade her ſell ſo much of the *Oyl* as was ſufficient to pay her *Debts*, and to keep the reſt for her ſelf and *Children* to live on.

This Miracle (ſaith S. *Gregory*) *was a* figure *of that abundant effuſion of the Grace of the* Holy Spirit, *which ſhould one day fill the* Church, *repreſented by this* Widow, *who had only two* Sons, *whom the* Devils *would take from her, and make them* Bond-ſlaves; *which deſign of theirs was prevented by the effuſion of this* holy *and* divine Unction.

S. *Bernard* ſaith, *we muſt without ceaſing deſire and pant for this holy and wonder-working* Oyl, *that our Hearts may be filled brimful with it: and to the end we may, we muſt keep them empty of vain Imaginations and ſenſual Conſolations. For the* Unction *of this* Holy Spirit, *repreſented by this* Widow's Oyl, *can fill no Veſſels but ſuch as are empty, and void of all ſinful and vain Poſſeſſions. 'Tis a vain thing for any* Man *to attempt an union between* God *and* Mammon, Jeſus Chriſt *and this* World, *the* Fleſh *and the* Spirit; *and it is impoſſible at the ſame time, to reliſh and taſte the Pleaſures of* Earth *and thoſe of* Heaven.

THE



Mrs Jane Jeffreys, second daughter of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr.
For advancement of this Work, Contributed this Plate.



Mrs Sarah Jeffreys. third daughter of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr. For adornament of this worke. Contributed this Plate.

The Healing of Naaman.

Naaman *comes to the Prophet* Eliſha, *to be healed of his* Leproſie.

ELiſha the *Prophet* being willing to recompence the charitable care the good *Shunamite* had taken of him, in entertaining and lodging him as he paſſed by that way, by delivering her from the reproach of *Barrenneſs*, ſhe had till then laid under, procur'd her a *Son*; but the *Child* ſometime after dying whilſt it was young, the *Mother* came in a great paſſion of Sorrow to complain thereof to *Eliſha*, who (as ſoon as he had underſtood the *Child's Death*) ſent *Gehazi* his Servant with his *Staff*, commanding him to lay it on the *Child's Face*; but the *Mother* would not be ſatisfied till *Eliſha* came along with her; who finding that what he had commanded *Gehazi* had not brought the *Child* to life, he (as *Elijah* his Maſter did in a like caſe) applied his *Body* to the *Body* of the *Child*, having prayed to the *LORD*, and thereupon the *Child's Spirit* return'd, and he deliver'd him to his *Mother*.

Anno Mundi 3110. *before Chriſt* 894.

Some time after he with a little *Flower* took away the poyſonous quality of a *Pot* of *Pottage*, prepar'd for the Sons of the *Prophets*, and multiplied a few *Loaves*, ſo as they ſatisfied a great number of People.

But one of the moſt famous *Miracles* wrought by *Eliſha*, and which is recorded of him by *Jeſus Chriſt* in the *Goſpel*, was his curing *Naaman* the *Syrian* of his *Leproſie*. This Man was of great Authority with his *Maſter* the King of *Syria*, but was ſadly afflicted with that filthy *Diſeaſe*: And his *Wife* having a *Jewiſh Girl* that waited upon her, ſhe told her *Miſtreſs*, that if her *Maſter* would but go to the *Prophet Eliſha* in *Samaria*, he would cure him of his *Leproſie*. *Naaman* being acquainted herewith, told the *King* his Maſter, who ſent a *Letter* by him to *Joram* King of *Iſrael*, reporting that he had ſent his *General Naaman* to him to be cured.

Joram looking upon this his unreaſonable requeſt, only as a deſign to pick a Quarrel with him, rent his *Cloaths*, asking *Naaman*, *whether his Maſter took him for a* GOD, *thus to require him to Cure his Diſeaſe? Eliſha* underſtanding what had paſt, ſent to the *King*, to bid him direct *Naaman* to him, that he might know there was a *Prophet* in *Iſrael*. So *Naaman* came with his *Horſes* and *Chariot*, and ſtood before the Door of *Eliſha's Houſe*, who without going out to him, ſent word by his *Servant*, *That he ſhould go and waſh himſelf ſeven times in the River* Jordan, *by which means he ſhould be healed.*

But *Naaman* being in a rage at this uſage and maſſage of *Eliſha*, went his way; but his *Servants* repreſenting to him, how eaſie the thing was which the *Prophet* had preſcrib'd for his Cure, deſired him by all means to try, whether the *Prophet* had ſpoken true? *Naaman* at laſt yielding to their Reaſons, went and plunged himſelf ſeven times in *Jordan*; whereupon his Fleſh came again as the Fleſh of a little Child. As ſoon as *Naaman* perceived the Cure wrought upon him, he returned with all his Company to *Eliſha*, to expreſs his Acknowledgment, and to aſſure him, that from thence forward he would worſhip no other *GOD*, but the *LORD* only; he preſt him alſo to receive his *Preſents*, but *Eliſha* utterly refuſed.

Now after *Naaman* was departed, *Gehazi*, (*Eliſha's Servant*) ran after him, and telling him a Lye, procured of him two *Talents* of *Silver* and two Changes of *Rayment*. *Eliſha* knowing what had paſt, reproached *Gehazi* for his *Covetouſneſs*, and told him in the Name of the *LORD That becauſe he had done this, the* Leproſie *of* Naaman *the* Syrian *ſhould cleave to him, and to his Seed for ever*, which hapned accordingly, and the *Leproſie* immediately appeared over all his whole Body as white as *Snow*.

The Cure *of this* General (ſaith S. *Ambroſe*) *is a* Figure *of the purification of* Chriſtians, *of their inward* Leproſie *by the* Laver *of* Regeneration. *The Prophet* Eliſha *would receive nothing in conſideration of this* Cure, *to teach the* Miniſters *of the* Goſpel *by his Example, to part with and communicate freely to others, what they have ſo freely received themſelves from the* Author *and* Fountain *of all good. And* Gehazi's Leproſie *ſhews us, what inviſibly happens to the* Souls *of thoſe* Miniſters, *who make a* traffick *of* Holy things. *It is not ſufficient for* Goſpel Paſtors (ſaith S. *Ambroſe*) *to be exempt from* Avarice *themſelves, but they muſt take care that thoſe who are under them be ſo likewiſe; and they ought to uſe Severity, like* Eliſha, *when they meet with any, who ſtrive to enrich themſelves with a Sacrilegious* Merchandize, *diſhonouring the reputation of their* Profeſſion, *and expoſing the Sacredneſs of their* Miniſtry.

The Siege of Samaria.

The King of Syria *beſiegeth the* City *of* Samaria; *and reduced it to a dreadful* Famine.

THE *King* of *Syria* having ſeveral times laid wait with his *Army* to ſurprize *Joram* King of *Iſrael*, but all to no purpoſe, he became tranſported into a great Rage againſt his *chief Officers* and *Miniſters*, as ſuppoſing that they diſcloſed his Deſigns to him: But one of them told him, *He was much miſtaken to ſuſpect the Faithfulneſs of his Servants upon that account*; and aſſured him, *That it was* Eliſha *the* Prophet *that fruſtrated his Deſigns, by acquainting the King of* Iſrael *with his moſt ſecret Counſels.*

Anno Mundi 3116. *before Chriſt* 888.

As ſoon as the King of *Syria* had underſtood this, he was as much enraged againſt *Eliſha*, as before he had been againſt his *Servants*, and reſolved to ſeize him; and to that purpoſe, he ſent a great Party of his *Forces* to ſurround the *City* where *Eliſha* then was. *Eliſha*'s Servant ariſing in the Morning, and ſeeing the great *Army* of *Syrians*, that had inveſted the *City*, he was ſore afraid; but *Eliſha*, to rid him of his Apprehenſions, *prayed* to *GOD* to open his *Eyes*; whereupon the young Man ſaw an *Angelical Guard* of *Horſes* and *Chariots of Fire*, ſurrounding and guarding his *Maſter*.

And at the ſame time *Eliſha* entreated *GOD* to ſtrike the *Syrian Army* with *blindneſs*, that were come to take him; which the *LORD* having performed at the requeſt of his Servant, *Eliſha* went down to them, and told them, *That they had miſtaken their way, but if they would follow him, he would lead them to the Man they look'd for*; and ſo brought them into the midſt of *Samaria*, and then prayed *GOD* to open their *Eyes* again, that they might ſee the danger in which they were.

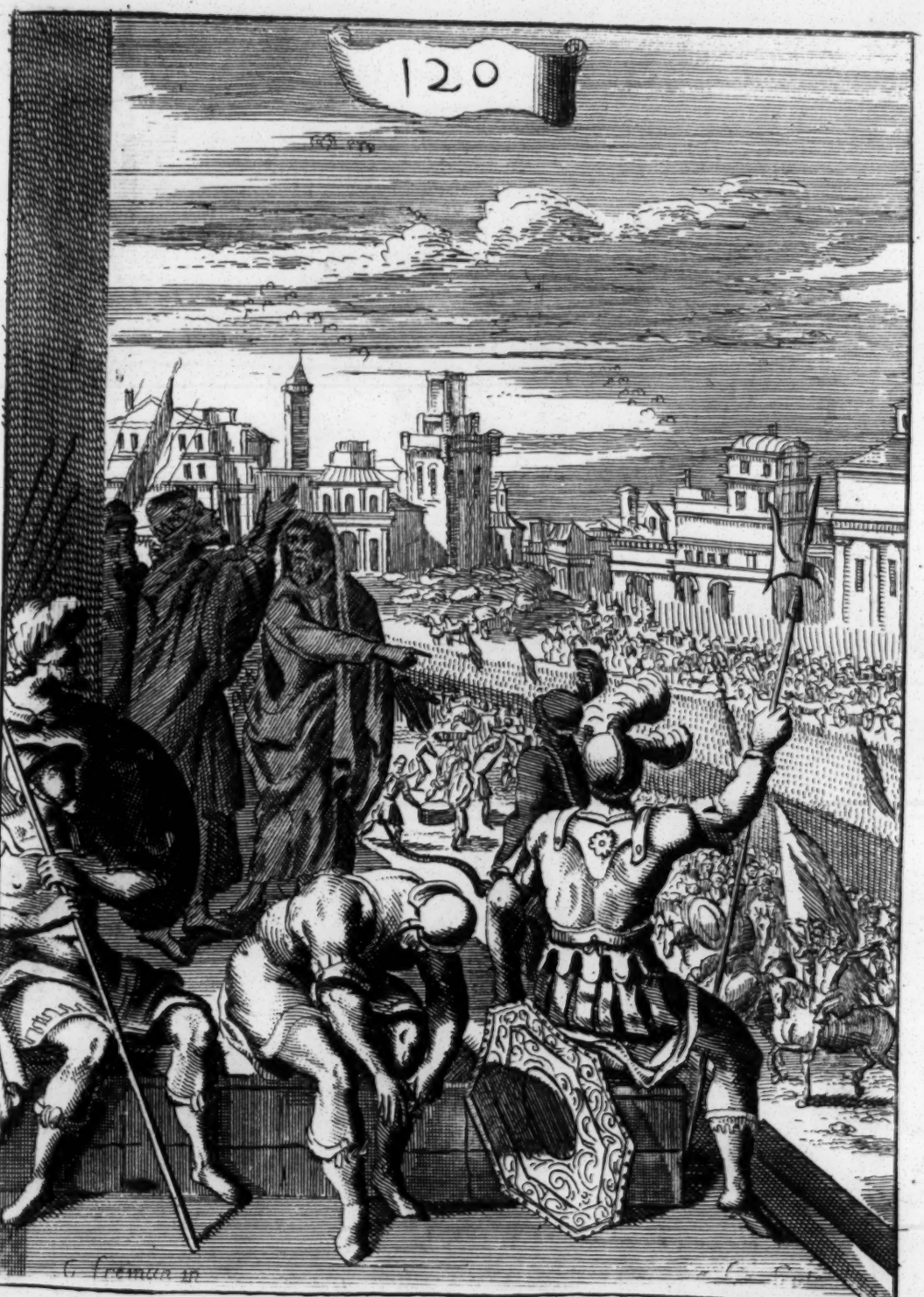
King *Joram* ſeeing his *Enemies* thus miraculouſly made his *Priſoners*, demanded of *Eliſha*, whether he ſhould deſtroy them, ſince *GOD* had delivered them into his hand? but the *Prophet* check'd him for entertaining ſuch a Thought, and on the contrary bade him ſet *Meat* and *Drink* before them, and ſend them back to their *Maſter* in Peace.

Not long after this, *Benhadad* King of *Syria* raiſed a prodigious *Army*, and with it beſieged the *City* of *Samaria*, which thereby was reduced to ſo dreadful a *Famine*, that an *Aſſes-Head* was ſold for 80 *Shekels*, that is, for about 12 pounds Sterling. But the *Scripture* gives us a more tragical Inſtance of the extream *Famine* then raging in that *City*, Which is this, *As King* Joram *was walking on the* Wall, *a* Woman *cries out to him to do her* Juſtice; *and the King asking her what ſhe deſired of him, ſhe told him, that ſhe and another* Woman *(her Neighbour) had agreed to kill their* Children *and eat them; that accordingly ſhe had given her* Son, *and they had eaten him; but that her Neighbour inſtead of dreſſing her* Son *the next day, according to their Contract, had hid him, and would not deliver him.*

King *Joram* aſtoniſhed at the recital of ſo barbarous and unheard of Cruelty, rent his *Cloaths*, whereby the *Sackcloth* he wore next to his *Skin* was ſeen; but however inſtead of reflecting upon his *Sins*, which were the cauſe of ſo dreadful a *Judgment* upon him and his People, he turns his Rage againſt *Eliſha*, and ſwore he would have his *Head* that very day, and accordingly ſent an *Officer* to his *Houſe*, to execute his wicked deſign: But *Eliſha* knowing of his Meſſage, commanded thoſe that were with him to ſhut the Door againſt him, and lay hold of him; being aſſur'd by the *Spirit of GOD*, that the *King's* purpoſe of taking away his *Life* was chang'd.

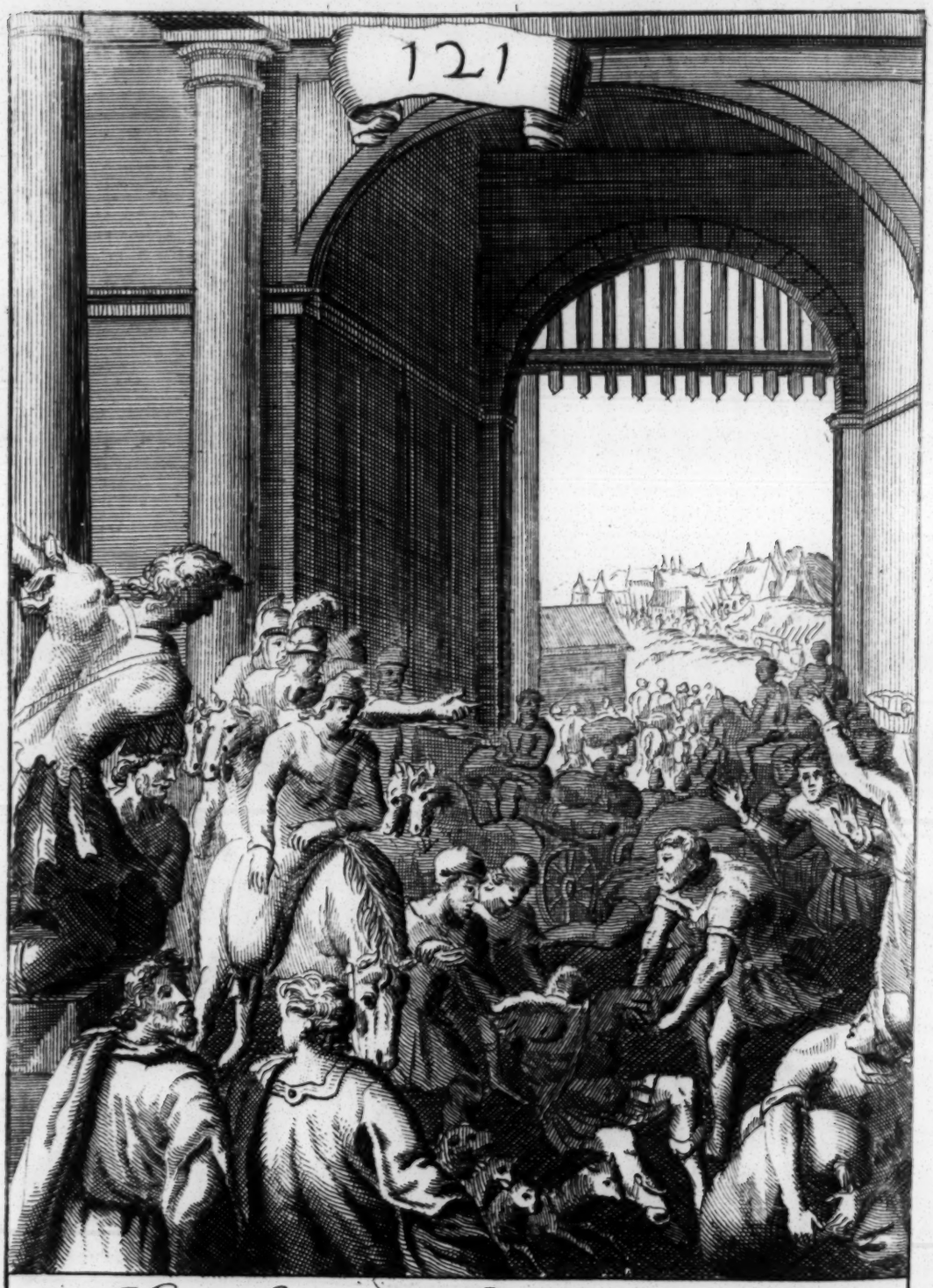
This behaviour of the King *of* Iſrael *ſhews how dangerous a thing it is, for a Man in Affliction, to give himſelf up to* Anger *and* Impatience. *We ſee this* Prince *here dreadfully afflicted, and wearing* Sackcloth *upon his* Skin, *which one would think was a great ſign of his being ſenſible of the Hand of* GOD *upon his* Capital City; *but for all that, we find him very far from being either humble or truly penitent; for loſing his Confidence in* GOD, *and abandoning himſelf to Deſpair, he reſolves to murther him, who alone by his Holineſs and great Intereſt in* GOD, *was the Inſtrument of ſaving that* City *from utter ruin. But the true* Servants *of* GOD, *who look upon their Afflictions with the Eye of* Faith, *are humble and ſubmiſſive under them, as knowing their Sufferings are leſs than they deſerve; yea, they bleſs* GOD *for them, becauſe they do not conſider him as a* Judge *that puniſheth* Criminals, *but as a* Father *that chaſtizeth his* Children *for their good and benefit, who loves them whilſt he chaſtiſeth them, and would never take the* Rod *in his Hand, but becauſe he loves them.*

THE



Captaine Richard Leake of the Tower of London. Master Gunner of England.

For advancement of this worke, Contributed this Plate.



Mrs Susanna Henshaw, daughter of Charles Henshaw Esqr.
For advancement of this Worke, Contributed this Plate.

The Prediction of Elisha.

A Lord *of* Samaria *questioning the Truth of the* Word *of the* LORD *spoken by* Elisha, *is trodden to death.*

JORAM having complain'd to *Elisha* of the extremity to which the *Famine* had reduc'd the *City* of *Samaria*, the *holy Prophet* comforted him and the People, who were quite spent and faint, assuring them, *That the next day about that time, fine* Flour *and* Barley *should be as cheap as then it was dear and scarce.* 'Twas a hard thing to believe this *Prophecy*, because all Objects of Sense did directly contradict it; and one of the *Lords* that were with the *King* was so bold to tell him, *That what he had said could not prove true, except* GOD *should be pleased to open the Windows of* Heaven, *and rain down* Corn *upon them.* But the *Prophet* reply'd, *He should see it with his* Eyes, *but should not eat of it.*

Anno Mundi 3119. Before Christ 885.

This *Prophecy* was verified in this manner: Four *Leprous Persons* being got out of the *City*, encouraged one another to go into the *Camp* of the *Syrians*, and deliver themselves to them, as knowing that the worst that could happen to them was to be killed by them, which they thought far more eligible than to pine away with *Famine*; but when they were come to the *Camp*, they were extreamly surpriz'd to find no body there; for *GOD* had struck the *Syrian Army* with Terror, by making them hear a noise of *Chariots* and *Horses*, as the noise of a great *Army*; whereupon they betook themselves to flight for their *Lives*, leaving their *Tents*, *Horses*, and all their *Baggage* behind them.

These *Lepers* finding themselves so unexpectedly *Masters* of the whole *Camp* of the *Syrians*, fell to *eating* and *drinking*, and refreshing themselves in the first *Tent* they entred into, and carried away the *Silver* and *Gold* they found there, and hid it; but considering how injurious they were to the poor *Inhabitants* of *Samaria*, in concealing these good tidings from them, they went to the Gate of the *City*, and acquainted the *Guards* with what they had been Eye-witnesses of. *Joram* being inform'd of the *Lepers* Report, suppos'd it was only a Stratagem of the *Syrians*, to draw the People out of the *City*, and by that means to have an occasion to destroy them; therefore he sent out some *Chariots*, to discover whether the *Syrians* were fled indeed, or no; who following them as far as *Jordan*, found all the way full of *Garments* and *Vessels*, which the *Syrians* had cast away in their *flight*.

As soon as these *Messengers* had made a Report to the *King* of what they had seen, and that the *Enemy* was certainly returned home, the almost starv'd *Citizens* of *Samaria* flock'd in crowds out of the *City*, to go and plunder the *Tents* of the *Syrians*, by which means *Meal* and *Barley* was sold in the *City* at the same price *Elisha* had foretold to the *King*, in the Name of the *LORD*. And about the same time the other part of his *Prophecy* was fulfill'd likewise; for the *King* having commanded the *Lord*, who had expressed his disbelief of what *Elisha* had pronounced to *King* and *People* in the Name of *GOD*, to have charge of the *Gate*, to prevent any Disorders that might happen on that occasion, he was trod under foot by the People, and died.

It is impossible (saith St. *Ambrose*) *not to admire the Wisdom and Power of* GOD *in these wonderful Events here set down, when we see that all contingent* Futurities *are present with him, which he discovers, when it pleaseth him, so clearly to his* Servants, *as if they were already done. We see him here saving* Samaria *after a miraculous manner, and alone* fighting *against her* Enemies, *whom he strikes with Fear and Terror, making them run away for their Lives, when none pursu'd them. We see a City deliver'd before they themselves were aware of it. Four* Lepers *whom the Prophet* Elisha *had not healed, tho' he healed* Idolatrous Naaman *the* Syrian, *were appointed by* GOD, *to publish and make known this Deliverance. And when all the* People *were transported with Joy, for this their unlookt for Deliverance and Salvation, one* Great Man *is trodden to death by them, as they crowded through the* Gate *to plunder the* Syrians Tents, *that he might teach us by his tragical end, how dangerous a thing it is to have too high thoughts of the Power of* Man, *and too mean thoughts of the Omnipotence of* GOD; *that we affront him, when we disbelieve the Truth uttered by the Mouth of his* Servants, *and that we cannot despise them, without despising him that sends them.*

JEZA-

Jezabel devoured by Dogs.

Jezabel *being thrown out of a* Window *by* Jehu's *Order, is devoured by* Dogs.

Elisha being come to *Damascus*, *Benhadad* King of *Syria* sent *Hazael* to him, to know whether he should recover of his *Sickness*, with which he was then afflicted. *Hazael* having delivered his Message to *Elisha*, he told him at first, that the *King* his *Master* might recover; but presently added, that withal the *LORD* had shewed him he should certainly *die*; and at the same time fixing his Eyes upon *Hazael*, he fell a weeping. And *Hazael* having asked him why he wept? The *Prophet* reply'd, it was because of the Evils he foresaw that he would bring upon *Israel*, when he should possess the *Crown* of *Syria*.

Anno Mundi 3120. before *Christ* 884.

Hazael returning to his *Master*, told him *That* Elisha *said, he should certainly recover*; but the next Morning he took occasion to stifle him, and (upon his death) was proclaim'd King of *Syria* in his stead. This hapned when *Joram* the second Son of *Ahab* was King of *Israel*, and *Jehoshaphat* King of *Judah*. *Jehoshaphat* being grown old and crazy, placed his Son *Jehoram* in his *Throne*, who had nothing of his good *Father's Piety*, but followed the steps of the Kings of *Israel*, and imitated the wickedness of *Ahab*, whose *Daughter* he had married.

After *Jehoram*'s Death, his Son *Ahaziah* succeeded in the *Throne* of *Judah*, and was Contemporary with *Joram* the Son of *Ahab* King of *Israel*, whom he assisted in the *War* he waged against *Hazael* King of *Syria*, and *Joram* being wounded in the *Fight*, he went to *Jezreel* to be cured, whither *Ahaziah* King of *Judah* repaired to give him a Visit. Now whilst the King of *Israel* was ill of his *Wounds*, *Jehu* (one of the *high Officers* of his *Army*) having been anointed King of *Israel* by one of *Elisha*'s *Disciples*, with an express charge to exterminate the Family of *Ahab*, taking some Forces with him, immediately repair'd to *Jezreel*, where both the *Kings* then were, King *Joram* being acquainted by a *Sentinel*, that a great Party were drawing nigh to the *City*, he sent out *Messengers* on *Horseback* to enquire who they were; but *Jehu* suffering none of them to return, *Joram* began to suspect some Treachery in the case, and notwithstanding his Sickness, commanded his *Chariots* to be made ready; and he and *Ahaziah* went to meet *Jehu*, whom they found in the Plot of Ground that belonged to *Naboth*, and *Jehu* having shot *Joram* through the *Heart* with a *Dart*, exposed his *dead body* there to be devoured by *Dogs*, to fulfil the *Prophecy* of *Elijah* against the *House* of *Ahab*; and *Ahaziah* endeavouring to make his escape in his *Chariot*, was pursued by command from *Jehu*, and killed also, and his *dead Body* carried to *Jerusalem* to be inter'd with his *Fathers*.

Jezabel strangely alarm'd with these Tidings, had recourse to the Artifices of her Sex, and having painted her *Face* and dress'd her *Head*, plac'd her self at a *Window* to be seen by *Jehu*; who was so far from being taken with her *Beauty*, that he commanded some *Eunuchs* that waited upon her, to throw her out of the *Window*; which being done, *Jehu* and his *Officers* made their *Horses* to go over her Body. *Jehu* having refresh'd himself after this Action, commanded some of his *Servants*, to go and take up *Jezabel*'s *Body* and bury it, but when he came to look for it they found nothing left, except her *Skull*, her *Feet*, and the *Palms* of her *Hands*, the *Dogs* having devoured the rest, according to the Prediction of *Elijah*.

This was the End of this unhappy and miserable Princess, *who was a great Instrument of* GOD's *Severity, to purifie and refine his Servants by her barbarous Cruelty and Violence. She knew the Truth* (saith S. *Ambrose*) *and yet she persecuted it; and having taken a resolution at any rate to support the Interest of* false Prophets, *who flatter'd and indulg'd her wicked and Idolatrous Humour, she declared open War, and became a sworn* Enemy *to the true* Prophet *of* GOD. *Her Presumption engag'd her to be too busie and meddling with Matters concerning* GOD *and* Religion; *and her bitter hatred against the pure Worship of* GOD, *having put her upon endeavours wholly to extirpate the same, so that no Footsteps of it might be left,* GOD *in his just Judgment suffered her not only to come to a most shameful and tragical End, but that even after Death, scarce any remainder of her Body should be left, for a Terror to all that might hereafter be inclined to follow her steps.*



Mr Laurence Spencer. Clerke of the Works for the rebuilding the Cathedrall Church of Saint Pauls London.
For advancement of this Worke, Contributed this Plate.



Sr George Rivers. of Chafford in the County of Kent Baronet.

For advancement of this work. Contributed this Plate.

A dead Man raised to Life.

A dead Man *being cast by chance into the* Grave *of* Elisha, *is raised to* Life *by touching of his* Bones.

JEHU knowing that he was raised to the Throne of *Israel* on purpose to destroy the *House* of *Ahab*, after he had made a good beginning with *Joram* and *Jezabel*, soon after caused 70 of *Ahab*'s *Sons* to be killed, having sent order for that purpose to the *Magistrates* of *Samaria*; who for fear of displeasing King *Jehu*, executed his Commands: and having cut off the *Heads* of *Ahab*'s *Sons*, sent them to him in *Baskets*. Soon after *Jehu*, that he might with the greater ease destroy all the *Priests* and *Worshippers* of *Baal*, pretended he would honour *Baal* more than ever *Ahab* had done, and proclaimed a solemn Assembly for *Baal*, whereat all his *Prophets*, *Priests* and *Worshippers* were to be present: and when they were all met together in the *Temple* of *Baal*, he caused his *Soldiers* to fall upon them, and kill them every *Man*; and then proceeded to break down and burn all the *Images* of *Baal*, and turn'd his *Temple* into a *Jakes*.

Anno Mundi 3120. Before Christ 884

GOD himself highly commended *Jehu* for this his Zeal, and promised him for a Reward, that his *Children* to the fourth Generation should succeed him in the *Throne*. But alas! he continu'd not long in this good disposition, but plung'd himself into all the Sins of *Jeroboam*, and by maintaining his *Idolatrous Worship* of the *Golden Calves*, he drew down the Anger of *GOD* upon himself and all *Israel*, and at last died, leaving his Son *Jehoahaz* his Successor.

Anno Mundi 3148. Ante Christ 856.

Whilst matters were thus carried in *Israel*, *Ahaziah* King of *Judah* being slain by *Jehu*, *Athaliah* his Mother, being a proud and ambitious *Woman*, to assure her self of the *Throne*, caused all the *Sons* of King *Ahaziah* to be put to death, except *Joash*, whom *Josheba* his Aunt hid from *Athaliah* in the *Temple* of the *LORD*.

Anno Mundi 3120.

When *Athaliah* had now reigned 7 years, *Jehojada* the *High Priest* thought it was high time to declare to all *Judah*, *That they had a rightful* King *in being*, *whom* Athaliah *had now for so many years deprived of his Right*, *by usurping* the Crown of Judah; *and having over and over contrived his Death*, *but that she had been happily prevented in the execution of her wicked and treasonous Design*. And having sent for the *high Officers* of the *Kingdom* and *Army*, to meet him in the *House* of *GOD*, he shewed them *Joash* their lawful *Sovereign*, whom they with most joyful Acclamations proclaimed *King*.

Athaliah surprized with these extraordinary shouts of Joy proceeding from the *Temple*, ran in haste thither, and rushing into the place where the *King* was, *Jehojada* commanded the *Officers* to seize her, and having dragg'd her out of the *Temple*, to kill her: which being executed accordingly, *Joash* (who was then but 7 years of Age) peacefully succeeded in his *Father's Throne*.

About the same time *Elisha* the *Prophet* died: and as he lay upon his *Death-bed*, *Joash*, the Son of *Jehoahaz* King of *Israel*, came to give him a visit, and to testifie the Sorrow he had conceived at the apprehension of losing the best Bulwark of his *Kingdom*: whereupon the *Prophet*, to recompence this his good office, promis'd him as many Victories against the King of *Syria* as he should give strokes to the Ground. *Elisha* died soon after, and it hapned that as some Persons were burying a *dead Body*, they discovered a Party of *Moabites* that were ravaging the *Country*; whereupon they in haste cast the *dead Body* into *Elisha*'s *Grave*, which as soon as it touched the *Bones* of that *Holy Prophet*, was restored to Life.

This was a great Miracle (saith St. *Ambrose*) *but those of the* Gospel *are far greater*: Elisha's *dead* Body *raiseth a dead* Body *to life*; Jesus Christ *raised* Lazarus, *and many others*, *as well in his* Life-time *as after his* Death, *from* Death *to* Life. *But the Resurrection of the* Body *is not near so considerable as that of the* Soul: Bodies *are raised from the* dead *to* die *again*; *but* Souls *are raised to* life, *by leaving* Death, Sin, *and the* Devil, *never die again*, *but live the life of* Angels, *yea*, *of* GOD *himself*.

None of us dare be so arrogant to expect to be raised from death to life like Lazarus; *and yet even those of us who groan under the* Egyptian Bondage *and slavery of our* Passions, *may*, *and ought to hope for the Resurrection of their* Souls, *if with a lively* Faith *and sincere* Repentance *they rely upon the infinite vertue of the* Blood *of* Jesus Christ, *and the Omnipotence of his* Grace.

ZECHA-

Zechariah the High-Priest is stoned.

Zechariah, *at the Command of* Joash *King of* Judah, *because he had reproved him of his* Sin, *is stoned.*

JOash, the Son of *Ahaziah*, being raised to the Throne of the *Kings* of *Judah*, by the Care and Loyalty of *Jehojada* the *High-Priest*, seem'd for a good while to be very acknowledging and thankful to him, to whom he was beholden for his *Crown*: The kindness he had for this *Holy Man* made him good also; and being extreamly concern'd for the disorders *Athaliah* had committed in the *House of GOD*, who had spoiled it of all its richest *Ornaments* and *Utensils*, to adorn and furnish the *Temple* of *Baal*; he gave command to have the same repaired, and that all the dedicated things should be returned to it.

Anno Mundi 3126. before Christ 878.

And because the expence of this Work was too great for the *King* alone to bear, he acquainted the People with his design, that all those who found themselves inclin'd, might contribute to so good and pious a Work. But the *Priests*, who were to receive the *Money* that was given to this purpose, were not so exact in giving in their Accounts, nor so diligent to forward the Work as they should have been; wherefore *Jehojada* the *Priest* ordered all the *Alms* and *Contributions* of the People to be put into a great *Chest* fast lock'd, which had a Hole in the midst of the *Lid*, or *Cover* of it, by which the *Priests* put in all their *Money* they received from the People; and whenever they found there was a considerable Sum of *Money* therein, they opened it in the presence of the *King* and the *High-Priest*, and having counted it, they put it in *Bags*, to be delivered to the *Workmen*.

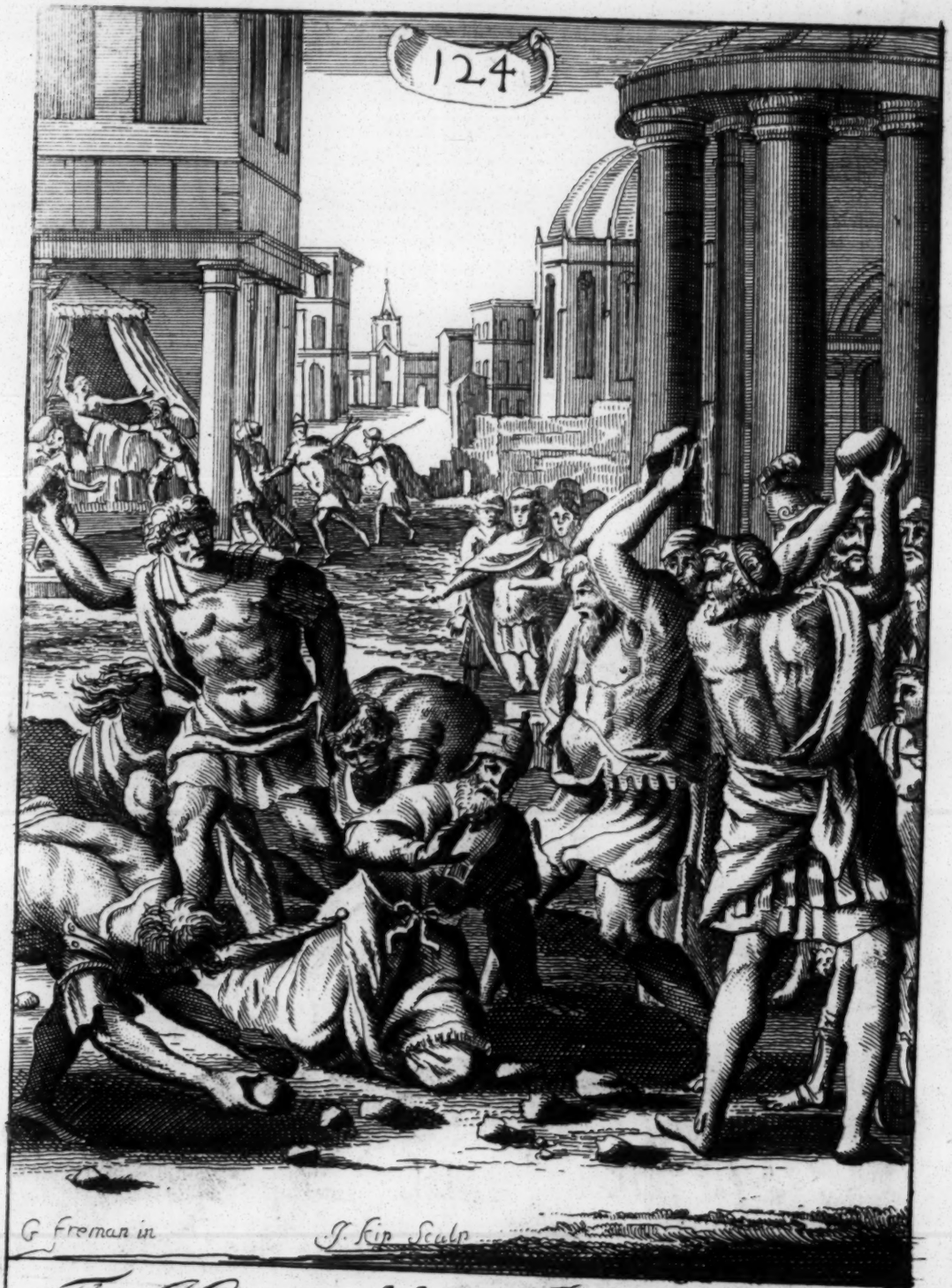
After that the *House* of *GOD* was thus repaired, and all things reduc'd to their ancient Order, *Jehojada* the *High-Priest* died, at the Age of 130 Years. *Joash* the *King* shewed him great Honour after his *death* and would have his *Body* interr'd in the *Sepulchre* of the *Kings* of *Judah*, for the great Service he had done to the *Crown* and whole *Kingdom*: But it was not long he continued in this good disposition; for soon after the *death* of *Jehojada*, who had so wisely counsell'd and govern'd this young *Prince*, the Grandees of his *Kingdom* came to pay their Obeysance to him, who (being pleased with their *Flatteries*) gave ear to them, and made them his *Favourites*; and from that very time he forgat the *LORD*, and instead of his former religious Care for the *Temple* and true *Worship* of *GOD*, he now adored *Idols*, and drew down the Wrath and Vengeance of *GOD* upon himself and his Kingdom.

Zechariah, the Son of *Jehojada*, who had succeeded his *Father* in the *High-Priesthood*, could not endure the sight of these Impieties, and being stirr'd up by the *Spirit* of GOD, he reprov'd the *King* to his Face, with a holy boldness, as well as the *Grandees* of his Court for that they had forsaken the *LORD*, and worshipp'd *Idols*. But this Liberty cost him his Life; for *Joash* not considering the vast Obligations he had to his *Father*, who had set the *Crown* upon his *Head*, caused him to be stoned to death in the Court of the *Lord's House*, who dying, uttered these words; *The LORD look upon it, and require it.*

The LORD heard the Prayer of this holy *Martyr*, and made the remainder of the Life of this *Prince* as unfortunate as the beginning of it had been happy. He stirr'd up the Syrians against him, who with an inconsiderable Force defeated a vast *Army* he had raised against them, and afterwards came to *Jerusalem* and destroyed all the *Princes* of the People and tortured *Joash* himself, leaving him in a sad and languishing Condition; and after all was not allow'd to die a natural death, but was *murther'd* by two of his *Servants* in his Bed for the innocent *Blood* he had shed; and had not the Honour (after his *death*) to be buried in the *Sepulchre* of his *Forefathers*, the *Kings* of *Judah*

GOD by this dreadful Example, teaches Princes to distrust those who by their base and selfish Flatteries would perswade them they are GODS and that whatsoever they will, is well; and on the contrary, *to value and esteem those who freely and boldly tell them the naked Truth from a sincere Affection and Honour they have for their Persons, whereas those* Flatterers *serve only to corrupt their good Inclinations, and to stir up the hatred of* GOD *and* Men *against them.*

AHA



The Honourable S.r Robert Napier of Puncknoll in the County of Dorset Knight and Baronet.

For advancement of this Worke. Contributed this Plate.



John Lethieullier Esq.r, son of S.r John Lethieullier, of Lewisham, in the County of Kent Knight,

For advancement of this worke, Contributed this Plate.

AHAZ THE WICKED KING.

Wicked Ahaz (*the* King *of* Judah) *greatly provoked GOD by his Abominations, is delivered into the Hand of his* Enemies.

Amaziah having ſucceeded his *Father Joaſh*, was frequently engaged in War againſt *Joaſh* the King of *Iſrael*, who took him Captive; but ſoon after dying *Amaziah* was ſet at liberty by his Son *Jeroboam*, and reigned 15 years after that in *Jeruſalem*: At the end of which underſtanding that a *Conſpiracy* was hatching againſt him by ſome of his *Servants*, he fled to *Lachiſh*; but they ſent after him, and kill'd him there, and *Uzziah* (who is alſo called *Azariah*) Reigned in his ſtead.

Anno Mundi 3165. *Before Chriſt*, 839.

Anno Mundi 3174.

This *Uzziah*, in the main was a good *Prince*, and conſulted with the *Prophets* in all his Affairs of Importance, to know the Will of the *LORD*, and by this means he became Victorious over all his *Enemies*, and very great and powerful; he repair'd the Ruins of *Jeruſalem*, and reſtored the Kingdom to its former luſtre and glory. But this continual courſe of *Proſperity* and *Succeſs* at laſt lifted up his Heart (as the *Scripture* obſerves) to his deſtruction; for he proceeded to that height of Preſumption, to invade the *Sacred Office* of the *High Prieſt*, and to offer *Incenſe* upon the *Altar* of *Incenſe*: and when *Azariah* the *High-Prieſt*, at the head of 80 *Prieſts* of the *LORD*, withſtood him, and challenged him for ſo doing, and he enraged began to Threaten them, the *Leproſie* broke out upon him, which as ſoon as they had perceived, they thruſt him out of the *Houſe* of the *LORD*; and indeed finding himſelf ſmitten with that unclean *Diſeaſe*, he haſted to get out of the *Temple*, that he might not defile that *Holy Place*.

Uzziah thus ſtruck with *Leproſie*, and being thereby incapacitated for Government, *Jotham* his Son took poſſeſſion of the *Throne*, and in all things imitated the firſt *Piety* of his Father; wherefore alſo *GOD* bleſſed him, and made him very powerful; and having Reigned 16 years, he left the *Kingdom* to his Son *Ahaz*, who ſet up again all the Abominations of *Idolatry* in *Jeruſalem*, wherefore alſo the *LORD* delivered him into the Hands of the *Syrians*, and into the Hands of the *King* of *Iſrael*.

Anno Mundi 3261.

In the mean time the *Kingdom* of *Iſrael* deſcended from *Joaſh* to *Jeroboam*, and from *Jeroboam* to *Zachariah*, and from him to *Shallum*, and then to *Menahem*, who left the *Kingdom* to his Son *Pekahiah*; but *Pekah* the Son of *Remaliah* conſpired againſt him and ſlew him, after he had Reigned two years. 'Twas this *Pekah* that waged a moſt bloody War againſt *Judah*, killing at one time 120000 of them, becauſe they and their *King* had forſaken the *LORD*, and betaken themſelves to the worſhip of *Idols*. The *Iſraelites* at that time committed ſuch extream Cruelties againſt their Brethren the *Jews*, that as they returned with their *Captives* in triumph to *Samaria*, a *Prophet* of the LORD reproved them for their great Cruelty, charging them at leaſt to ſend back to their homes the 200000 *Captives* they had taken, which they did at the *Prophet*'s remonſtrance, with a great many marks of Tenderneſs and Compaſſion for them, *Cloathing* them that were naked, and providing *Waggons* to carry thoſe that were not able to go on Foot.

Anno Mundi 3233.

But *Ahaz* was ſo far from being humbled by all theſe heavy *Judgments* of an incenſed GOD, that on the contrary he ſinned more and more. At the ſame time *Ahaz* having made an Alliance with *Tiglath-Pileſer* King of *Aſſyria* againſt *Iſrael*, he came with a great *Army* and took all the *Iſraelites* that dwelt beyond *Jordan*, and carried them *Captives* to *Aſſyria*, from whence they never return'd, no more than the reſt of the Ten *Tribes*, who were afterwards tranſported thither by his Son *Salmanaſſar*.

But King *Ahaz* was ſo far from being touch'd with the deſolation of his own, or Neighbour *Kingdom*, or better'd thereby, that on the contrary he attributed all the Advantages his *Enemies* at the time had over him, to the prevalent power of their *Idols*, above thoſe he worſhip'd, He ſhut up the Doors of the *Lord's Houſe*, and erected *Altars* to his *Idols*, in all the Corners of the *Streets* of *Jeruſalem*, until GOD by Death put a ſtop to the Career of his *Impieties*.

He was a dreadful Example of *Princes* forſaken by GOD, who the more he puniſheth them, the more their Spirits are ſet againſt him, and who at laſt by their unhappy ends proclaim this great Truth, That *Kings* are great as long as they continue in the Rank where GOD has plac'd them; but that they precipitate themſelves into their *Creatural Nullity*, when they begin to challenge him, or make themſelves his Equals.

KING HEZEKIAH.

Hezekiah, *King of* Judah, *applying himself to reſtore the true* Worſhip o GO *deſtroys all the* Idols *vnd* Images *that were in the* Land.

PEkah having ſeated himſelf on the Throne of *Iſrael*, by conſpiring againſt *Pekahiah* his Maſter, loſt his *Kingdom* by the ſame way he had got it at firſt; for *Hoſhea* conſpired againſt him and ſlew him, and ſucceeded in the *Throne*; but was ſcarce well ſeated in it, when *Salmanaſſar* King of *Aſſyria* came with an *Army* againſt him, and made his Kingdom *Tributary*. But as *Hoſhea* was deſigning to caſt off this Yoke, with the aſſiſtance of the King of *Egypt*, *Salmanaſſar* being informed thereof, came againſt him with a great *Army*, and laid Siege to *Samaria*, which he took at the end of 3 years; and carried the *Ten Tribes* into his own *Country*, (that is, into *Media* and *Aſſyria*) from whence they were ſcattered throughout all the Eaſtern parts of *Aſia*, without ever returning to their own *Country*.

Anno Mundi 3265. *before Chriſt* 739.

Thus ended the *Kingdom* of *Iſrael*, having continued 255 years after its ſeparation from *Judah*. Whilſt the *Kingdom* of *Iſrael* was thus harraſſed with a long Succeſſion of wicked *Kings*, who by a Series of *Murthers* and *Conſpiracies* ſupplanted one another, the *Kingdom* of *Judah* had a Breathing time allowed it from the Miſeries it groan'd under in the Reign of King *Ahaz*; for his good Son *Hezekiah* ſucceeding him, changed the whole Face of Affairs, and made *Piety* and *Vertue* to take place inſtead of that *Impiety* and *Idolatry* which had over-ſpread the whole *Kingdom*.

Anno Mundi 3277. *before Chriſt* 727.

The *Scripture* gives him this Character, *That neither before nor after him, was there ever any King of* Judah *like him. He put his whole truſt in the* LORD, *and cleaved to his* Law, *without turning from it to the right or to the left; He opened the* Gates *of the* Houſe *of* GOD, *which his Father had ſhut up, with deſign to aboliſh the true* Worſhip *of* GOD. *He commanded the* Prieſts *and* Levites *to ſanctifie themſelves, in order to the purifying of that* Holy Place, *which had been ſo abominably prophan'd. He cut down all* Idolatrous Groves, *and broke the* Brazen Serpent *which* Moſes *formerly had made by an expreſs Command from* GOD; *but was ſince become an Object of their Sacrilegious Adorati He took great care to re-eſtabliſh the* Prieſts a Levites *in their diſcontinued Functions, and provide for their Subſiſtance and Maintenance, which end he revived the Laws of the* Ten and Firſt-fruits.

And as this good King took pleaſure and d light in the ways of GOD, and in procuri and eſtabliſhing the purity of his Worſhip, the LORD alſo took delight to Crown all h Enterprizes with *Succeſs*, and to reward his Pi ty with the *Victory* that alway attended h *Arms*. He caſt off the Tyrannical Yoke those *Kings*, that had made his Predeceſſo their Tributaries, and particularly that of t King of *Aſſyria*. He waged War againſt t *Philiſtins*, took their chiefeſt *Cities*, and ma them keep within their own *Bounds*.

During the Reign of this *Pious King* liv *Iſaiah* the *Prophet*, who was of the *Blood Roy* and very familiar with this good *King*. GO on ſeveral occaſions ſending him to be h Counſellor and Comforter. This *Holy Proph* always encouraged *Hezekiah* to put his Tr more and more in that GOD whom he wo ſhipped; and as it pleaſed GOD, for to pro *Hezekiah*'s Faithfulneſs and the Uprightneſs his Heart, by ſtirring up very powerful a formidable Enemies againſt him; ſo this H *Prophet* was always ready to comfort and e courage him, that he might not be terrifi either by their Forces or Menaces.

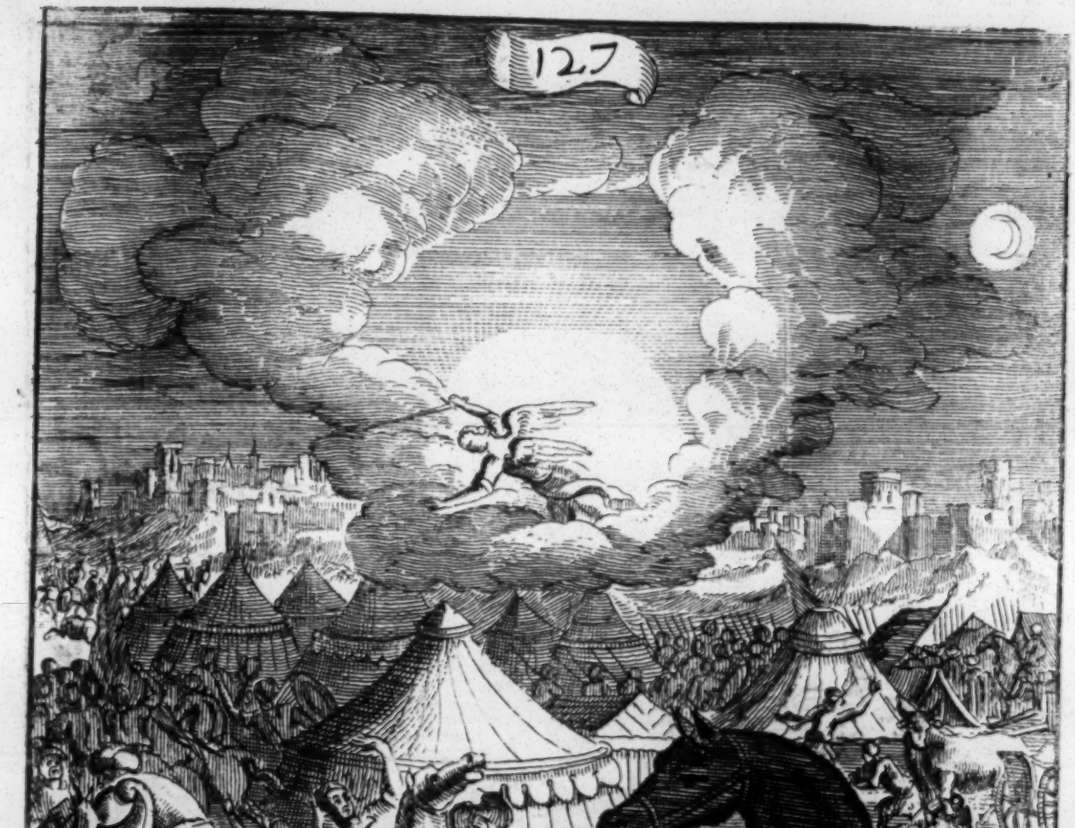
This was a very ſenſible Inſtance, how ha that Prince *is, who lends an ear to, and a viſeth with* holy *and* good Men; *as* Iſaiah *without doubt thought himſelf happy to live un the Government of ſo Religious a* Prince.

And it appeared by this remarkable Examp (as the *Fathers* obſerve) *that when Kings tr fear* GOD, *they eaſily agree with thoſe that are his true* Servants, *and are ready to comply w whatſoever they declare to them in the Name the* LORD; *accounting it a greater and mo real Honour to reſpect his* Word *in his Mi* ſters, *than to be honoured and obeyed by all th* Subjects.

TH



The Honourable Mris Elizabeth Gerard, sole dauah:
ter and Hayress of the Right Honourable Digby
Lord Gerard of Gerards Bromley
For advancement of this Worke. Contributed this Plate.



Mr. Nathanaell Bromley.
of London Citizen.

For advancement of this Worke, Contributed this Plat.

THE DEFEAT OF SENNACHERIB.

GOD in Favour to King Hezekiah, *destroys the Army of* Sennacherib *by an* Angel, *who in one* Night *killed an Hundred fourscore and five thousand* Men.

GOD being willing to prove the *Faithfulness* of King *Hezekiah*, stirred up against him *Sennacherib* the *Anno Mundi* 3291. before Christ 713. King of *Assyria*, who provok'd by *Hezekiah*'s refusing to pay the *Tribute* his Predecessors were us'd to pay, sent *Rabshakeh* to threaten him in the presence of all the *People*, on purpose to discourage them, and made them Rebel against *Hezekiah*; accompanying his Threats with Scoffing reflections upon his Confidence in *GOD*, against the Forces of a Prince, whom no Power hitherto had been able to resist.

Hezekiah having been an Ear-witness of these proud Threats and Blasphemies, which reflected more upon *GOD* than upon himself, rent his *Cloaths* and cover'd himself with *Sackcloth*, and went into the House of the *LORD* from whence he went to *Isaiah* the *Prophet*, to acquaint him with what had hapned, entreating him to cry mightily unto the *LORD* for help in that time of distress. The *Prophet* in answer to his request, bade him not to be afraid of the proud Threats of *Sennacherib* because *GOD* would fight for him; assuring him, That the King of *Assyria* should never enter the *City*, but be forced to raise the *Siege*, and to return shamefully into his own *Country* by the same way he came, and be Murther'd there; because the *LORD GOD* had taken upon him to defend and save the City of *Jerusalem* for his own Name sake, and for his Servant *David*'s sake.

Hezekiah received this Answer from the *Prophet Isaiah*, as he was humbling, and pouring forth his Heart in *Prayer* before the *LORD* in his *Temple:* For having received the Blasphemous Threatning *Letter* from the King of *Assyria*, he presented it before the *LORD*, and holding it in his hands lifted up to *Heaven*, he said; O Lord God of Israel, *which dwellest between the* Cherubins, *thou alone art the GOD of all the* Kingdoms *of the* Earth, *for thou hast made* Heaven *and* Earth. Lord, *bow down thine* Ear *and hear, open thine* Eyes *and see; and hear the Words of* Sennacherib, *which he hath sent to reproach the* Living God. *True it is*, O Lord, *that the* Kings *of* Assyria *have destroyed other* Nations *and their* Lands, *and cast their* Gods *into the Fire, for they were no* Gods, *but the Work of* Mens *hands*, Wood *and* Stone, *therefore they have destroyed them. Now therefore*, O Lord our God, *save thou us out of his hands, that all the* Kingdoms *of the* Earth *may know, that thou only art the* Lord God.

The *Prayers* of this good *King* were not without a signal Effect; for when *Sennacherib* thought himself sure of *Hezekiah* and his *Kingdom*, *GOD* sent the *Jews* an invisible Succour which yet produced most visible and sensible Effects: for he gave Commission to an *Angel*, who in one Night killed 185000 *Men* in the Camp of *Sennacherib*; who rising betimes in the Morning were extreamly astonished and surprized, to find the whole *Camp* little else but a heap of *Dead Bodies*. Thus with shame and confusion was he fain to hurry away to *Niniveh*, where neither he was safe; for as he was Worshipping in the House of his *God*, he was killed by two of his Sons who escaped into *Armenia*.

This was the end of *Sennacherib*, who being a Prince that lifted up himself above GOD, and dishonoured him with his *Blasphemies*, serv'd at last only to be a dreadful Instance of his Omnipotence and Severity against such proud and obstinate *Sinners*, *GOD* opposed against all the vast *Army* of this proud *King* no more than one single Angel, who (as S. *Hierom* observes) would not involve him in the same Slaughter with his *Subjects*, as *Pharaoh* was, but suffered him to escape his Hand that he might fall by those of his Sons.

GOD *by this* History *would teach the* Kings *of the* Earth, *That when they Rebel, and declare themselves Enemies to him, from whom they receive their Being, and whatsoever else that makes them Great and Feared amongst* Men, *he sometimes permits them to find such* Monsters *amongst their own* Children, *who renouncing all* Natural Affections, *are not afraid by a detestable* Parricide, *to deprive them of their* Life *and* Crown, *to whom they themselves were beholding for both.*

HEZEKIAH RESTORED TO HEALTH.

King Hezekiah *being Sick to Death, is restored to* Health, *and has* 15 Years *added to his Life.*

NOT long after that *Hezekiah* was thus miraculously deliver'd from *Sennacherib's Army*, he fell Sick of a *Mortal disease*. *GOD*, it seems was resolved to try this pious K. all manner of ways, thereby to raise *Hezekiah's* Faith, and to display his own Power and Glory. Accordingly, after that *Hezekiah* had earnestly besought the *LORD*, *GOD* sent *Isaiah* the *Prophet* (who had before declar'd the Sentence of *Death* to him) to assure him that the *LORD* had heard his *Prayer*, and retracted the Sentence of *death*; That his Recovery should be so sudden, that within 3 days he should be in condition to go to the Temple of the LORD; and moreover that 15 years should be added to the years of his Life. And to convince *Hezekiah* of the Truth of what he had declar'd to him in the Name of the LORD, he wrought a famous *Miracle*, by making the shadow of the Sun to return backward ten Degrees upon the Dial of *Ahaz*.

Before Jesus Christ 710 years.

So many *Miracles* wrought in favour of *Hezekiah*, did not meet with the answerable Effects that might be expected from them; and he made it appear, when he was restored to health, that it is sometimes advantageous for *Good Men* to die of their *Sickness*. *GOD*, to make the *Pride* that had insinuated it self into *Hezekiah's Heart* to appear abroad, suffer'd the Ambassadors of the King of *Babylon* to come to him with rich Presents, to congratulate his Recovery, and to enquire about the *Miracle* wrought in his behalf.

Hezekiah pleasing himself with the Honour done to him by that great King, shewed his *Ambassadors* all his *Riches*, *Jewels* and *Treasury*, and all that was great and Magnificent in all his *Kingdom*, with all his stores of *Arms* and *Ammunition*. GOD, who had discover'd this Wound hid in the botton of the King's Heart, sent *Isaiah* the *Prophet* to enquire of him who those *Men* were that were come to Visit him, and what their Business was? To which he answer'd, That they were *Ambassadors* sent to him from the King of *Babylon*, and that he had shew'd them all the *Treasures* of his *Palace* and *Kingdom*, without hiding any thing from them.

Whereupon *Isaiah* declared to him in the Name of GOD, That all the *Treasures* that he had shewed to the *Babylonian Ambassadors*, should be carried to *Babylon*, and that his own *Children* and *Posterity* should be *Eunuchs* in the *Palace* of the King of *Babylon*. Which *Prophecy* was afterwards verified in the *Children* of the *Blood Royal* of *Judah*, who were carried away *Captives* by *Nebuchadnezzar*. *Manasseh*, the Son of *Hezekiah*, who was but 12 years of Age, when he began to Reign was himself carried Captive to *Babylon*, because of his Impiety, wherein he exceeded all the kings that went before him. He set up again whatever his Father had destroyed, and pull'd down whatever he had set up. He caus'd the *Prophet Isaiah* to be kill'd, without respecting his Holiness, his high Quality, being Prince of the Bood, or his great Age, being above 100 years old, and outdid (as GOD witnesseth of him by his *Prophets*) all the Abominations of the *Amorites*, whom GOD had driven out of the *Holy Land*.

Wherefore also GOD raised up against him the King of *Assyria*, who took him Captive, and bound him with *Chains* and carried him to *Babylon*. This said condition, to which by the just *Judgment* of GOD he was reduced, made him enter into himself, and Eying GOD, who so justly chastiz'd him, he beg'd for Pardon and Mercy with all his Heart, and gave full evidence of a true and sincere Repentance.

These deep and hearty Humiliations of this Captive Prince, joyn'd with most ardent *Prayers*, mov'd GOD to have pity on him; and delivering him from his *Captivity* in *Babylon*, he restor'd him to his Subjects, and establish'd him in his Throne, where now his care was to serve the LORD, and to shew himself thankful for the great *Mercy* and *Loving-kindness* he had been pleased to show unto him. Neither was he content with serving the LORD himself, but he commanded all his Subjects to serve the *Lord God* of *Israel*, and to worship him alone.

Thus (saith the Scripture) Manasseh *knew that the LORD he was GOD*; and indeed every one who reads these wonderful Events cannot but own the same. And it is hard to determine where we ought to fix our *Admiration* most, whether on the *Omnipotence* of GOD, who absolutely disposes of *Men*, or on his *Justice*, which does not spare Kings; or on his *Mercy*, which condescends to be entreated by so great a *Criminal*, and restores a *Prince* to his *Throne*, who had so outrageously *condemn'd* his *Laws*, and *prophan'd* his *Temple*.

THE



Mr. Francis Forbes of the
Citty of London Merchant,
For advancement of this worke, Contributed this Plate.



Gentilles Tichborne, wife of Sr Benjamin Tichborne of Widenicks in Hartford Shire Knight. descended from the antient family of Tichborne of Tichborne in Hant Shire. For advancement of this Worke. Contributed this Plate.

THE PIETY OF JOSIAH.

Josiah (*King of Judah*) *restores the* Worship *of* GOD, *and establisheth it throughout his* Kingdom, *and in* Godliness *exceeds all his Predecessors.*

KING *Manasseh* being dead, his Son *Amon* Reigned in his stead, who imitated his *Father* in his *Crimes* and *Sins*, but not in his true and sincere *Repentance*; wherefore GOD having left him to himself, his own Servants conspired against him and *kill'd* him, after a short Reign, that lasted only two years. The *People* having *kill'd* the *Murtherers* of *Amon* plac'd his Son *Josiah* on the *Throne*, who was not above 8 years of Age when the Crown was set on his Head.

Anno Mundi 3361. before Christ 643.

This *Josiah* was a Prince of most rare eminent *Piety*, of which he gave extraordinary Instances from his very Youth, and continued therein to the end of his *Life*. He destroy'd all the *Altars* of *Baal*, and brake in pieces all his Images, and burnt the *Bones*, of his *Prophets* upon the Altars dedicated to that Idol, according to the Word GOD had spoken by his *Prophet* to *Jeroboam* 350 years before. Thus he purified and cleansed not only *Jerusalem* and *Judah*, but also extended his *Zeal* to a great part of *Israel*, destroying and cutting down the *Images* and *Groves*, that he found in the *Tribes* of *Manasseh*, *Ephraim*, *Simeon*, and *Naphthali*.

Whilst this good *King* was imployed in these Works so worthy of a *King*, and Repairing of the *Temple*, which in his *Fathers*, and *Grandfathers* time had been so highly abus'd and profan'd, *Hilkiah* the *High-Priest* found the Book of the *Law* of *Moses* in the Temple of the *LORD*, and brought it to King *Josiah*, who when he had read therein the dreadful Threatnings pronounc'd against those who did disobey that Law, he rent his Cloaths in consideration of the heavy *Curse* of GOD which the Wickedness of his Fore-Fathers had drawn down upon the *Land*. And sent *Hilkiah* the *High-Priest* with others of his Chief Ministers, to enquire the Mind of GOD in this matter of *Huldah*, the *Propheteſs*; who sent them back with this Answer to the *King*, That all the Judgments pronounced by GOD in his Law, should certainly come upon *Judah*; but however, that GOD would do him the Favour, to let him die in *Peace*, because his Heart was tender, and did humble himself before GOD when he heard the Words pronounced against *Jerusalem* and the Temple of the *LORD*, and all the Inhabitants of *Judah*, rending his Cloaths, and trembling and weeping before the *LORD*, that therefore the *LORD* had heard him, and would delay the pouring forth of his Vengeance upon the profaners of his Law till he was laid in his *Grave*, that he might not see the evil that was to come upon *Judah*.

Josiah having received this answer, assembl'd all the People in the Temple, read to them the Book of the Law; and engaged himself and all the *People* in a solemn *Covenant* before the *LORD* to keep his *Commandments*, *Testimonies* and *Statutes*, with all their Heart and Soul. This Covenant he had engaged his People in, together with his powerful Exhortations and edifying Example, had the good effect to keep all his *Subjects* faithful to GOD until his *death*, which was caused by a *Wound* he received in a *Battle* against *Pharaoh-Necho* King of *Egypt*.

GOD *made haste* (saith St. *Ambrose*) *to take this good* King *out of the World, to deliver him from those Evils he was going to shower down upon the Earth; and being unwilling to survive the* Glory *he had so justly acquired, by the Zeal he evidenced beyond any* King *before him, in celebrating the* Feast *of the* Passover, *with greater Solemnity and Piety than ever it had been celebrated before.*

The Example of this *King* ought to teach all Princes to make it their Principal care, to inform themselves in the *Law* of GOD, because we find the *Spirit* of GOD in the Scripture, attributing all the Happiness and Success of *Josiah*, to that humble fear and trembling wherewith he heard the denunciations of GOD's *Wrath* against the Rebellious Violaters of his *Ordinances* set down in the Book of the Law, which was wonderfully found in the *Lord's House*, in this good *Kings* Reign. But those *Princes* who would be happy with *Josiah*, must read the *Scripture* as he did; that is, with a full purpose not only to observe the same themselves, but to make it to be observed by all their *Subjects*: For they ought to consider that it would be unjust and unreasonable for them to expect that their *Subjects* should so religiously observe their *Commands*, when they at the same time give little or no heed to the Commands and Ordinances of the *King of Kings*, and *Lord of Lords*.

THE

THE SIEGE OF JERUSALEM

Nebuchadnezzar *Beſieges* Jeruſalem, *and Takes it, and carries away with him to* Babylon, *all the* Riches *and* Inhabitants *of that* City.

KING *Joſiah* dying lamented of all, *Jehoahaz*, his youngeſt Son was placed in the *Throne* by the *People*; but *Pharaoh-Necho* King of *Egypt* came to *Jeruſalem*, and depoſing him, carried him bound in *Chains* to *Egypt*, and having impoſed a great *Tribute* upon the *Land*, he made his Frother *Eliakim* King in his ſtead, giving him the name of *Jehojakim*.

Anno Mundi 3394. before Chriſt 610.

This Prince Reigned 12 years; in which time there lived many great *Prophets*, and yet notwithſtanding all their Exhortations and Denunciations; he fell into all manner of *Crimes* and *Enormities*. When ſome of his *Officers* had ſhewed him the Prophecy of *Jeremiah* (wherein were deſcribed the *Judgments* that were to come upon him, and all *Judea*,) he cut it in pieces with a *Penknife*, and caſt it into the Fire. But *GOD* commanded the Prophet to write down thoſe Denunciations in another *Volume*, and to add to them many others.

It was in the 4*th* year of his Reign that *Nebuchadnezzar* came to Beſiege *Jeruſalem*, and took this unhappy *King*, and put him in *Chains* to carry him to *Babylon*; and from hence we are to begin the Account of the 70 years of the *Captivity*; tho' indeed *Nebuchadnezzar* releaſed him afterwards, contenting himſelf to make him *Tributary*. But when at the end of Three years he Rebelled againſt *Nebuchadnezzar*, the *Chaldeans* came againſt him and ſlew him, not ſo much as affording him a *Grave*.

After him ſucceeded *Jehojachin* his Son, who following the wicked Steps of his *Father*, *Nebuchadnezzar* came and took him *Captive*, and carried him with his *Wives* and *Children*, and all the Grandees of his *Court*, with 10000 of the Inhabitants of *Jeruſalem*, to *Babylon*. And at the ſame time he took along with him all the *Treaſures* of the *Temple*, and of the *Kings Houſe*, and all the *Veſſels* of Gold which *Solomon* had made, and placed *Zedekiah* his Uncle on the *Throne*.

This *Zedekiah* (without reſpecting *Jeremiah* who ſpake to him in the Name of *GOD*) lived in a continual courſe of Wickedneſs and Impiety; and his *Subjects* following his Example, gave up themſelves to all manner of Licentiouſneſs, committing all the Abominations of the *Heathens* round about them, without regarding the Warnings GOD gave them from time to time, by the Mouth of his *holy Prophets*: yea, as the *Scripture* witneſſes, they mocked the *Meſſengers* of GOD, deſpiſed his *Word*, and abuſed his *Prophets*, untill the Wrath of the LORD aroſe againſt his People without remedy.

Wherefore in the 9th. year of this *Kings* Reign, *Nebuchadnezzar* came with his *Army* againſt *Jeruſalem*, and after a Siege which laſted 2 whole years, reduc'd the *City* to a dreadful *Famine*. Having at laſt made a great Breach in the *Wall*, he entred the *City* in the Night. The *Jews* hereupon ſeiz'd with a terrible Conſternation, endeavour'd to get away, and make their eſcape, and *Zedekiah* himſelf fled through a ſecret Gate; but *Nebuchadnezzar* having ſent ſome to purſue him, they overtook him near *Jericho*, and brought him before the King of *Babylon*, who by a cruel Order executed the Sentence GOD had in his Juſt Judgment allotted to that Prince: He cauſed his two *Sons to be killed* in his preſence, and after this terrible Spectacle, he cauſed his Eyes to be put out, and loading him with *Chains*, carried him to *Babylon*.

Anno Mundi 3416. before Chriſt 885.

Nebuchadnezzar afterwards ſent *Nabuzaradan* the Captain of his *Guard*, to bring along with him the reſt of the people, and to ſeize all the Riches remaining in the Land, with orders alſo to burn the Temple and the *King's Palace*, and all other Princely *Houſes*, and to caſt down the Walls of *Jeruſalem*, leaving only a few poor People in the Country, that might take care to Till the *Ground*, and dreſs the *Vineyards*; at the ſame time alſo *Nebuzaradan* took the *High-Prieſt*, *Seraiah*, and *Zephaniah* the 2*d*. *Prieſt*, and ſeveral others of the *Kings* greateſt *Officers* and *Miniſters* of State, and 60 of the chief *Inhabitants* of the *City Jeruſalem*, and brought them to the King of *Babylon* at *Riblah*, who put them all to *Death*.

This was the miſerable condition to which *Jeruſalem* was reduc'd, for the Sins of its *Kings* and *People*; which the *Prophet Jeremiah* ſets forth in ſo lively a manner, that a *Man* had need to have a Heart as hard as a *Rock*, not to be mov'd with it: *For it is a good and holy thing to be afflicted for the ſevere Chaſtiſements of Sinners, if at the ſame time we have an utter abhorrence for their* Crimes.

JEHO-



The R.t Honourable Robert Lord Lucas. Baron of Shenfeild, Chiefe Governor of the Tower of London and Lord Leiutenant of the Hamletts there vnto belonging.
For advancement of this Worke, Contributed this Plate.



Sr. Thomas Duppa of Eardisley in Herefordshire Knight. Gent Vsher of the Black Rod to the late King Charles and King James & to their present Maiestyes King William and Queen Mary.
For ye Advancement of this worke Contributed this Plate.

JEHOJACHIN taken out of Priſon.

Evil-Moderach *King of* Babylon, *after the Death of* Nebuchadnezzar, *ſhews kindneſs to* Jehojachin, *not only giving him his Liberty, but treating him with the Honour due to a* King.

THE *Kingdom* of *Judah* being thus deſtroyed by the *Babylonians*, the *Jews* continued in this *Captivity* 70 years, according as it had been foretold by the *Prophets*. GOD, who never willingly afflicts the *Children* of *Men*, had long before threatned his *People* with this hard condition of *Bondage*, to the end they mighty avoid it by hearty *Repentance*, and reforming of their Lives. *Jeremiah* the *Prophet* had warned them very often of this ſtate, and ventur'd to expoſe himſelf to the Perſecutions of the Great men of the *Court*, rather than to with-hold from his *Brethren*, what might be of ſo great uſe to them. He at the ſame time alſo admoniſh'd them, not to imitate the ways and manners of the *People* by whom they ſhould be carried away *Captive*, but to continue firm in the true Worſhip of GOD, they had received from their *Fathers*. Neither was he wanting to comfort them under this affliction, by aſſuring them, That GOD would undoubtedly deliver them from their *Captivity*, at the time he had declared by his *Prophets*.

Anno Mundi 3417. *Before Chriſt* 587.

The *Holy Prophet* having found Favour in the eyes of *Nebuzaradan*, General of King *Nebuchadnezzar*, who had given particular Orders for his preſervation and maintenance, tho' he was at liberty to go to *Babylon* and live there in peace, choſe rather to ſtay in *Judæa*, to be a comfort and ſtay to thoſe few of his *Countrymen* that were left there. He gave very good Advice to *Gedaliah*, whom *Nebuchadnezzar* had conſtituted Governour over the *Jews* that he left in the Land: But *Gedaliah* not regarding what was told him concerning *Iſhmael*'s Conſpiracy, was ſoon after *kill'd* by that Rebel at *Mizpah*, together with all thoſe that were with him.

The reſt of the *Jews* that were in *Judæa*, apprehending the Anger of the King of *Babylon*, for the Murther of *Gedaliah*, whom he himſelf had placed over them, reſolved to ſecure themſelves by fleeing into *Egypt*. *Jeremiah* oppos'd himſelf againſt this their deſign, aſſuring them, that no Evil ſhould happen to them by ſtaying in *Judæa*, but that they ſhould certainly periſh and be deſtroyed, if they went into *Egypt*; but they notwithſtanding theſe Remonſtrances of *Jeremiah*, continuing obſtinate in their Reſolution of going down to *Egypt*; *Jeremiah*, and *Baruch* his Diſciple, finding that they could not diſſwade them from their purpoſe, choſe rather to accompany them thither, than wholly to forſake them: And being arrived there, they declared to the *Jews*, That the King of *Babylon* ſhould conquer and deſtroy *Egypt* as he had done *Judæa*.

Whilſt this People (formerly ſo highly favoured of GOD) ſuffered ſo many Miſeries in 3 ſeveral *Kingdoms*, *viz.* in that of *Babylon*, *Egypt* and *Judæa*, without being ſupported with any other comfort but the hopes of being deliver'd from this their Servitude at the end of 70 years according to the Word of GOD declared by his *Prophets*; there hapned an Event in *Babylon*, which did ſomewhat comfort them and alleviate their Affliction. For *Nebuchadnezzar* (whom GOD had made uſe of as a *Rod* to chaſtiſe others) being at laſt obliged to ſubmit to Death himſelf, his Son *Evil-Merodach* ſucceeded him, who ſoon after his coming to the *Crown*, ſent for *Jehojachin* King of *Judah*, whom *Nebuchadnezzar* had formerly carried away Captive to *Babylon*, before the Reign of *Zedekiah* their laſt King, out of *Priſon*, and ſet him at full liberty.

Anno Mundi 3442.

Thus this Prince, after he had been a Priſoner 37 years, was at laſt ſet at Liberty by the Clemency of this King; *And* (as the *Scripture* expreſſeth it) *he ſpake kindly to him and ſet his* Throne *above the* Throne *of the* Kings *that were with him in* Babylon, *and changed his* Priſon-Garments, *and made him eat* Bread *continually at the* King's Table *all the days of his Life, and ſettled an* Allowance *upon him, to maintain him in a condition ſuitable to his Royal Dignity.* Thus was this King tranſported from the extremity of Miſery and Bondage, to a ſtate of Glory and Happineſs, which made him remember the Royal ſtate he enjoy'd before, and gave him occaſion to adore the *Divine Providence*, with reſpect to *Princes*, whom he humbles and caſts down and raiſeth them again when it pleaſeth him, and who ſets bounds and limits to their Proſperity and Glory, as well as to their Sufferings and Adverſities, according as they are the Objects of his *Juſtice* and *Wrath*, or of his *Mercy* and *Favour*.

THE

The CONTENTS of the First Book of CHRONICLES.

THis and the following *Book* are joyned by the *Jews*, and make but one; their *Hebrew* Title is, THE WORDS OF DAYS, and according to the *Septuagint*, PARALIPOMENA; but the Vulgar *Latin*, and Modern *Translations*, call them, THE BOOKS OF CHRONICLES. The *Jews* call these Books, *The Words of Days*; that is, *Of Times*; because they contain the Memorable Things, which from time to time hapned in the *Church* of GOD, as well as in the Land and Cities of *Israel*. The *Greek Translators* give them the name of *Paralipomena*; that is to say, *Things omitted or forgot*; because in them are Recorded several Specialties, which had been omitted and left out in some of the foregoing *Books of Holy Writ*, which the *Spirit of* GOD (since that) thought fit should be set down in Writing, for the Information of the *Church*. But we call them the Books of the *Chronicles*, in imitation of the *Latin* and other *Translations*, which word imports as much as a *Description*, or an *Account of Times*; because therein are couched many Memorable things, which hapned in Times past, in the Church and Commonwealth of the *Jews*.

'Tis not certainly known who was the Composer of these *Books*; only it was commonly supposed, that *Esdras* himself was the Author of them, who by the Inspiration and Guidance of the *Holy Spirit*, Penn'd them, and reduced the Particulars therein contained into the Method wherein we now see them, in order to transmit them to the *Church* in all after-Ages; making use to this purpose, not only of the *Five Books* of *Moses*, and of the ancient publick *Registers* and *Records* which the *Priests* had in their keeping; but also of the Books and Histories of many *Prophets*, his Predecessors, who had set down in Writing, and deduced at large the several Events and Passages of their *Times*, though it may be not all of them, with design to make a part of the perpetual and unalterable *Canon* of the Church; whence it is, that those Writings never reach'd our Times.

That which we assert here, That these *Books* were compiled from the *Writings* of the Ancient *Prophets*, appears evidently from the *Clause* we meet with so often in them, that the rest of such *Actions* or *Events* are written in the *Book* of *Gad*, of *Iddo*, or *Isaiah*, &c. tho' it seem also very probable, that some of these *Books* so quoted, be no other than the *Books* of *Samuel* and of *Kings*, as having been successively continued and carried on from time to time by divers *Prophets*.

As for what concerns this *First Book*, its Nine first *Chapters* contain the *Genealogies* of many Ancient *Fathers*, from *Adam* to *Abraham*; and afterwards those of the *Descendants* of *Abraham*, which from *Jacob* were divided into several *Tribes* and *Branches*; which *Genealogies* are not to be found in any of the foregoing *Books*, in the same exactness and perfection, as we find them set down here. After the setting down of these *Genealogies*, we meet with an account of the Reign and *Life* of King *David*, and how (before his Death) by a particular Inspiration of the *Holy Ghost*, he laid down an excellent *Order* for the future Government of *Church* and *State* amongst the *People* of GOD; as also the vast *Preparatives* and abundant *Provision* he made for the Structure of the *Temple*, which *Solomon* his Son was to build in the City of *Jerusalem*, to the Honour, and for the pure Worship and Service of the LORD, the Alone and Great GOD of *Israel*.

Insomuch that this *First Book* of the *Chronicles* (which treats of matters from the *Beginning of the World* to the *Reign* of *Solomon*) contains a short account of Things happned within the Term of 2985 Years, or thereabouts.

In this *Book* also is summarily set down the Beginning of the *Church* of GOD, and how she was Maintain'd and Preserved after the *Deluge*, in the House and Posterity of *Sem*, and afterwards in that of *Abraham* and his Posterity, from *Jacob* until *David*, of whose Seed JESUS CHRIST was to be Born according to what had been foretold and promised to him by GOD.

THE

The CONTENTS of the Second Book of CHRONICLES.

IN this *Book* is carried on and continued, the *Hiſtory* of the *People of GOD*, and of their *Kings*, from the Death of *David*, (which concludes the foregoing *Book*) untill the *Captivity of Babylon*. And tho' mention be made herein of the *Kings* of *Iſrael*, particularly ſo called ſince the Separation of the *Ten Tribes* from *Judah*, and their Revolt from the *Family* of *David*; yet *Eſdras* (who is taken for the Author of theſe *Books*) doth principally relate the Hiſtory of the *Kings* of *Judah*, to which he ſeems to have been engaged by ſeveral Reaſons: For beſides that *Judah* always retained in ſome degree, the *Sound Doctrine* and *Purity of Divine Worſhip*, from which the *Ten Tribes* were ſo far Apoſtatized, that *GOD* ſuffered them at laſt to be carried away *Captives* out of their own *Country* by *Salmanaſſar*, without any hope of Return; ſo that the *Tribe of Judah* only then remained the *People of GOD*, whoſe Hiſtory *Eſdras* only deſign'd to ſet down. Beſides, forſmuch as the *Promiſſed Meſſiah* was to be born according to the *Fleſh*, not only of the *Tribe of Judah*, but in particular of the *Poſterity* and *Houſe of David*; therefore *Eſdras* thought fit to ſet down the *Hiſtory* and *Genealogy* of his *Anceſtors*, deducing it to his very *Perſon*, in order to make it more viſibly appear, that the *Promiſes* of GOD are true.

Wherefore as the *former Book* gave us a view of many *Particulars* concerning the Reign of *David*; ſo this begins with the Reign of *Solomon* his Son, who ſucceeded him in the *Throne*. He was a *Prince* favour'd of GOD with great *Wiſdom*, which he had requeſted of him; beſides which, *GOD* was pleaſed to confer upon him vaſt *Riches*, which he employed in Building of the *Temple*, and other of his *Royal Structures*, and great *Honour*, being Admir'd and Rever'd by all the *Kings* about him. Who notwithſtanding, becauſe of his *Sins*, his *Kingdom* was divided, ſoon after his Son *Rehoboam* came to poſſeſs the *Crown*; for the *Ten Tribes* ſeparating themſelves from *Judah*, made *Jeroboam* their King.

From *Rehoboam* there deſcended in a Right *Line* the following Kings of *Judah*, viz. *Abijah*, *Aſa*, *Jehoſhaphat*, *Jehoram*, *Ahaziah*, *Joaſh*, *Amaziah*, *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, *Jehoahaz*, *Jehojakim*, *Jehojakin*, *Zedekiah*; ſome of whom were *Idolaters*; but others reſtored the True Worſhip of GOD, as *Aſa*, *Jehoſhaphat*, *Joaſh*, *Amaziah*, *Uzziah*, *Jotham*, *Hezekiah*, and *Joſiah*; tho' amongſt all theſe alſo there was a great difference with reſpect to the fervour of their *Zeal* and *ſincere Godlineſs*. Yea, ſome of theſe *Kings* by a ſlackening of their *Zeal*, turned from *Good* to *Evil*, as *Joaſh* and *Amaziah*; and ſome others, as *Manaſſeh*, repented of the *Evils* they had committed and became *Good*.

In the mean time, the *LORD* was not wanting to invite and ſollicite them to *repent* and *amend* their *Lives*, as well the *Kings* as the *People* of the *Jews*, making uſe to that end of the *Miniſtry* of the *Prophets*, who during all this time followed one another in conſiderable numbers, from *Elijah* and *Eliſha* until *Ezekiel* and *Daniel*; yet becauſe they were not minded by the greater part, but rather Mocked, Abuſed, and Perſecuted by them, GOD permitted at laſt the *Kingdom* of *Judah* to be conquer'd and poſſeſt by *Nebuchadnezzar* King of *Babylon*, who carried the *Jews* Captives into his own *Country*, where they continued 70 years, until *Cyrus* (under whom the *Monarchy* was tranſported from the *Chaldeans* to the *Perſians*) gave them leave to return to their own *Country*; an account whereof we find in the two following Books, of *Ezra* and *Nehemiah*.

So that (according to the *Calculation* of ſome) this *Book* contains the *Hiſtory* of 424 years, to which if we add the 70 years of the *Captivity* of *Babylon*, we ſhall find the Account of 494 years, from the begining of the Reign of *Solomon* to the Firſt year of the Reign of *Cyrus* King of *Perſia*; though ſome account no more than 484, and from the *Creation* of the *World* to the Return of the *Captivity* 3468 years.

The CONTENTS of the Book of EZRA.

IT *has pleaſed the* Spirit of GOD *to conclude the foregoing* Book, *being the* Second of the CHRONICLES, *with the very ſame Words that begin this* Book, *to ſhew us the Sequel and continuation of the* Hiſtory of the Church of GOD; *wherein is repreſented to us (by the* Pen *and* Miniſtry *of* EZRA, Prieſt *and* Scribe*) how the* LORD, *according to his* Promiſe, *after* 70 Years *did miraculouſly deliver his* People *from the* Captivity of Babylon *by means of* Cyrus *(called in* Hebrew CORES*) King of* Perſia, *who having made himſelf* Maſter *of the* Empire *of* Aſſyria *and* Babylon, *did (by Divine Inſpiration) grant unto the* Jews *liberty and permiſſion to return to their own* Country, *and to Rebuild the* Temple *at* Jeruſalem, *affording them to that purpoſe all manner of Favour and Aſſiſtance, and gratifying them with many rich and precious* Preſents *in order thereto.*

Whereupon a conſiderable number of Jews, *under the Command and Conduct of* Zorobabel *and* Joſhua *the* High Prieſt, *returned to* Judea, *Rebuilt the* Altar *of the* LORD, *burnt* Sacrifices *upon it, celebrated the* Feaſt *of* Tabernacles, *and laid the* Foundations of the Temple, *in order to the Rebuilding of it: But not being in a condition at that time to carry on and finiſh it, becauſe ſome of their* Enemies *(by their Intereſt at* Court*) effected ſo much that the* Building of the Temple *was put by and hindred all the following years of* Cyrus Ahaſuerus, *and* Artaxerxes *(in the* Hebrew *called* Arthaſaſtha*) until the Second Year of* Darius; *at which time the* Jews *being excited and encouraged by the Prophets,* Haggai *and* Zechariah, *they began vigorouſly to apply themſelves again to Continue the* Building; *and being Protected by an expreſs and favourable* Edict *made in their behalf procured for them by the Kings* Lord Lieutenant, *they at laſt happly finiſhed the* Work, *Dedicated the* Temple, *and performed their Exerciſes of* Piety *and* Divine Worſhip *therein.*

Some time after this, when the Jews *ſ to a remiſneſs and neglect of the* Worſhip GOD, Ezra *the* Prieſt, *by a ſpecial Diſpe ſation of the* Divine Providence, *was (at h Requeſt) ſent by* Artaxerxes, *in the* Seven year *of his Reign, with a conſiderable numb of his* Country-men, *to* Jeruſalem, *being li rally aſſiſted by order of the* King, *with wha ſoever was requiſite or needful for his* Journe *with intention to ſettle and regulate all thin according to the* Law *and* Divine Ordinanc *preſcribed by* GOD. *All which* Ezra, *upon h arrival at* Jeruſalem, *with a great Zeal m punctually and faithfully performed: Whereſ there is good reaſon why this Book is called his Name, as being not only the* Pen-man *of i but becauſe it, in a manner, wholly treats what he performed for the* Glory of GOD, a *the* Good of his Country.

As to the Calculation of Time, *the Lear* Chronologiſts *do not altogether agree ab it, becauſe the* Kings *and the* Years *of the P* ſian Monarchy, *are not computed by all af the ſame manner, the* Learned *differing in th* Opinions *about the* Four Perſian Monarch *that followed after* Cyrus; *to Wit,* Ahaſue *and* Artaxerxes the Firſt, *during whoſe Re the* Building of the Temple, *was put and hindred;* Darius, *under whom the* Tem *was finiſhed, and* Artaxerxes the Second, *w firſt ſent* Ezra *to ſettle and order all things a cording to the* Divine Law; *and afterwa* Nehemiah *to rebuild the* Walls, Gates, *a whole* City of Jeruſalem. *However, t much is certain, and without diſpute, that theſe things hapn'd under the* Monarchy of Perſians, *which began with* Cyrus; *and t this* Hiſtory *begins with the* Firſt year of *Reign in* Babylon; *and is continued to t* Seventh year *of* Artaxerxes the Second, o *little farther; as the following* Hiſtory of N hemiah *begins with the* Twentieth year of *ſame* King.

Kin



Josia Child of Wansted in the County of Essex Esqȝ.

For advancement of this Worke. Contributed this Plate.

King Cyrus his Proclamation to Rebuild the Temple.

Cyrus *being inform'd, that the* Prophets *had foretold of him, That he ſhould Rebuild the* Temple *of* Jeruſalem, *gives leave to all the* Jews *that were in* Babylon, *to Return to their own* Country *under the Conduct of* Zorobabel, *and afterwards ſends* Ezra *thither, to regulate Matters of* Religion.

THe Wrath of *GOD* againſt the *Jews* being at length appeaſed, and the 70 years of their *Captivity* being paſt and gone, that he might perform what he had promiſed by his *Prophets*, to reſtore them to their former eſtabliſhment by *Cyrus*, he to that end made him *Emperour* of the *Eaſt*, and raiſed him to the *Throne* of the Kings of *Babylon*. This *Prince* to comport with the *Prophecies* concerning him) granted leave to the *Jews*, to return to their own *Country*, to rebuild their *Temple* and City, and beſtowed upon them all the *Veſſels* the Kings of *Babylon* had taken away. Accordingly the *Jews* took their Journey to *Jeruſalem* to the number of 42000, under the Conduct of *Zorobabel*, beſides their *Slaves*, which amounted to above 7000 more.

Anno Mundi 3468. *Ante Chriſt* 536.

After ſome time ſpent in ſetling themſelves there, in the 7th *Month* they aſſembled themſelves at *Jeruſalem*, where they began to build the *Altar*, and to offer *Burnt-offerings* to the *LORD*; and the next year began to lay the Foundations of the *Temple*; which was performm'd with great Solemnity. Upon this occaſion the generality of the *People* ſhouted for Joy; but the *Ancient Men* amongſt them, who had ſeen the former *Temple* (built by *Solomon*) wept aloud, to ſee it ſo little correſponding with the Magnificence of that *Structure*.

But ſome of the Neighbours of the *Jews* were much diſpleaſed to ſee them returned to *Jeruſalem*, and carrying on the *Building* of the City and *Temple* with ſo much ſucceſs; and at length (by ſlandering and miſ-repreſenting their deſigns to the *Court*) cauſed the Work to be hindred during the term of 16 years, till the 2*d* year of the Reign of *Darius Hyſtaſpes*; in which time *Haggai* and *Zachariah* the Prophets, having exhorted the *Jews* to fall to Building again, they did ſo without regarding the Threats of their *Enemies*; King *Darius* himſelf having given order for the carrying on of the *Building* of the *Temple*, with Expences neceſſary for the *Work*; which was finiſhed and furniſhed. Four years after the *Jews* celebrated the *Dedication* thereof with extraordinary Solemnity.

About 48 years after this, *Xerxes* (the Son of *Darius*) gave *Ezra* leave to go to *Jeruſalem*, and to take along with him all the *Jews* that were willing to return thither, ordering his *Governours* and *Officers* to furniſh him with whatſoever was neceſſary for their *Sacrifices* and *Divine Worſhip*. *Ezra* accordingly having undertaken this Journey, with a great number of his *Countrymen*, at the end of 4 *Months* arriv'd at *Jeruſalem*, where he found (to his Sorrow) that the *Jews*, who were come thither 70 years before with *Zorobabel*, had a great many of them contracted *Marriages* with their *Idolatrous Neighbours*; and having in a full Aſſembly repreſented to them the heinouſneſs of this *Crime*, and how expreſly contrary this their practice was to the *Law* of GOD, the *People* reſolved with one accord to ſend away their ſtrange *Wives*, and for time to come, Religiouſly to avoid the like *Alliances*.

This *Sin* of the *Jews* in Marrying *ſtrange Women*, doth (as the *Fathers* obſerve) very well repreſent what the *Chriſtians* are guilty of at this day, who do not live ſo *holily* and *blameleſly* as becomes the *Children of GOD*, and the Members of *Jeſus Chriſt*; but on the contrary Ally themſelves with *ſtrange Women*, that is, with *Worldly Paſſions* and *Affections*, which are the Enemies of *Jeſus Chriſt*, and taking poſſeſſion of our *Heart*, will be ador'd there inſtead of him. And (as the *Scripture* obſerves) that the *Children* of theſe *ſtrange Women*, confounded the *Hebrew Tongue* with the Language of *Aſhdod* and *Moab*: So theſe *People* would joyn the *Spirit* of *GOD* and the *Spirit* of this *World* together, obey them both, and make a mixture of both their *Languages*.

But as *Ezra* then roundly declared to the *Jews*, *that they could not continue the* People *of* GOD *without utterly renouncing theſe* Alliances *with* Idolatrous Women: So *Chriſtians* ought well to weigh the import of that *Oracle* of the *Goſpel*, which aſſures us, *That we cannot ſerve two Maſters: That* GOD *is a Jealous* GOD, who will ſuffer no *Rivals*; and either wholly poſſeſs the *Heart of Man*, or not at all.

The CONTENTS of the Book of NEHEMIAH.

NEhemiah *the* Author *and* Penman *of this* Book, *was a* Courtier *in the* Court *of* Artaxerxes *the* 2d *King of* Persia, *and his* Cupbearer. *This good man having understood the lamentable condition of his own* Nation, *as also the ruinous* state *of the* City Walls *and* Gates *of* Jerusalem, *was greatly affected therewith, and in consideration thereof humbled himself before* GOD *by* Fasting *and* Prayer. *Not long after* GOD *so ordering it in his* Providence, *he obtained leave of the* King *to go to* Jerusalem *in Quality of his* Lord Lieutenant *of the* Holy Land, *and* Governour *of the* City, *with a particular* Charge *and* Commission *to reside there for some time, and to* Rebuild *the* City *and* Temple, *giving him full power to settle and regulate all things according to the* Wisdom *of* GOD, *vouchsafed to him. All which* Nehemiah *accordingly performed, being inspired by an extraordinary* Zeal *for the* Glory *of* GOD, prudently *and* religiously, *and with great* constancy *and* resolution, *overcoming the many* difficulties *which* Satan *(the* Enemy *of all* good*) cast in his way to discourage him, by stirring up against him not only* Enemies *from abroad, but also* False Brethren *and* Hypocrites *from within; who corresponding and keeping Intelligence with the* Enemy, *endeavoured to hinder and put a stop to so good a* Work. *He also took great Care to redress the* Grievances *of the* People; *and to this end he put a stop to a bad Custom the* Richer sort *had introduced to oppress the* Poor *by unjust* Usury. *He also with great* application *and* devotion *reformed the whole* Service *of* GOD *and after* solemn Prayer *and* Fasting, *he renewed a firm and strait Alliance between* GOD *and the* People. *This done, he also took care (after that he had made a considerable advance in* Building *of the* City *of* Jerusalem*) to furnish it with a sufficient number of* Inhabitants, *dispersing the rest of the* People *throughout the whole* Country, *to settle in the several places allotted for them. And thus, after that he had most praise-worthily discharged the* high Office *of the* King's Lieutenant *in* Judea 12 *years together, he returned to the King his* Master *in the* 33*d of his* Reign; *and was not long after sent a* 2*d time to* Jerusalem *by the King, where he very generously* reformed *and* redressed *divers* Abuses *that were crept into the* Government *of* Church *and* State, *during his Absence.*

This Book *bears the name of* Nehemiah; *partly because it contains the* History *of* Matters *which happened in* Judea *during the time of his* Government; *and partly, because he was the* Penman *thereof, as it clearly appears from several* Passages *in this* Book, *writ under the Conduct, and by the inspiration of the Spirit of* GOD. *Those who have call'd this* Book *the* 2d of Esdras, *look'd upon it as a Continuation of his* History; *but not supposing it writ by him.*

The CONTENTS of the Book of ESTHER.

THis Book *bears the Name of* Esther, *because it chiefly treats of Her, relating how the Great King* Ahasuerus *having Divorced* Vashti *his* Queen *in a great rage, because she had refused to come at his Command, and shew her self to an Assembly of all his* Princes *and* People, *whom he entertained at a magnificent* Feast, *he chose* Esther *(out of a great number) to be his* Wife *and* Queen, *celebrating in honour of her a sumptuous* Nuptial Feast. *Some time after this, Insolent and Proud* Haman *being enrag'd against* Mordecai, *(*Esther's *Uncle and Foster-Father) because he refused to bow to him, as all the* Grandees *at* Court *did, resolved in one day to cut off and destroy* Mordecai *and all the* Jews *that were dispersed throughout the* 127 Provinces *of the* Empire *of* Ahasuerus, *making use to that purpose of the* Letters *and* Edict *of the King, whose* Ear *and* Favour *he was Master of. But when in this sad* extremity *and* distress *all the* Jews *at* Shushan, *together with* Esther, *did apply themselves to* GOD *by* Fasting *and* Prayer, *not only to put a stop to* Haman's *bloody* Design, *but also to make the* Train *he had laid to have a quite contrary effect: For he was soon after oblig'd by the King's Command to give to* Mordecai *the* Honours *he had design'd for himself; and upon* Esther's *discovery of his* Conspiracy *against the* Jews, *he was hanged on a* Gallows 50 *Cubits high, which he had design'd for* Mordecai; *who instead thereof was raised to great Honour by the King.* Ahasuerus *also not contented to reverse the Edict* Haman *had procured for the* Jews *destruction, publish'd another, giving them leave to defend their* Lives *and avenge themselves of their* Enemies. *Upon which the* Jews *(in commemoration of this their* Deliverance*) instituted a solemn* Festival, *yearly to be observ'd on the Day called* Purim, *in memory of this great and unexpected* Favour *vouchsafed by* GOD *unto his* People *to all Ages.*

This History *contains so clear a Representation of the particular* Providence *of* GOD *in protecting those that are his, and is (according to some) the Events of* 20 *years; tho' others reduce it to* 12.

JERU-



The Rt. Honourable y.e Lady Anne Francklyn;
daughter of Robert late Earle of Warwick, & wife to S.r
Richard Francklyn of the Moore in Hartfordshire Barronet.
For advancement of this Worke, contributed this Plate.



William Fitch of high hall in Dorsetshire Gent. & Alice Fitch, Son & Daughter of John Fitch of Henbury in the Said County Esqr. by Melior his Wife daughter of William Russell of Kingston in ye S^d Coun^y Gent. For Advancement of this Worke Contributed this Plate.

JERUSALEM REBUILT.

Artaxerxes *sends* Nehemiah *to* Jeruſalem, *with Authority to rebuild the* City *and* Walls *thereof.*

THE *Temple* being already built by the care and induſtry of *Zorobabel*, and the *Jews* reduc'd to ſome form of *Government* by the diligence and endeavours of *Ezra*, in regulating their *Manners* by inſtructing them in the *Law* of GOD, and rectifying their *Idolatrous Marriages*: GOD ſtirred up *Nehemiah* a *Jew*, and a *Courtier* of good conſideration and repute in the *Court* of *King Artaxerxes*, to carry on this Work to perfection, by raiſing the *Walls* and *Gates* of the *City*, which till that time laid ſtill in the Duſt.

This *holy Man*, informing himſelf very particularly of the ſtate of that *City*, was extreamly grieved to underſtand by thoſe that came from them, that the *Walls* thereof did lie in Ruinous heaps, and the *Gates* burnt down, in the ſame condition to which they were reduc'd by *Nebuchadnezzar* at his taking of that *City*. This News ſo ſenſibly affected *Nehemiah*, that he could not keep his ſecret Grief from making ſuch impreſſions on his *Countenance* as were ſoon perceiv'd by the King, as he was waiting on him at *Table*, in quality of his *Cup-bearer*; who demanding of him the cauſe of his *Sorrow?* He told him, it was by reaſon of the ruin and deſolation of his *Birth-place*, *Jeruſalem*; and humbly deſir'd him, to give him leave to go and rebuild the *Walls* and *Towers*, and raiſe up the *Gates* thereof.

The King having heard his requeſt, freely granted it, but *Nehemiah* being a Perſon whom he had a Kindneſs for, he asked him, how long he muſt be abſent? And *Nehemiah* having ſet the *King* a time when he would be back again, the *King* gave him leave to go to *Jeruſalem*, furniſhing him with his *Letters Patents*, and a *Commiſſion* to carry on the *Work*. As ſoon as *Nehemiah* was come to *Jeruſalem*, without making any mention of the deſign, for which he was come thither, he went by Night (being accompanied only by a few of his *Friends*) to view the condition of the *Walls* and *Gates* of the *City*; and after he had taken an exact ſurvey thereof, he gathered together the Chief Men of the *City*; and diſcovered to them the deſign for which he was come, and his *Commiſſion*, with full power which the *King* had granted him to carry on and finiſh the *Work*, and withal aſſured them That the hand of God would be with them in the carrying on of ſo good a *Work*.

As ſoon as the *Chief Men* and *Elders* of the *Jews* had heard this, they ſhewed themſelves very ready and unanimous to ſet upon the *Work*; and dividing themſelves into ſeveral *Companies*, whereof each took upon them to *rebuild* a certain part of the *Wall* with the greateſt vigour and heat imaginable. But the Adverſaries of the *Jews* were very much troubled to ſee the *Work* advance ſo faſt, and *Sanballat* (who was the Head of them) ſtirred up the *Samaritans*, and other *Neighbouring* People, to hinder and put a ſtop to their undertaking.

Nehemiah, tho' he was extreamly troubled to meet with this oppoſition, yet did he not at all loſe his Courage, but oppoſed his Vigilance againſt their privy *Conſpiracies*, and Force againſt their open *Violence*. He charg'd the *Nobles* and *Rulers* to be always in a readineſs to oppoſe the *Enemy*, and order'd all the *Labourers* and *Builders* to have their *Swords* by their ſides, and as they wrought with one hand, to hold a *Weapon* in the other, to the end they might always be in a readineſs to obſtruct and fight thoſe that ſhould come to diſturb them in their *Work*. And by means of this his extraordinary diligence and application he accompliſh'd his undertaking, and compleated the building of the *Walls* and *Gates* of *Jeruſalem*.

This holy Man *affords us an excellent repreſentation of the manner how* Chriſtians *ought to behave themſelves in the* Work *of* GOD, *which is the* Work *of their* Salvation. Nehemiah *found himſelf here in the ſtate that S.* Paul *ſpeaks of, when he ſaith,* That he ſaw nothing without him but Fightings, nor any thing within but Fears: From without he was to fight with the Enemies of GOD's People; and from within he was peſter'd with *falſe Prophets*, who were hired by *Sanballat*, to endeavour to diſcourage and affright him, to the end, that being daunted by ſo many Oppoſitions he might deſpond and leave off the Work *But neither the force nor artifices of his* Enemies *or* falſe Brethren *were able to overcome him; he reſiſted their open* Violence, *and diſcover'd their hidden* Snares, *and joyning an undaunted* Courage *with great* Wiſdom *in all his Undertakings, he fruſtrated all the deſigns of* GOD's *and his* Enemies.

ESTH.

To from the time of this Edict of Artaxerxes, *that we are to begin the Calculation of the 70 Weeks of* Daniel. *Now this Edict was publiſh'd the 20th year of the Reign of* Artaxerxes, *which was the 3550th year from the Creation of the World, and before Jeſus Chriſt, 454.*

ESTHERS HUMILITY.

Esther *presents her self before* Ahasuerus, *with design to save the* Jews *from the imminent Destruction that threatned them.*

Anno Mundi, 3495. before Christ 509.

Ahasuerus, King of *Persia*, having raised *Haman* his Favourite to the higest degree of Honour and Glory insomuch that all his *Subjects* bowed their Knees before him, *Mordecai* only, (who was a *Jew*, and one of those who had been carried *Captive* out of *Judea* by King *Nebuchadnezzar* to *Babylon*, above 90 years before, the first time that his *Army* besieged *Jerusalem*,) was resolved not to give that honour to a *Man* which he thought due to GOD alone. This Refusal, which was not the effect of Pride, as *Haman* conceiv'd it to be, but rather of *Mordecai*'s Piety, did not only bring upon himself, but upon all the *Jews*, the cruel Sentence of *Death*.

For this proud *Favourite* not contented with *Sacrificing Mordecai* to his Revenge, who had offended him, was resolved to make the whole *Nation* of the *Jews* to fall a Victim to his rage; to which purpose he represented them to the King as a *Seditious* People, who being tied up to a distinct *Religion* from all other *Nations*, were always fomenting *Seditions* and *Rebellions* in all places where they lived.

The Credulous Prince, without any farther enquiring into the matter, gave credit to this Impostor, and gave him leave upon this his Remonstrance, to draw up a Declaration, such as he thought good, containing an express Command to all his *Subjects* throughout his whole Kingdom, on a certain day prefixed, to kill all the *Jews*, *Men* and *Women*, *Old Men* and *Children*, without sparing any.

Esther, the Niece of *Mordecai*, who by a particular Providence of GOD, was raised to be *Ahasuerus*'s *Queen* instead of *Vashti*, whom he had Divorced, was very sensibly afflicted at this dreadful Calamity which was ready to involve all her People, tho' she her self were not in danger; because *Mordecai* her Uncle, whose wise Counsel she followed in all things, had always advis'd her to conceal her being a *Jewess*. As she therefore was casting about to find out some Remedy for this great Evil, *Mordecai* advis'd her to go and present her self before the *King*, to represent to him the horrid Injustice of the *Declaration*, he had given *Haman* leave to publish in his Name.

But *Esther* told *Mordecai*, That this would be the way to expose her self to *Death*, which was unavoidable to those, who presented themselves before the King, without being sent for by him. *Mordecai* replyed, That she could not with reason suppose that she should escape in this *Universal Calamity*, wherein their whole Nation were involved, by being in the King's Palace; and that if her Fear should stop her Mouth in this time of extremity, GOD would find some other way to deliver his People from the destruction that threatned them, but that she and her Father's House should perish; adding, that probably for this very Service GOD had raised her to the Throne.

This *holy Woman* having attentively consider'd the Advice and Reasons of her *Uncle Mordecai*, did no longer balance the matter; but resolved to Sacrifice her Life for the saving of her *Nation*; and having desired *Mordecai* to assemble the *Jews* that were in *Shushan*, that with Fasting and Prayer they might implore the Divine Blessing upon her undertaking, she in the mean time having prepared and disposed her self by the like holy Exercises, the third day after went to the *King's Chamber*, and presented her self before him. The Glory of his Throne and the Magnificence of his *Ornaments*, but above all, something of *Anger* that appear'd in his Looks, made *Esther* to fall down in a Swound; and GOD having changed the King's heart at the same time, he came down from his Throne to raise her up again; and as he and all his Great Officers were comforting of her, as soon as she had recovered her Speech, she said to the King,

I thought my Lord the King, when I looked upon you, that I had seen an Angel, and the Glory that surrounds and attends you overcame my Heart, and made me faint for fear. But falling a second time down for dead, the *King* was exceedingly concerned for her, and as soon as she was come to her self again, he demanded of her, What was her desire? assuring her he would deny her nothing as far as the half of his Kingdom. Whereupon she desired the *King* and *Haman* to come the next day to the *Banquet* she had prepared for them.

The



Alce Lady Poyston of Plaiston in Essex, Relict of S.r William Poyston Knight For advancement of this Worke. Contributed this Plate.



Mr. John Hayward Citizen & Haberdasher of the citty of London. Master Carpenter to their Maiestys office of Ordnance.
For advancement of this worke. Contributed this Place.

The Triumph of *Mordecai*.

Haman *is fain to lead* Mordecai *his Enemy in Triumph through the* City *of* Shushan.

Ahasuerus the Night after *Esther*'s Visit finding that he could not *sleep*, which so hapned by a particular Di-
The same Year 3595. vine Direction, as will appear by the sequel of this *History*, employed those Hours of rest and silence in a pastime well worthy of a *King*; for having order'd the publick Records of his *Kingdom* to be brought before him, he commanded them to be read to him: And taking notice of a Passage, which gave an account how *Mordecai* had discover'd a Treasonous Conspiracy of two of the *King's Officers*, to take away his Life, the *King* demanded of him that read the *Book*, what reward *Mordecai* had receiv'd for this extraordinary piece of Service? Who replying, that he had not receiv'd any. *Ahasuerus* asked again, whether there were any Person in the *Anti-chamber?* And the *Kings Servants* having answered him, That *Haman* was there; for he was come very early that *Morning*, to desire an Order from the King to hang *Mordecai* on a *Gallows* of 50 *Cubits* high, he had prepared for him; the *King* commanded his *Servants* to bid him come in.

As soon as *Haman* was entr'd, the King asked him what he thought fit should be done unto the Man whom the King delighted to Honour; *Haman* presently imagining, that he was the Person the *King* spoke of, and whom he did intend to honour; answered the *King*, *That the highest honour that could be put upon any Person, was to aray him in the* Royal Robes, *set him upon the* Kings Horse, *with the* Royal Diadem *upon his Head, and that one of the most noble* Princes *about the* King *should lead him through all the Chief Streets of the* City, *leading his* Horse *by the Reins, and proclaiming before him*, Thus shall it be done to the Man whom the King delights to honour.

Haman had no sooner given this Answer to the *King*'s Question, but he commanded him to make haste to execute the Advice he had given him, and to take the *Royal Apparel*, *Crown* and *Horse*, and do to *Mordecai* the *Jew* as he had spoken, Thus the *Court* and *City* of *Shushan* were Eye witnesses of the sudden and unexpected Change in the conditions of these two Persons; they saw humble *Mordecai* receiving the highest marks of Honour and Glory, by the advice and ministry of *Haman*, who was his sworn and most deadly *Enemy*; and at the same time saw proud and supercilious *Haman* forced to publish and proclaim the Glory of *Mordecai*, and to stoop and bow before him, whom he disdain'd and hated in his Heart.

Haman having thus been forc'd to submit to this most unwelcome piece of Service done to his *Enemy*, was extreamly troubled thereat, and returning to his own *House* in a Mournful condition, and with his *Head* cover'd, he complain'd of his mis-hap to his *Wife*, and others of his *Friends* and *Counsellors*, who looking upon this Disgrace that had befallen him as a bad *Omen*, told him plainly, That they feared that *Mordecai* (who had already been an occasion of his Disgrace) would at last prove his utter ruin; for whereas *Mordecai* was one of that *Nation*, whom he had resolved utterly to destroy and root them out from off the *Earth*, and that he had been forced sore against his Will, to confer those Honours upon him he had design'd for himself, they could not but take it as a sign, that the mischief he intended for *Mordecai* and all the *Jews*, would light upon his own Head.

The sequel of this Story makes it appear, that they were not at all deceived in this their Conjecture, and that tho' God suffers sometimes that *Injustice* arm'd with *Violence* seems ready to oppress and overwhelm those, who fear and trust in none but himself, like *Mordecai*; yet he knows also in due time to make them experience his defence and protection when the Hour of their Danger is come, and to deliver them from the distress to which they were exposed for no other Reason, but because they were faithful to him and feared his Displeasure more than the Rage of sinful Men, whose Hatred, tho it be very violent, yet it is also very weak and impotent, without the Divine Permission, who sets bounds to the raging *Sea* of Mens Passions, saying thus far ye shall come and no further.

HAMAN's PUNISHMENT.

Ahaſuerus *cauſes* Haman *to be hanged on the* Gallows *he had prepared for* Mordecai, *and reverſes the* Edict *he had publiſhed to deſtroy all the* Jews *that were in his* Kingdom.

Haſuerus the King being come with *Haman* to the *Banquet Eſther* had prepared for him, preſſed her to declare what ſhe deſired of him, aſſuring, That whatſoever her Requeſt was, he would grant it to the half of his Kingdom. *Eſther* having received this encouragement from the *King*, immediately changed the joy and pleaſure of the *Banquet* into Sorrow, which the remembrance of the deſtruction prepared for her and her whole *Nation*, revived in her: And addreſſing her ſelf to the *King*, with the looks and language of an afflicted and humble *Petitioner*, ſhe begg'd only of him her own Life, and the Lives of her *Countrymen*; laying before him the Wickedneſs of *Haman*, who by his Lyes and Impoſtures had ſurpriz'd the *King*, and inſolently made uſe of his Name and Authority *Royal*, to proſcribe and deſtroy the whole Nation of the *Jews*.

The ſame Year 3595.

Ahaſuerus, who was a *Prince* naturally inclin'd to *Juſtice* and *Mercy*, was aſtoniſh'd when he conſider'd to what an exceſs his own Credulity and the Cruelty of his *Favourite* had like to have carried him; and was ſo much troubled at the Remonſtrance the *Queen* had made to him, that riſing up in haſte from the *Table*, he took a Walk in his *Privy Garden*, to ruminate upon the cruel and inhumane deſign his *Credulity* had engag'd him in.

Haman being ſenſible from the *King's* Anger of the extream danger that threatned him, caſt himſelf upon the *Queen's Bed*, earneſtly entreating her to become a Petitioner to the *King* for his Life. But the *King* entring at the ſame time into the *Chamber* as *Haman* was in this poſture, became exceedingly enrag'd at him, as if he would have Forc'd the *Queen* in his preſence, and immediately commanded him to be put to Death. But as the Divine Wiſdom confounding the *Vanity* and *Pride* of Men, doth always obſerve a great proportion betwixt *Crimes* and *Puniſhments*, one of the *Officers* that was preſent told the King, that there was a *Gallows* ready (50 *Cubits* high) which *Haman* had cauſed to be ſet up with deſign to hang *Mordecai* thereon, who had done great Service to the *King*; whereupon the *King* commanded them immediately to hang *Haman* thereon.

'Notwithſtanding (ſaith St. *Ambroſe*) that 'the Authority of this *Prince* was already ſo 'far engag'd againſt the *Jews* for their de'ſtruction, that he could not recal the ſame 'without ſome blemiſh to the *Royal Power*; yet 'did not he eſteem it any diſhonour publickly 'to acknowledge, that an ambitious *Miniſter* 'had impos'd upon him and abus'd his *Royal* '*Favour* to baſe and cruel ends; and inſtead 'of going thro' with a barbarous violence, be'cauſe he was already engaged in it; and his '*Royal Seal* put to it, he revers'd the *Order* 'he had given, as ſoon as he underſtood the 'Injuſtice of them. And turning his juſt In'dignation againſt thoſe who had ſo wretch'edly abus'd his Power, and who made uſe of 'the eaſie Acceſs they had to his Perſon, only 'as a means to ruine thoſe, as their Enemies 'whom the Zeal of GOD, and the Reverence 'they had for his *Laws*, kept within the 'bounds of their Duty, not ſuffering them to 'give that Honour to *Men*, which they con'conceiv'd due to GOD alone.

Accordingly *King Ahaſuerus* publiſhing an *Edict* quite contrary to his former (which was the contrivance of *Haman*,) publickly own'd the eſteem he had for the *Jews*, who had been falſely repreſented to him as a Rebellious and Factious People, and impowr'd them to ſet upon thoſe who ſhould dare to attempt any thing againſt them. Thus by the Death of one Man was ſo great an Evil prevented, and Peace and Quiet eſtabliſhed throughout all the Dominions of *King Ahaſuerus*; who inſtead of that wicked and inſolent *Favourite*, took *Mordecai* (a wiſe Man and fearing *GOD*) to be his *Chief Miniſter of State*, which gave the *Jews* ſo great an Authority every where, that (as the *Scripture* obſerves) many of the People of that Land turned to be of their *Religion*.

'Tis evident from this Hiſtory, *that the* Heart *of* Kings *is in the hand of GOD, who by this* Book *teaches them*, That they muſt bear the burthen of the *Crown* themſelves and ſee with their own *Eyes*; for fear leaſt leaving their Authority to others, they ſhould meet with thoſe who abuſe it, like *Haman*, to ſatisfie their own Paſſions and corrupt Intereſts, to the prejudice of *Juſtice*, and their *Princes* Credit and Reputation.

THE



Anna Johnson. daughter of S.r Henry Johnson of Blackwall in Middlesex Knight. For advancement of this Worke. Contributed this Plate.



The CONTENTS of the Book of JOB.

THis Book *is called the* Book *of* JOB, *a very Famous and* Holy Man, *whose t memorable* Hiſtory *is here recorded, con-ining an account of his great* Trials, *his in-ncible* Patience, *his unmoveable* Faith, *and e happy end of all his* Afflictions.

Some ſuppoſe, that this Job *flouriſhed in the me of the* Patriarchs. *Others, whilſt the* hildren *of* Iſrael *were yet in* Egypt, *or at aſt, whilſt they were Traveling through the* ilderneſs *to the* Land of Canaan, *under the* nduct *of* Moſes, *who* (*by ſome*) *is ſuppoſed to* ve *been the* Author *and* Pen-man *of this* ook; *the* Hiſtorical *part whereof in the* He-ew Original, *is ſet down in* Proſe; *but the* iſcourſes *therein contained, are expreſſed in* roick Verſe, *ſuitable to the* gravity *and* gnity *of the* Subject.

The Book *begins with a deſcription of* Job's *traordinary* Piety *and* Uprightneſs, *and of e happy and flouriſhing ſtate of his* Family d Children, *which is followed with the ſad d lamentable relation of divers* dreadful lamities, *which by the inſtigation of* Satan, d *wiſe diſpenſation and permiſſion of the* ORD, *ſuddenly and unexpectedly fell upon m in his* Eſtate, *his* Children, *and his own dy, beſides the* reproaches *and* inſultings *of* Wife. *In all which he gave the higheſt rks of a moſt* Heroick Patience, *which in-ad of deſponding, like the inflexible* Palm-e, *hardned and raiſed it ſelf under the heavy ad of theſe* extreme Afflictions, *ſilently ac-ieſcing in the* Will of GOD.

Being in this moſt deplorable Condition, he viſited by Three of his Friends, *Great and norous* Men, *to condole with and comfort him. their firſt ſeeing of him, they ſit down by m in ſilence, not ſpeaking a word, as* Men *nſported and overcome with the terrour of* Calamities, *and the bitterneſs of his* Suf-rings. *But* Job *at laſt, by the Infirmity of* Fleſh, *breaking forth into violent* Com-aints, *to that degree as to* Curſe the day of Birth, *his* Friends *take occaſion from thence enter upon diſcourſe with him: They Re-ve him at firſt for his too great* Impatience, d *grounding themſelves upon* GOD's Righ-ouſneſs, *which ſuffers not* wicked Men *ſooner or later to go unpuniſhed, they will needs ar-gue him to be ſuch, and upon this* Suppoſal *en-ter with him into a great and important* Diſ-pute: *For paſſing from their* general Theſis That GOD puniſheth the Wicked, *to the* Hy-potheſis, That *Job* was ſo, *they accuſe him of* Hypocriſie *and* Impiety, *partly building this their* Aſſertion *upon the greatneſs of his* Suf-ferings, *and partly upon ſome impatient and repining* Expreſſions, *which now and then e-ſcap'd from him in the exceſs of his* Grief.

The main thing they endeavour to make Job *ſenſible of, is,* That GOD puniſheth none but the Wicked, and on the contrary ſhowrs down the choiceſt of his *Bleſſings* upon good and godly Men; *and from thence conclude*, That ſince *Job* by ſuch remarkable *Judgments* was deprived of all his *Children*, and his *Eſtate*, and ſtript of all his former Advantages and Heavenly *Bleſſings*, and caſt down into moſt horrible *Calamities*; *which* (*thro* human Infirmity) *ſtir'd up and irritated by their bitter* Reproaches *and* ſharp Reflections, *did at times force ſome* Diſcourſes *from him too full of Heat and not ſo well digeſted as they might have been*; *they from all theſe drew this* uncharitable Conſequence, That without doubt he was either a very *Wicked Man*, or a moſt *diſſembling Hypocrite. To this purpoſe they alledge and produce many good and excellent* Sentences, *to confirm their* Judgement; *which tho they were all true in themſelves, and with reſpect to the* Legal Righteouſneſs of GOD, *who in all his* Puniſhments *ſuppoſeth* Sin, *yet could not be well apply'd to* Job's *Perſon or Condition.*

But Job *all this while courageouſly defends himſelf againſt their* Attacks, *and maintains himſelf innocent of the* Impiety *and* Hypocriſie *they laid to his Charge, proteſting that his former* Life *had never been blemiſh'd with the one or the other. And as to that* Maxim *of theirs, upon which they grounded the* Superſtructure *of all their* Accuſations *againſt him, he moſt clearly refutes it from daily Experience, which makes it apparent*, That *GOD* in this World doth often exerciſe the beſt of *Men* with the rudeſt and hardeſt *Trials* and *Afflictions*; whereas wicked *Men* (on the con-

trary) enjoy abundance of *Prosperity*, and do rather abound with all outward *Blessings*, than groan under the burthen of *Miseries* and *Calamities*. *And thus supporting himself with the* Witness *and* Seal *of the* Spirit of *GOD in his* Conscience, *he boldly maintains, That he neither is, nor formerly was either a* Profane Person *or an* Hypocrite.

He owns indeed, that he cannot stand his ground before the Sovereign Majesty *of the* Great GOD of Heaven and Earth, *as well in regard of his* absolute Power, *as being nothing in comparison of him, but a weak and despicable* Creature: *as with respect to his just and severe* Judgment, *acknowledging himself a poor and miserable* Sinner, *who was not able to answer to one Point of a Thousand, the LORD might of right alledge against him. And yet, he most earnestly wishes, That as to the* Cause, *depending between him and his* Friends, *GOD would be pleased himself to take* cognizance *of it, try it and judge it at the* Tribunal *of his* Justice. *So fully was he perswaded and convinced in his* Heart *of his* unfeigned Piety, *and his* sincere Uprightness *according to the* Covenant of Grace.

In the mean time it cannot be denied, but that Job *being provoked by the* offensive, inconsiderate, *and* injurious Discourses *of his* Friends, *he suffered himself at times to be strangely transported, so as to speak of GOD, of his* Providence *and* Justice *indecently, and not with that* Reverence *as he ought to have done: So that we may say with good Reason, That* Job's Friends *did very well, and with strong and acknowledged* Truths *defend a very bad* Cause; *and that he (on the contrary) did sometimes ill enough, and with* excentrick Motions *defend a very good one. However, he stood so firmly in his own defence, that he would never quit his just* Cause, *nor give it up to his* Friends; *who at last forbearing to answer him*, Elihu *takes up the* Argument *in their stead, and Answers him after another manner than they had done: For he doth not properly accuse him, for having in times past lived* Wickedly, *but reproves him for some* exorbitant Expressions, *and* ill digested Assertions *that had escap'd him in his* Conference *with them; as if GOD had injur'd him in so rudely handling of him, for secret* Reasons *only known to his* supream Wisdom.

Wherefore Elihu *perswades and invites* Jo *to* Humility *and* Repentance, *because* GO *loves to give forth of his* Grace *and* Mercy *poor and miserable* Afflicted ones, *that* confi *in him. He demonstrates (in opposition to* wh Job *had alledg'd)* That *GOD* never injures a ny Person by *Chastizing* of him, and that h is not accountable or responsible to any Ma for what he doth. *And against* Job's Friend he proves, That *GOD* doth not only puni the *Wicked*, but also that he often chastise and visits with *Afflictions* such as are *good an holy Men*, and that he hath right so to d *He deduceth his* Proofs *of these* Assertio *from the* Nature of *GOD*, *which is* All-wis All-powerful, *and* All-just, *and from his* Sov reign Majesty, *which gives him an* incon testable Empire *over all his* Creatures, a *which cannot but exactly agree, and go hand hand with all the other Perfections of his* N ture *and* Essence.

Job *acquiescing in* Elihu's *grounded* D course, *and yielding to his* Reasons, *holds h peace, not entring upon any further* Contes *and then the LORD appearing in a* Whi wind, *reprvoes* Job *for having spoke incon derately concerning him, proving this as w from his* Divine Properties, *as by his* Wo derful Works; *partly respecting the* Gover ment *of the* Universe *in general, and part the* production *and* conversation *of some gre and wonderful* Creatures *in particular.*

After this Divine Censure *pronounced gainst* Job, Job *in all humility acknowledge his* Sin, *renders unto GOD the* Glory *due to h* Justice, *and discovers his sincere* Humiliati *and* Repentance. *The LORD afterward very sharply* Reproves Job's Friends, *and co mands them to endeavour a* Reconciliati *with him, by procuring his* Faithful Serva Job *to intercede for them, whom he re-esta blisheth again in his former* state, *doubling a his* Blessings *upon him.*

It is not well known how long this seve Trial *of* Job *lasted.* The Jews *say, it contin ed a whole* Year: *Some shorten the time, whi again is prolonged by others; but it is not at a needful for us to define, what GOD hath n pleased to reveal to us in his* Word.

JO





The Right Honourable Rachel, Countess of Bristol, Baroness of Sherborne in Dorsetshire, and daughter of Sr. Hugh Windham of Silton in the said County Knight.
For advancement of this Worke, Contributed this Plate.

JOB upon the Dung-hill.

Holy Job *is tempted by the* Devil, *who deprives him of his* Children, *and of all that he had; and moreover afflicts him with painful* Boils *and* Sores *over all his Body, ſparing only his* Wife, *whom he made uſe of to provoke him to Impatience.*

HOly *Job*, who is ſo famous in *Sacred Writ*, for his humble Patience, had in all the former part of his *Life* allied two things, which are very rarely found together, *viz. a great and extraordinary Vertue*, *with vaſt Riches. He was* (ſaith the *Scripture*) *a Man perfect and upright, and fearing* GOD. He did not content himſelf to avoid all manner of *Evil* himſelf, but remembring that he was a *Father*, he was very forward to inſtruct his *Children* in the Fear of the LORD, and often offered *Sacrifices* for any ſecret *Sins*, and unknown to him, that they might be guilty of.

'Tis not certainly known when this Hiſtory happned, but it ſeems probable that it was whilſt the Children of Iſrael wandred in the Wilderneſs.

This *Vertue* of *Job* was a great Eye-ſore to the *Devil*, and made him deſirous to have a fling at him; yea, he was ſo bold as to calumniate him in the Preſence of GOD himſelf, and not being able to find any thing in his Life that he could juſtly blame, he ſlander'd his ſecret *Intentions*, maintaining, That he did not ſerve GOD, but becauſe of the many outward Bleſſings and Advantages GOD had beſtowed upon him.

GOD, to confound this *Arch-ſlanderer*, and to convince him of his *Lyes*, gave him leave to take away from *Job* all that he had. The *Devil* made uſe of this Power that was granted him, with the utmoſt Malice; and that he might at once overwhelm this *holy Man* with a whole deluge of Miſeries and Calamities one upon the neck of another, he ſo order'd it, that at one and the ſame time his Herds of *Oxen* and *Aſſes* were taken away by the *Sabeans*, and his *Herdſmen* kill'd, his *Flocks* of *Sheep* conſumed by *Fire* from *Heaven*, together with his *Shepherds* that had the care of them; his *Camels* carried away by the *Chaldeans*, and all his *Children* cruſhed under the Ruins of a *Houſe* that fell upon them whilſt they were a *Feaſting* in their eldeſt *Brother's* Houſe.

Job received all theſe diſmal Tydings from *Meſſengers*, that followed at the heels of one another, and came (as it were) all at once crowding in upon him, who with a ſtrange Conſtancy and unſhaken Vertue proſtrating himſelf upon the Ground, worſhipped and bleſſed *GOD*, uttering thoſe words which ſince are become ſo famous; *Naked came I into the World, and naked ſhall I go out of it again; the* LORD *gave, and the* LORD *hath taken away, bleſſed be the Name of the* LORD.

The Innocence of this *holy Man* (preſerv'd in the midſt of all theſe terrible and unheard of Trials, which only ſerved to illuſtrate his *Vertues*, and to make them ſhine more bright) highly enraged this malicious *Spirit*, who ſaw himſelf confounded by him, whom he had intended to confound and conquer: Wherefore he again deſired power of *GOD* to afflict him in his *Body*; becauſe he can do nothing againſt the *Saints*, but ſo far as *GOD* permits him. *GOD* granted him his demand, that he might the more confound his Maliciouſneſs, and to make it appear, that there was nothing, but was ſound and ſincere in the Vertue of his *Servant Job*.

So the *Devil* ſmote *Job* with terrible *Boils* and *Ulcers* over all his *Body*, inſomuch that he was fain to ſit down upon the *Dunghill*, and with a *Potſherd* to ſcrape off the Matter iſſuing from the *Sores*, that cover'd his *Body* from the Crown of his *Head* to the Soles of his *Feet*. Of all his *Family* there was none left now, ſave only his *Wife*, whom the *Devil* ſeem'd to have ſpared, not that ſhe might be the *Comforter*, but the *Tempter* of her Husband to Impatience and Murmuring againſt *GOD*: For ſhe judging from theſe *Diſaſters* that had befallen him that all his *Piety* was vain and hypocritical, endeavoured to provoke him to *Blaſphemy*.

But *Job*, as he had courageouſly ſtood it out againſt all the dreadful Tryals and Temptations to *Impatience*, he had been expos'd to by the Malice of the *Devil*, ſo he conſtantly reſiſted the ſtrokes of her bitter *Tongue*, telling her, That ſhe talked like a *fooliſh Woman*; *for ſince they had received good things from the hand of GOD, they ought not to repine and grow impatient now that* GOD *was pleaſed to diſpenſe Afflictions and Sufferings to them.*

Which made S. *Auſtin* to admire the Conſtancy of *Job* on this occaſion, and to declare, *That* Job, *by reſiſting the Temptations of his* Eve, *was incomparably more glorious on his* Dunghill, *than* Adam *was when ſurrounded with all the Pleaſures and Glories of* Paradiſe.

JOB'S FRIENDS.

Job *instead of being comforted by his* Three Friends *that came to* Visit *him hath his* Affliction *increased by their means; They concluding him a great* Sinner, *because of the* Disasters *that had happened to him.*

JOB being thus reduced to the condition before mention'd, seem'd to have as great a load of *Affliction* and *Sorrow* upon him, as was possible to fall upon Man; and yet, as if all this were not sufficient, a new Trouble is added to all his other *Sufferings*, which did as much oppress his Mind, as the other were sensible to his Body.

Three of his *Friends*, viz. *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar*, the *Naamathite*, coming to visit him, and to condole with him for the heavy *Judgments* that had befallen him, and who seeing his *Grief* was so great, they rent their *Mantles*, sprinkled *Dust* on their *Heads*, wept and sat down by him for 7 *Days* and *Nights* not saying a word; at length when they spake, *Job* instead of receiving any solid comfort from them, as probably he might have expected, was fain to defend himself against their false Reasons and unjust Thoughts concerning him. He had nothing to support him under the rude Attack of their sinister Thoughts concerning him, but the testimony of his *Conscience*, and the innocence and integrity of his past *Life*; which was that his indiscreet *Friends* would rob him of, by maintaining, That it could not be, but he must needs be guilty of great *Crimes*, because *GOD* did so severely chastise him. They made an estimate of *GOD*'s dealings towards this *holy Man*, according to their carnal and human *Judgments*; and they mingled very grave Discourses with their Demonstrances, only to give the greater authority to their Reflections and Invectives against him.

Holy Job seem'd to be more concern'd and troubled for this last Affliction from his *Friends*, from whose hands in the condition he was, he might have expected better usage, than for all the other Miseries that had overtaken him. He did his utmost endeavour to convince them of their mistake, and by Reasons and Instances to rectifie their misapprehensions; but all was to no purpose, they shewing by their Example, how dangerous it is for Men to suffer themselves to be Leaven'd by bad Impressions and to entertain sinister Thoughts concerning the Innocence of good and holy Men. For suffering themselves to be carried away by outward Appearances, that seem'd to favour their prejudicate Opinions, they were not to be removed from their belief, that *Job* was guilty, becaufe he was handled like one that is so.

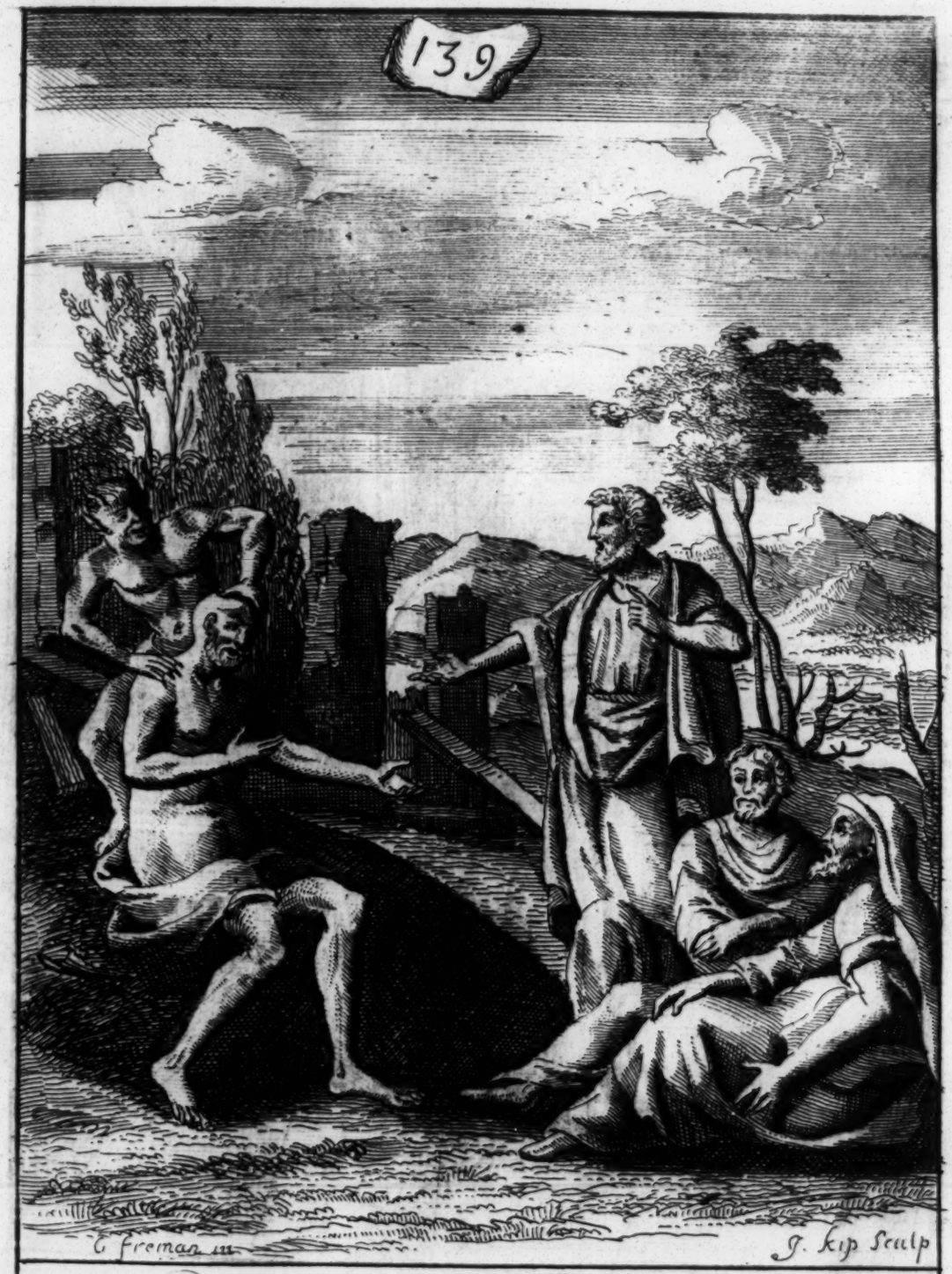
But GOD at last avenged the Quarrel of his *Servant Job* upon these his unjust *Friends*; for his Anger being kindled against them, he reproached them for the folly of their Discourses, and declared, that he would not pardon this their injurious dealing, or be reconciled to them, but at the *Prayer* of him, whom they had taken so much pains to prove a *Sinner* and wicked *Person*.

This Example (say the *Fathers*) *ought to teach us, never to entertain any sinister* Judgments *concerning* good *and* righteous Men *how great and extraordinary soever their* Sufferings *may be in this* World; *nor to conceive an high esteem for those, who being more corrupt and ulcerous in their* Souls, *than* Job *was in his* Body, *when he sat upon the* Dunghill; *yet abound with all the Honour and Good things of this* World. *The* Judgment *of* Faith *is generally opposite to that of* Sense.

Those who seem to be outwardly Rich and Righteous, are frequently poor and sinful in the Eyes of GOD, *and those who are despised, as being poor and reproached as* Sinners, *are often the more rich in* Grace *and* Vertue *in the Eyes of him, who searches the* Heart *and* Reins, *and from whom nothing is hid.*

GOD, *at the upshot of all, justified his Servant* Job *in a most publick and illustrious manner, restoring more* Riches *and* Blessings *to him, than ever the* Devil *had taken from him. But under the* New Law, GOD *often suffers his most* faithful Servants *to continue oppress and disgrac'd to the end of their* Lives; *because those who will be his* Disciples *and* Followers *must (according to the Example of* Jesus Christ *and the* Saints *his Members) not be afraid of or apprehend any* Evils, *save only those that defile and hurt the* Soul; *nor esteem any Good Things or Rewards, but such as are* Spiritual, Invisible *and* Eternal.

THE



The Right Noble Isabella Dutchess.
of Grafton &c.
For advancement of this Worke, Contributed this Plate.



Mrs Lucy Wright daughter of William Wright of Lingsdon in Derbyshire Esqr.
For advancement of this Worke, Contributed this Plate.

The CONTENTS of the Book of PSALMS.

THIS *Book* has been always accounted (by the *Church* of GOD) amongst the reſt of the *Canonical Books* of the *Old Teſtament*, as a rich Jewel, whoſe price and value cannot well be conceived, much leſs fully expreſſed in *Writing*, or by *Word of Mouth*. Some have called it, *The Chriſtians Garden of Pleaſure*, ſtored with moſt odoriferous *Flowers* and exquiſite *Fruits*. Others have term'd it his *Magazine* and *Armory*, where he is furniſhed with Arms of Proof, for all *Combats* whatſoever. Others again, his *Exchequer* and *Treaſury*, fill'd with choice Riches. Others, an *Apothecaries Shop*, ſtor'd with excellent Medicaments and infallible Remedies againſt the various *Maladies* of his *Soul*. Others have conſider'd it as the *Anatomy of a Believer*, an exquiſite *Mirror* of the inconceivable *Grace of GOD*; and a perfect and full *Compendium* of the whole Bible; that is, of the *Law* and *Goſpel*, and of the true knowledge of GOD, and of his pure Worſhip. For it contains many ſaving *Inſtructions* concerning the *Eſſence* of GOD, and of the *Holy Trinity*, the *Properties* of his Nature, his *Eternal Counſel*, his *Holy Word*, his *Wonderful Works*; thoſe eſpecially of his *Beneficence* and *Mercy* towards his *Church*, and of his *juſt Judgments* upon the *Workers of Iniquity*.

Here alſo is Treated, of the *Perſon* and *Office* of the *Meſſiah*, that is, *Our Saviour* JESUS CHRIST; of his *Eternal Piety*, his *Incarnation*, *Sufferings*, *Death*, *Reſurrection*, *Aſcenſion to Heaven*, his *Sitting at the Right Hand of his Father*, and of the *extent* and *propagation* of his *Kingdom* throughout the Nations of the *World*, by the *Preaching* of his *Holy Goſpel*: As likewiſe concerning the ſad and deplorable ſtate of a *Man* under *Sin*, of the Nature and Condition of *Regeneration*, of *True Repentance*, of the *Love* and *Fear* of GOD; as alſo of the Nature of *True Faith*, of Truſting in *Him* alone, and how we ought not to glory but in *Him*; of the Certainty of *Salvation*; of the continual *War* between the *Fleſh* and *Spirit*; as alſo concerning the *Catholick Church*, gathered both of *Jews* and *Gentiles*; of *Eccleſiaſtical Diſcipline*; the *Communion of Saints*, the *Forgiveneſs* of *Sins*, the *Reſurrection* of the *Body*, and of *Life Eternal*.

Beſides all which, we find in this *Book* all manner of Spiritual Exerciſes of *Piety*, as Patterns and Forms of *Praiſing the Holy Name of* GOD; of giving *Thanks for his Benefits*; of *Promiſes* and *Vows*, in acknowledgment and gratitude for *Mercies* received; of a great number of fervent and earneſt *Prayers*, for whatſoever can concern the *Glory of* GOD, and the *Intereſt of Believers*, as well in general as particular, eſpecially in all manner of *Croſſes*, *Calamities*, and *Afflictions*; with abundance of holy *Meditations*, ſolid and powerful *Comforts*, and efficacious *Arguments*, to ſtrengthen us in *Faith*, *Patience*, *Hope*, and all other *Divine Vertues* and *Graces*. Inſomuch that we cannot conceive any Condition a *Believer* may be in here in this *Life*, whether of *Proſperity* or *Adverſity*, of *Temptation* or *Deliverance*, of *Fighting* or *Victory*, of *Health* or *Sickneſs*, but he will meet with in this *Book* an Entertainment ſuitable to it, to the quieting of his *Conſcience*, and advancement of his *Salvation*.

And whereas in the other *Books* of Holy Writ, GOD repreſents to us how he is pleaſed to ſpeak to his *Church*; In this he teacheth us, how we ought to ſpeak to him; there being no *Counſel* in time of *Difficulty*, nor *Support* in *Affliction*, nor *Comfort* in *Sorrow*, nor *Praiſes* and *Elevations of Joy*, wherewith he doth not fill the Hearts and Mouths of his *Children*, in the Meditation of theſe *Sacred Poems*, which, by the Efficacy of the *Holy Spirit*, accompanying the *Muſick* and *Expreſſions* of them, excite in their *Souls* holy ſallies and flights from theſe Houſes of *Clay*, to the Manſion of *Glory*. Inſomuch, that whatever hath been ſaid of the Efficacy of *Muſick*, in exciting all the different Paſſions and Affections of *Man*, aſſwaging *Grief*, and appeaſing *Anger*, and all other Troubles of the *Mind*, may in a more eminent manner be attributed to the Divine Charms of *David*'s Myſtical Harp.

There is no *Evil Spirit*, whom this *Muſick* doth not drive away; no *Stones*, which it doth not move; no *Forells*, which it doth not ſhake; no *Grief* over which it doth not triumph. Wherefore every *Chriſtian*, how eminent and proſperous ſoever his Condition may be ought to Read and Meditate this *Book* with great

Appli-

Application in order to accuſtom himſelf to the peculiar *ſtyle* and *language* of the *Spirit* of GOD, which is there made uſe of; being aſſured that when he has once well reliſhed the *wonder-working efficacy* and *ſweetneſs* of it, that it will be to his *Soul* as a *refreſhing* and *reviving Dew*, which will make him *freſh* and *flouriſhing*, and *fruitful in all good Works*; and will find no greater pleaſure, than in carrying it in his *Heart*, *Mouth* and *Hands*, as an aſſured *Preſervative* and never failing *Antidote* againſt the malignant Contagion of the *World*, and the *Corruption* that reigns in it. To which purpoſe alſo this *holy Book* is frequently recommended to us by the *Holy Spirit* in the *Old Teſtament*, as well as by our *Saviour Jeſus Chriſt* and his *Apoſtles* in the *New*; which, by the ſpecial *Wiſdom* and *Goodneſs of GOD*, has been conſigned to the Church in the form of *Hymns* or *Songs*, to make them the more taking, as well as of a more familiar uſe, and more eaſie to be remembred.

The *Hebrews* have given this *Book* the Title of *TEHILLIM*, or by way of Contraction *TILLIM*, that is to ſay, *Hymns* or *Songs of Praiſe*, becauſe a great part of the *Pſalms* are ſo; this *Book* indeed being nothing elſe, but a *Collection of Songs truly Spiritual*, which have been dictated by *Divine Inſpiration*, to teach us to praiſe and celebrate the *Name of the LORD*, as we ought. The *Greek Interpreters* of the *Old Teſtament*, have called this *Book* by the Name of a *Pſalter* or *Pſalms*, which word the *Sacred Pen-men* of the *New Teſtament* have likewiſe retained, which afterwards has been alſo adopted by the *Latin Tranſlators*, as likewiſe by thoſe of all other *Chriſtian Nations*; and particularly alſo by our laſt *Tranſlators of the Bible*, tho' indeed the *Greek* word peculiarly denotes thoſe *holy Songs* which were plaid with the *Fingers* on *Stringed Inſtruments*, according to the practice of the *Old Teſtament* in the *Tabernacle* and *Temple*. Theſe *holy Hymns* are commonly called *The Pſalms of David*, becauſe *David* endowed by the *Holy Spirit*, with this particular Gift (as is ſaid 2 *Sam.* 23. 1, 2.) of Compoſing the *Sweet Songs of Iſrael*, was the Author of the greateſt part of them; the reſt of them having been compoſed by other *Prophets* and *Men of* GOD, as *Moſes*, *Aſaph*, &c. The whole being ſince put together by *Ezra* (as it is ſuppoſed) after the *Babyloniſh Captivity*, into one Body, in the ſame Method as we have them now, wherein the order of *Time*, when each *Hymn* or *Pſalm* was made, is not obſerved.

The *Jews* have divided this *Book* (which is alſo called the *Book of Pſalms* by our *Saviour Jeſus Chriſt*, Luke 20. 42.) into *five Partitions*, whereof the firſt ends with the 41ſt *Pſalm*, which is concluded with *Amen and Amen*; the ſecond with the end of the 72d *Pſalm*, which alſo ends with *Amen and Amen*, with theſe Words, *The Prayers of* David *the Son of* Jeſſe *are ended*; the third ends with *Pſalm* 89, and is likewiſe concluded with *Amen and Amen*; the fourth with the 106th *Pſalm*, whoſe Concluſion is *Amen*, *Hallelujah*: and the 5th Partition with the 150th or laſt *Pſalm*, which ends with *Hallelujah*, this is to ſay, *Praiſe the* LORD.

The Contents of the PROVERBS of *Solomon*.

THis *Book*, as the *Title* of it imports, contains a great number of exquiſite *Sentences*, Holy and full of *Inſtruction*, Penn'd by *King SOLOMON*, from the Inſpiration of the *Holy Spirit* (who had adorned *him* with an extraordinary Wiſdom, as well *in Divine* as *Human matters*) and which GOD, of his great Goodneſs, has been pleaſed ſhould be preſerv'd in Writing, for the common and perpetual Inſtruction of his Church. It treats of the *Divine* and *True Wiſdom*; of the *Fear of* GOD, and of the *Supream good of Man*. In it we find many excellent *Leſſons* concerning our Duty to GOD, to our *Neighbour*, and our *Selves*, in whatſoever ſtate or condition any may be in the *World*, together with conſiderable Promiſes of Happineſs and Life in this preſent *World*, as well as in that which is to come. And all this interlaced with *faithful Warnings* againſt all ſorts of Sins contrary to the firſt and ſecond *Table* of the *Law* of GOD and particularly againſt *Whoredom* and *Adultery*. So that this *Book* may with good Reaſon be accounted, *An overflowing* Fountain *with ſaving* Inſtructions, *about all things that may ſerve to conduct and form us to a Life and Converſation*, Wiſe, Religious, *and* Well-pleaſing *to* GOD, *in any Calling whatſoever, whether common or particular, publick or private*. Wherefore alſo this *Book* ought to be highly

highly and carefully recommended to all *Christians*, as containing the most perfect and fullest Moral Instructions they can have, as infinitely transcending whatsoever the *Heathen Philosophers*, and *Wise* Men of the *World*, have ever been able to comprize or set down in Writing concerning *Wisdom*, the *Nature of* Man, the *Supream Good*, *Vertue* and *Vice*, *&c.*

As to what concerns the Collection of all these Sentences into one Book, it seems that *Solomon*, according as appears from the excellent Introduction and Preface compriz'd in the 9 first Chapters, which contain little else but the Praises of the *Divine Wisdom* in general, and in particular of our *LORD Jesus Christ*, who is the *Word* and *Eternal Wisdom of the Father*, has Pen'd them himself as far as the 25th Chapter, and that the following Chapters, from 25 to 30, were Collected and Transcribed by the Command of good King *Hezekiah*, whilst he was reforming Matters relating to *Religion* and *Piety*, which were fallen to decay during the Reign of some of his Predecessors, out of *Solomon*'s own Memoirs, or of some other holy and famous Man, inspired by the *Holy Spirit*. The 30th Chapter contains the Words of *Agur*; and the last Chapter, the Instructions which *Solomon*'s Mother gave to him, which he not only received and approv'd of, but also thought fit to transmit them to the *Church of GOD*, for the general instruction of all.

And tho' this Book do not contain all the 3000 *Proverbs* uttered by *Solomon*, of which mention is made in the *First Book of the* Kings, *Chapter* 4. *Ver.* 32; yet it contains the Sum and Marrow of them, and all that GOD thought fit should be consigned to the use and perpetual Edification of the Church throughout all Ages.

The Contents of the Book of ECCLESIASTES.

MAny Learned Men are of Opinion, that *Solomon* wrote this Book in his Old Age, towards the end of his Life, after that he had repented of his *fearful Apostacy* from the pure *Worship of GOD*, to that of *Idols*; and therein declares by the Inspiration of the *Holy Ghost*, and before the whole *Church of* GOD, the great sorrow and regret he had conceived for his Life, most earnestly detesting it as mere *Vanity and Vexation of Spirit*, uncapable of affording a Man any *true Peace*, or *solid content of* Mind, much less of leading him to the Enjoyment of the Supream Good and Eternal Salvation. His aim and design also is, to conduct all others by his Example to Godliness and Vertue. To this purpose he first of all gives a description of the whole course of his Life, and that whereon he had chiefly founded his delight and satisfaction. Afterward he relates, how he also had been a great Observer of the *Lives* and *Conversation of* Men, and examined the several things they employ their Studies about, and for which they endeavour with the greatest application, as supposing to find *Happiness* and *Content* in them, and that he had found them all to be *Vanity*, and such as engaged Men in Sin and Prophaneness. Furthermore, he declares and positively asserts, That the *World*, its good things, Pleasures, Accidents, Vicissitude, Orders and Customs being all Vicious, or at least corrupt and tainted by the Vanity Sin has introduced into it; That because all things in it are vanishing in their continuance, uncertain in their Conduct, unequal in their tenor, and devoid of any durable Felicity; a Wise Man must not place his hopes in them, or fix his Heart upon them, so as passionately to desire the *good things* in it, or think to amend or avoid all its *disorders* and *evils*; but that he ought moderately to rejoyce himself, without *vexation* or *covetousness*, but yet with care and diligence in his *lawful Calling*, in the short and temporary Enjoyment of the *Blessings* he hath received from the *Liberal Hand of* GOD, conforming his Motions of Joy or Sorrow, according to the variety of Times and Accidents, that happen in this Life by the Dispensation of the *All-wise Providence of* GOD, who governs and disposeth all things in this World as best pleases him; and that they are not at all subject to the uncertainty and hazard of *Chance*, as some most falsly imagine. And last of all, he exhorts all Men to give up and resign themselves to the Conduct of *true Wisdom*, by fearing GOD sincerely, obeying him faithfully, and by constantly applying themselves to all manner of *Good Works*; setting continually before their Eyes, especially whilst they are yet *young*, *vigorous* and *healthy*, the uncertainty of this Life, the unavoidable certainty of Death, the terrour of the just Judgment of GOD, and the Joys of *Eternity*: So that this Book may well of right

right be called, *The Treasure of* Maxims and Instructions *concerning true* Felicity *and the chief good of* Man.

As to what concerns the *Title* or *Inscription* of this *Book*, it is called *Koheleth* in *Hebrew*, and in *Greek*, *Ecclesiastes*. This word *Koheleth*, which we do not meet with in the whole *Scripture*, except in this *Book*, comes from the Root *Kahal*, which signifies, *To Assemble* or *Call together*: so that this word signifies a Person or Soul which *Gathers* or *Calls others together*: For indeed all *Men* are in their own nature, as poor *Sheep* that are wandring and lost; but GOD sends his *Servants* as so many good *Shepherds*, to assemble and call them together from their *strayings*. Some conclude this word to be one of the Names of *Solomon*, who was also called *Jedidiah* and *Lemuel*; and one thing that inclines them to this Opinion is, because this Word tho' it be of a *Feminine termination*, is notwithstanding joyned to a *Masculine Verb*, *Amar Koheleth*. And as to the *Greek* word *Ecclesiastes*, that signifies properly a *Preacher*; which is not to be understood, as if *Solomon* had publickly *Preached* before the People, but because in this *Book* he sets forth an excellent *Sermon* or *Homily*, full of most edifying *Instructions* and *Exhortations*. Others again understand by this word, one who by a publick *Discourse* in the *Church*, publickly confesseth the *Sins* he hath committed, and testifies his *sincere Repentance*, which was the Custom of the *Primitive Church*.

The CONTENTS of the *Song of SOLOMON.*

THE *Author* of this *Book* is SOLOMON, who indicted it under the Conduct and Inspiration of the *Holy Ghost*. It is called by way of Excellence the *Song of Songs*; because it is the highest and divinest Strain of all those many *Hymns* which that Wise *King* composed in his life-time, and is a kind of *Epithalamium* or *Nuptial Poem*, made up of divers parts upon the *Spiritual Marriage*, which *Christ* has been pleased to Contract with his Church. It is made in form of a *Dialogue* between *Jesus Christ* as the *Bridegroom*, and the *Church* as his *Spouse*, under the Type; or at least upon occasion of the Marriage consummated between *King Solomon* and the Daughter of *Pharaoh* King of *Egypt*; as was also the 45th *Psalm*; and accordingly, sometimes we shall find here the *Friends* and *Bridemen* of the *Bridegroom*, as well as the *Bridemaids* and *Companions* of the *Bride*, brought in as *Interlocutors* in this *Holy* and *Mystical Poem*.

By the *Friends* of the *Bridegroom* we may understand the good and holy *Prophets* of the *Old Testament*, the *Apostles* of the *New*, and generally all faithful *Pastors* and *Teachers* of the *Church*; and by the *Brides Companions* we many understand all those who sincerely confess the Name of *Jesus Christ*, and profess his true *Doctrine*: But under the Names of *Bridegroom* and *Bride* is represented here in *figured* and *allegorical Expressions*, the great and ardent love of *Jesus Christ* towards his *Spouse*, which is the *Church*, and the great Benefits she receives from him, and how vehemently the *Spouse*, the *Holy Church*, doth languish and pant after her dearest *Bridegroom*, till she be indissolubly and eternally united to him in *Heaven*. In this *Book* is also represented the Condition and Constitution of the *Church of* GOD upon Earth, her *Duties*, *Vertues*, *Blemishes* and *Defects*.

The *Jewish Rabbies* would not permit that any person, who had not attained to the age of *Thirty years*, should read the first three Chapters of *Genesis*, the beginning and end of *Ezekiel*, or this *Song of Solomon*: And tho' perhaps there may have been too much of *Superstition* in this their *Prohibition*; yet it is not without cause, that we are carefully warned by the *Ancient Doctors*, as well of the *Synagogue* as of the *Church*, that a man must strip himself of all sensual Thoughts, and carnal Affections, when he applies himself to the Reading and Meditating on this *Book*; and that he that would understand the deep *Mysteries* therein contain'd, to his Edification and Comfort, must come to it with a mature, setled and enlightned *Judgment*, and with *spiritual Thoughts* and *holy Affections*. For tho' the Expressions herein made use of, are drawn from the tender and honest *Affections*, which contract and knit *chast* and *holy marriages* here on *Earth*, and so (tho' more indirectly) serve to recommend the same; yet because the *Holy Ghost* is pleased to represent to us (under these *Notions*) such high transcendent and adorable *Mysteries*, we must have


141

special care not to profane or defile them by *carnal* and *corrupt Senſe*.

Wherefore he that is in good earneſt deſirous to profit and edifie himſelf by this more than excellent and divine *Poem*, muſt bring along with him a great *Purity of Heart*, and a *Soul* wholly on *Fire* with the *Sweet Love of Jeſus*; and if ſo, he will not fail to meet with the moſt illuminating *Inſtructions* and ſurpaſſing *Comforts* that can be, to his great and unutterable Joy and Satisfaction.

The CONTENTS of the Prophecy of the Prophet ISAIAH.

ISAIAH is the firſt and chiefeſt of the greater *Prophets*, as well in regard of the excellent *Matter* he treats of, as of his admirable, ſublime and raiſed *Style*. In the 12 firſt *Chapters* of this Book of his *Prophecies*, he treats of ſeveral *Heads* which particularly concern the *Jews*, whom he Cenſures and Reproves boldly, Teaches excellently, Exhorts ſeriouſly, and Comforts pathetically. From the 13th *Chapter* unto the 29th, he ſets down thoſe *Prophecies* which regard Foreign *Nations* and *People*, that were *Enemies* to the *Jewiſh* Nation, as likewiſe ſome relating to the 10 *Tribes*, who had divided themſelves from *Judah* and *Benjamin*, denouncing very ſevere *Judgments* and heavy *Puniſhments* againſt them! Amongſt which notwithſtanding are mingled very comfortable *Promiſes* of the *Grace* and *Mercy of GOD* to thoſe who Repent, whereof they ſhould be made partakers by having an Eye to the *Meſſiah*, that was to come. From *Chapter* 29th to *Chapter* 36th, is ſpoken concerning the deſtruction of *Jeruſalem* by the *Babylonians*, and of the *Captivity* or *Tranſportation* of the *Jews* out of their own Country to *Babylon*; which are enterlaced with ſeveral excellent and comfortable *Paſſages*, concerning the *Reign of Chriſt*. From the 36th to the 40th *Chapter*, is Recorded the *Hiſtory* of King *Hezekiah*, taken out of 2 *King.* 18. and 2 *Chron.* 32. From the 40th to the 49th *Chapter*, the *Prophet* foretells the *Coming of Jeſus Chriſt*, and the *Spiritual Deliverance* of his *Church*; Figured by the *Deliverance* of the *Jews* from the *Captivity* of *Babylon* by King *Cyrus*, as alſo their *Reſtauration* and *Settlement* in their own *Country*. From the 49th *Chapter* to the End of the *Book*, are ſet down ſeveral very clear *Prophecies* concerning the *Perſon* and *Office* of *Jeſus Chriſt* and his *Kingdom*, which ſhould be extended throughout all the *World*; of his *Paſſion*, his *Death* and *Glorification*; as alſo of the *Preaching* of the *Goſpel*, and the *Calling* of the *Gentiles*, who were to be joyned and incorporated with his *People* the *Jews*; in like manner, concerning the great *Benefits* and *Privileges* Chriſt has purchaſed for his *Elect* and the Condition of the Church of *GOD*, as well here upon Earth, as in the Life to come. All which things the *Prophet* deſcribes with ſo much clearneſs and evidence, that he ſeems rather to write a *Hiſtory* of things paſt and done, than a *Prophecy* of things to come. Which is the Reaſon why ſome of the *Ancient Fathers* were of Opinion, That *Iſaiah* might with as much right be called an *Evangeliſt*, as a *Prophet*, becauſe in many places he ſpeaks as clearly concerning the *Perſon*, *Office*, and *Miracles* of *Jeſus Chriſt*, many Hundred years before his *Incarnation*, as the *Apoſtles* and *Doctors* of the *New Teſtament* have done ſince; upon which account alſo he is called by ſome the 5th *Evangeliſt*.

As to what concerns the Perſon of *Iſaiah*, 'tis generally held, That his Father *Amos* was *Brother* to *Azariah* King of *Judah*; ſo that this *Prophet*, as to his *Extraction*, was an illuſtrious Perſon, as being a Prince of the *Blood*: *GOD*'s method always having been to Call Perſons of all ſorts of Conditions to the *Prophetical Office*, as well thoſe of the higheſt as of the loweſt Quality. As to the Time in which he *Propheſied*, it appears by the firſt *Verſe* of the firſt *Chapter* of this *Book*, that he Propheſied in the days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, Kings of *Judah*. And if we compute the years of the Reigns of theſe 4 *Kings*, we muſt conclude, that *Iſaiah* Propheſied at leaſt 45 or 50 years, beginning them with the laſt year of *Uzziah* (in which year he ſaw the *Viſion* that is deſcribed *Chap.* 6.) and ending them with the 14th year of King *Hezekiah*; in which the *Ambaſſadours* of the King of *Babylon* came to congratulate his Recovery, as may be ſeen *Chap.* 39. and 2 *King.* 20. But if the Prophet *Iſaiah* (as ſome affirm) lived till the Reign of King *Manaſſeh*, by whoſe Command he was *Sawn aſunder*, it will follow that he Preached 60 or 64 years; and conſequently, that he lived to a very great Age.

ISAIAH THE PROPHET.

Concerning the Prophet ISAIAH.

THE Prophet *Iſaiah*, who is the firſt in order of all the *Prophets*, may alſo upon other accounts be eſteemed the firſt and chiefeſt of them all: His *Royal Extraction*, (being a *Prince* of the *Blood*) his excellent *Piety*, his inimitable and *divine Eloquence*, and his clear diſcovery of *Things to come*, do all agree to make him a *Man* altogether extraordinary. He ſpeaks with that clearneſs and perſpicuity of *Jeſus Chriſt* and his *Church*, that he hath always been moſt juſtly eſteemed to be an *Evangeliſt*, rather than a *Prophet*; and an *Hiſtorian*, who related Matters paſt and done, than a *Man* who foretold Things that were not to come to paſs till many Ages after.

Iſaiah began to Prophecy in the year of the *World* 3219. before *Chriſt* 785. and Prophefied above an hundred years.

Amongſt other *Viſions* this *holy Prophet* had, the following was one of the moſt conſiderable. *GOD* appeared to him in his *Majeſty*, and (to uſe the words of St. *John* the *Evangeliſt*) *He ſaw the Glory of GOD, who ſat upon a high Throne, ſurrounded with the* Seraphims, *who cryed to one another*, (or if you will) *Anſwered to one another*, as in a Conſort, that Divine Hymn which the *Church* ſtill ſings in her holy Service) *Holy! Holy! Holy LORD GOD of Hoſts, Heaven and Earth are full of thy Glory!*

Iſaiah, at this clear and full view of the *Divine Majeſty*, abaſed himſelf in the deepeſt humility, acknowledging himſelf to be a *Man* of *impure Lips*, and therefore unfit either to ſee himſelf, or to declare to others the great things *GOD* had vouchſafed to ſhew unto him. Whilſt he was thus complaining of his own *Unworthineſs*, one of the *Seraphims* that was about the *Throne*, took a Live-coal from the *Altar*, and flew with it to *Iſaiah*, and touched his *Lips* therewith, aſſuring him, that by that means his *Iniquity* was taken away and his *Sins* purged.

As ſoon as he had received this Aſſurance from the *Angel*, and perceived in himſelf the effect of this *Divine Fire*, he perceived himſelf readily, to preach and declare to the *People*, whatſoever it ſhould pleaſe *GOD* to charge him with. This *holy Prophet* (as the *Fathers* tell us) teaches the *Miniſters* of the *Goſpel*, how great a *Purity* they ought to be endued with, before they engage themſelv in that *Sacred Function*, and how earneſt they ought to beg of GOD, That he would pleaſed to ſend down from *Heaven* not only *Live-coal*, as he did to this *Prophet*; but (a St. *Bernard* ſaith) *A whole Fire, for to re them, and make them as pure as they ough to be.*

Iſaiah the *Prophet* (according to the Tr dition of the *Jews* and *Fathers* of the *Church* died, after he had ſucceeded an hundred year in the *Perſecution* raiſed by King *Manaſſe* who cauſed him to be *Sawed* aſunder with *Wooden-Saw*, that he might take away h *Life* by the moſt violent *Pains* that could b invented. The *Death* of this *Saint*, ſo preci ous in the Eyes of GOD, is expreſly recorde in the *Epiſtle* to the *Hebrews*, where th *Apoſtle* expreſſeth himſelf in theſe terms, con cerning the Vertues and Sufferings of the ho *Prophets* and *Martyrs*; *They were tortured not accepting of deliverance, that they migh obtain a better Reſurrection; others had trial of Mockings and Scourgings, of Bonds an Impriſonment; they were Stoned, they wer Sawn aſunder, they were Tempted, they wer ſlain with the Sword; they wandred about i Sheep ſkins and Goat ſkins, being deſtitute, a flicted, and tormented, of whom the World wa not worthy.*

And *Jeſus Syrach*, the Author of *Eccleſiaſti cus*, gives Commendation of this *holy Pro phet* in theſe words; Hezekiah *did the thing that pleaſed the LORD, and was ſtrengthne in the ways of* David *his Father, as* Iſaiah *had commanded him, who was a great* Pro phet, *and faithful in his* Viſion. *In his day the* Sun *went backward, and he lengthne the* King's Life: *He ſaw* (by an *excellent gif of the* Spirit) *what ſhould come to paſs at th laſt, and he comforted thoſe that Mourned i* Zion: *He ſhewed what ſhould come to paſs fo ever, till the end of* Time, *and ſecret thing before ever they hapned.*

But there is no need to add more Teſtimo nies in praiſe of this *holy Prophet*, they tha read his *Prophecy* as they ought, will find th teſtimony of the *Spirit* of GOD, proclaimin him a great and true *Prophet* indeed, and con firming the truth of his *Propheſies* by an incon teſtable Evidence and Demonſtration.

THE


142

Hull: Samuel Scott the Son of Joseph
and Mary Scott was Bourn the
21th of April 1748 a Nine o: Clock
a Night.....

Samuel Scott the Son of Joseph
and Mary Scott Departed this Life
Novr the 19 1748: Betwixt twelve
and one o: Clock a Night - -

Joseph and Benjamin the Sons of
Joseph and Mary Scott was Bourn
August the 12th 1750....
Joseph a two o Clock and
Benjamin a four o Clock in the Morning

The CONTENTS of the Book of the Prophet JEREMIAH.

THE Prophet *Jeremiah* has ſet down in this Book, by the Command of GOD and the Inſpiration of the Holy Spirit, not only the Propheſies which he declared or preached with an holy Zeal, extraordinary Boldneſs, and exemplary conſtancy, for the ſpace of 40 Years, during the Reigns of *Joſiah*, *Jehoahaz*, *Jehojakim*, *Jehojakin* (who is alſo called *Jechoniah*, and *Coniah*) and *Zedekiah*, to the *Jewiſh Nation*; but alſo many Events and Paſſages, proper to inſtruct and edifie the *Church of* GOD, as well as to confirm his Prophecies.

In his Preaching he generally reproves and cenſures the *Jews*, in a very ſharp and free manner, becauſe of their great and abominable Sins, and exhorts them very ſeriouſly and pathetically to *Repent* and *Turn to* GOD. And foraſmuch as they, from the higheſt to the leaſt gave no hopes to expect their *Converſion*, as endeavouring rather by their Exceſſes to fill up the *Meaſure of their Sins*; he foretells and denounces to them the moſt Dreadful Judgments of GOD, which were ready to overtake them, particularly the *Deſtruction* of *Jeruſalem*, the *Temple*, and their *Country*, by the *Arms* of the *King of Babylon*; together with their Captivity in *Babylon*, the Continuance thereof, and all the *Calamities* annexed to that *State*; all which he moſt lively repreſents to them, as in a Looking-Glaſs, that flatter'd not, as well for the conviction of the *Impenitent* and *Rebellious*, as for the Inſtruction and Warning of the *Juſt*, with Words of a ſingular Emphaſis and Energy, ratified and ſealed by manifold Divine Signs and Tokens, by his Serious Mourning, Compaſſionate Lamentations, and earneſt Prayers, mingled with bitter Tears, and ſad Complaints, as foreſeeing the approaching Judgments, which like a Deluge were ready to overwhelm them, and which (not long after, to his great Heart-breaking) he was fain to be a Spectator of.

And, on the other hand he is not wanting to comfort and ſtrengthen the ſmall afflicted Remainder of *Repenting and Believing Souls*, partly by very comfortable and clear *Propheſies* concerning their *Deliverance* from the *Captivity of Babylon*, their *Return* to their own *Country*, and other Favours GOD would beſtow upon them; which he perſpicuouſly ſets before their Eyes, and backs with many Divine Signs, and Wonderful Viſions; and alſo by many horrible Judgments denounced againſt their Enemies that had afflicted them, and eſpecially againſt that Proud and Tyrannical *Babylon*, being an expreſs Figure of the *Myſtical Babylon* of the New Teſtament; but more particularly by very expreſs and clear *Propheſies*, concerning the Spiritual Deliverance of *God's People* by the *Meſſiah*, *Our Lord Jeſus Chriſt*; concerning whoſe Perſon, Office, his Covenant of Grace, the Preaching of the Goſpel, the Catholick Church compos'd of *Jews* and *Gentiles*, and of the Salvation and abundant Bleſſing of that Church (as well Triumphant as Military) he Propheſies amply, glorioufly, and moſt comfortably.

As to the Events and other Paſſages the Prophet relates in this Book, they partly reſpect his own Perſon, *viz.* what Sufferings he expos'd himſelf to by theſe Predictions, from Kings, Princes, Prieſts, Falſe Prophets and Common-People, and more particularly from his own Fellow Citizens of *Anathoth*; how GOD graciouſly ſtrengthned him in his Weakneſs, preſerv'd him in Dangers, and laſtly deliver'd him out of Priſon by the *Babylonians*, and how not long after, when he was to go to *Babylon* with other of his Country-men that were carrying Captives thither, he was ſet at liberty by King *Nebuchadnezzar*'s General, and very kindly treated by him; alſo of his going to Prince *Gedaliah* whom the King of *Baylon* had made Governour over the Land; and how after *Gedaliah* had been traiterouſly Murther'd by *Iſhmael*, he was (together with *Baruch*) carried into *Egypt* by thoſe Rebellious *Jews* that had kill'd *Gedaliah*, where he continued in much Sorrow with them, foretelling their utter ruine and deſtruction, becauſe of their incorrigible Obſtinacy and Rebellion; for which good Service, (as ſome ancient Writers tell us) they Stoned him at laſt.

But beſides theſe things concerning his own Perſon, he alſo ſets down the actual accompliſhment of ſeveral of his Prophecies, as the Siege of *Jeruſalem* by the *Babylonians*, the miſerable

ſtate of the City during the Siege, the taking and deſtruction of the City, of the Temple and Country, and the carrying the People Captive to *Babylon*, and what became of the *Jews* that were left in *Judea* and *Egypt*.

The Prophet *Jeremiah* began to Prophecy the third Year of King *Joſiah* (Chap. 1, 2.) who was the Grandchild of *Manaſſeh*, under whom ſome think that the Prophet *Iſaiah* was *Sawn* in pieces, *Amon*'s Reign of 2 Years only interceding between thoſe two Kings, ſo that *Jeremiah* followed ſoon after *Iſaiah*. But how long *Jeremiah* Propheſied after the Deſtruction of *Jeruſalem*, amongſt the *Jews*, which remained in *Judea*, and afterwards in *Egypt*, is uncertain. This only is remarkable, That *Jeremiah* under *Zedekiah* at *Jeruſalem*, amongſt the *Jews* which were left in *Judea*, and *Ezekiel* in *Babylon*, amongſt thoſe that were carried away Captives with *Jehojachim*, did both of them Propheſie at the ſame time the very ſame Things concerning the Deſtruction of *Jeruſalem*, the *Temple*, and whole *Country*, and both of them alſo ſurvived to be Eye-witneſſes of the accompliſhment of their Prophecies and Denunciations.

The Contents of the *Lamentations* of JEREMIAH.

THis Book bears the Title of *LAMENTATIONS*, which ſeems to be taken from 2 *Chron.* 35. 25. and ſufficiently informs us concerning the Subject Matter it contains, *viz.* the dolorous Complaints which the Prophet makes in his own Name, and of the whole Church, upon occaſion of the Lamentable Deſolation of the Kingdom of *Judah* and City of *Jeruſalem*, as well as the moſt deplorable ſtate and condition of the *Jews*, who in vaſt Numbers were deſtroy'd by War, Famine and Peſtilence. And is compoſed of ſuch exquiſite and Emphatical Words, and conceived in ſo excellent, ſublime and moving a *Style*, that no Writings whatſoever of the moſt *Eloquent Heathen Authors*, are worthy to come in compariſon with it.

We find indeed up and down in the Scripture other particular *Lamentations*, as 2 *Sam.* Chap. 1. 19, *&c.* upon the Death of *Saul* and *Jonathan*; and upon the deſolation of the City *Tyre*, Ezek. 28. 12. But this Book of *Jeremiah* reſpecting a general Calamity which involved the *whole People of* GOD, doth alone bear and retain the Name of *Lamentations* amongſt all *Chriſtian Nations*; even as the *Song of Solomon*, only by way of Excellency bears that Title, notwithſtanding that many excellent Hymns and Songs of Praiſe are ſet down in *Holy Scripture*, as in *Exod.* Chap. 15. we find the Song of *Moſes* and the Children of *Iſrael*, with that of *Miriam* and the *Jewiſh Women*, for their Deliverance, and the Overthrow of *Pharaoh* in the *Red Sea*; that of *Deborah* in the 5th Chapter of *Judges*; of *Hannah*, 1 Sam. chap. 2. and the Song of the *Bleſſed Virgin Mary*, Luke chap. 1.

'Tis not certainly known when *Jeremiah* wrote this Book; ſome are of Opinion, that a part of it was written immediately after the Death of good King *Joſiah*; after whoſe Death the *Jewiſh* State and Government ſuffered a manifeſt Eclipſe and Decay, as may be ſeen, 2 *Chron.* 35. 25. and *Zechar.* 12. 11. But others think it was penn'd after the Deſtruction of the City and Temple by the *Chaldeans*, and after that the *Jews*, which for a time were left in *Judea*, had been carried Captives to *Babylon*, as the whole Sequel of this Book ſeems to import. *See* Chap. 1. 3. *and* Chap. 2. 2.

However it may be, we find that *Jeremiah* having undertaken to ſet forth the Lamentable Condition of *Judea*, and its *Inhabitants*, begins his Lamentation with this Exclamation; *How doth the City ſit ſolitary that was full of People*, &c. but at the ſame time he repreſents to them their heinous and manifold Sins, and exhorts them to Repentance, and Prayers for Mercy, as alſo to Patience, and neceſſary confidence in expecting a favourable Iſſue. The intention of the Prophet not being to caſt Men into exceſſive Sorrow, which diſſolves the Natural Tye there is between the Patience and Silence of the Faithful; but to inſtruct us to acknowledge the *Finger of* GOD, in the Calamities which overtake the Church, to diſpoſe us to an humble Submiſſion of ourſelves under his Hand, to a patient and quiet bearing of his Chaſtiſements, and to confidence and aſſurance in his Promiſes.

THE



Mrs Bridget Peshall daughter of Sr John Peshall of Horsely in staffordshire Baronet. For advancement of this Worke Contributed this Plate

THE PROPHET JEREMIAH.

Concerning the Prophet Jeremiah.

THE Holy *Prophet Jeremiah* was a *Man* of admirable *Vertue*, as appears from the teſtimony *GOD* gives of him in theſe Words; *Before I formed thee in the Belly, I knew thee; and before thou cameſt forth out of the Womb I ſanctified thee, and I ordained thee to be a Prophet to the Nations.* And when *Jeremiah* endeavour'd to excuſe himſelf of the *Commiſſion* GOD had charged him with, by alledging that he was a *Child*, and could not expreſs himſelf, nor ſpeak as he ought, or as became an *Ambaſſadour* of the Great GOD of *Heaven* and *Earth*, the *LORD* put forth his *Hand* and touched his *Mouth*, and ſaid unto him; *Behold, I have put my words into thy mouth, and I have this day ſet thee over Nations and over Kingdoms, to root out, to deſtroy, and to throw down, to build and to plant.*

Jeremiah began to Prophecy *Anno Mundi* 3375. before *Jeſus Chriſt* 610. and Propheſied 45 years.

He began to *Prophecy* when he was but Fifteen years of Age, and had many *Viſions* and *Revelations* concerning the manifold *Miſeries* and *Calamities*, that were to overtake the *Jews* for their manifold *Sins* and *Rebellions* againſt the *LORD*; and it is he of all the *Prophets*, who as he was moſt deeply concerned in them, ſo he has expreſt them in the moſt moving and pathetical Terms, as may be ſeen in his *Lamentations*. As he was very ſenſibly affected with theſe *Calamities* himſelf, ſo he foretold them to others with an extraordinary vehemence and earneſtneſs; and with a great deal of *authority* and *boldneſs* founded forth the *dreadful Denunciations* GOD had charged him to declare to the People.

This bold and generous *Liberty* ſoon procured him the hatred of moſt *Men*, who regarding him as an object of their higheſt averſion, were induſtrious daily to ſtir up new Perſecutors againſt him. But this *Holy Prophet* with an Heroick and Inſuperable *Courage*, endur'd all theſe cruel Outrages of his *Enemies*. He ſaw, without being concern'd, their wicked Deſigns againſt him, their *Threats*, and the *Puniſhments* they prepared for him; and was ſo far from being intimidated by all theſe, that on the contrary, he declar'd the *Meſſages* he had from GOD with greater heat and boldneſs than before.

Some of the Princes at laſt being enraged againſt *Jeremiah*, becauſe he had foretold that the *Chaldeans* would come and take the *City*, conſpir'd his *Death*; and addreſſing themſelves to King *Zedekiah*, who had a Kindneſs for *Jeremiah*, deſired leave of him to caſt him into a *Dungeon*, which was in the *Priſon*, very noyſom and full of *Mire*; and this weak *King*, not being able to deny their Requeſt abandoned the holy Prophet to the Rage of his Adverſaries, who immediately cauſed him to be let down with Cords into the Dungeon, where he ſtuck faſt in the Mire, and could not have lived long there, eſpecially conſidering the *Famine* which then was in the *City*.

But one of the *King's Eunuchs* having with a great deal of zeal and boldneſs repreſented to the King, the injury done to *Jeremiah*, which would infallibly be the cauſe of his Death, and that ſuddenly too, except he were removed thence; *Zedekiah* ordered the *Eunuch* to take thirty *Men* along with him, and to take up *Jeremiah* out of the Dungeon, and ever after protected him from the rage and fury of his *Enemies*.

S. *Hierom* admires, *How a ſingle Perſon and one abandoned of all* Men, *ſhould be able to hold it out againſt a* King, *all the* Princes, *and* Grandees *of his* Court, *and a whole* Nation; and acknowledgeth at the ſame time, *That ſo great a* Miracle *cannot be attributed to the Weakneſs of* Man, *but to the Omnipotence of* GOD. And accordingly we find, that in the beginning of his *Book* of *Prophecies* GOD promiſes to make him a *Fortified City*, that is, of proof to reſiſt all manner of Attacks and Aſſaults whatſoever; and to endue him with the conſtancy and reſiſtance of an *Iron-Pillar* and *Brazen-Wall*, againſt the *Kings* of *Judah*, againſt the *Princes* thereof, and againſt all the *People* of the *Land*; that they indeed ſhould fight againſt him, but ſhould never prevail, becauſe he himſelf would be with him.

This alone is the inexhauſtible Source of that extraordinary Courage, *which has always appear'd in the* Saints; *the reaſon why no* Violence *could caſt them down, nor* Perſecution *oppreſs them, was, becauſe their* ſtrength *was from above. For* (as S. *Cyprian* ſaith) He that has *GOD* in his *Heart*, his Fear before his *Eyes*, his Truth in his *Mouth*, may be kill'd, but can never be overcome.

THE

The CONTENTS of the Book of the Prophet EZEKIEL.

THo' the LORD *ſuffered* Jechoniah *or* Jehojachin, *with a great Number of* Jews, *and amongſt them* Ezekiel *the* Prophet, *to be carried* Captives *into* Babylon, *yet did not he altogether forſake them in that their Exile condition; but to evidence, that he was ſtill reſolved to preſerve his own* Church *amongſt them, even in* Babylon, *and afterwards graciouſly deliver and reſtore them to their own* Country, *he raiſed up this excellent* Prophet, *by whom he declared to theſe poor* Captives *in many* Viſions, Prophecies *and* Exhortations, *the ſame thing he had continually propounded by the* Prophet Jeremy *to their* Brethren, *who ſtill remained in the* Country *and* City of Jeruſalem *under* King Zedekiah; *tho' a like* Incredulity *and* obſtinate Impenitence, *had ſeized thoſe that were in* Babylon, *and their* Brethren *left in* Judea.

At Jeruſalem *they gave no credit to the* words *of* Jeremiah, *and made their Mocks of thoſe who had delivered themſelves up to the* King of Babylon, *and had ſuffered themſelves to be carried away* Captives, *ſuppoſing that themſelves now ſhould be the ſole* Poſſeſſors *of* Judea, *and that their* Captive Brethren *ſhould continue deprived thereof for ever. Neither did the* Jews *in* Babylon *give any more heed or belief to what* Ezekiel the Prophet *declared to them from the* LORD, *but* murmured *againſt* GOD, *ſuppoſing themſelves more unhappy than their* Brethren, *that were left in the* Land, *notwithſtanding that GOD by* Ezekiel, *as well as* Jeremiah, *did pronounce moſt terrible* Judgments *againſt them, which they felt ſoon after in the total overthrow and deſolation of their* Country, City *and* Temple; *yet always ſubjoyning to thoſe* Denunciations *very glorious and comfortable* Promiſes, *to ſuch as did* repent *of his* Grace *and* Favour *for time to come as well in* Temporals *as more eſpecially in* Spirituals; *and ſevere* Judgments *againſt all their* Enemies *and* Perſecutors.

This is the ſum *and* ſubſtance *of this* Prophecy *of* Ezekiel; *in the* firſt three Chapters *whereof he deſcribes a moſt admirable and* myſtical Viſion, *by which GOD confirms, inſtructs and fortifies him in the Charge and Employment he had laid upon him; and in the following* Chapters, *until the 25th, the horrible* Sins *of the* Jews, *eſpecially thoſe who were left in* Judea, *and their approaching* Puniſhments, *are moſt lively ſet forth and repreſented by many* divine Signs, ſpecial Viſions, ſuitable Similitudes *and* Prophetical Cenſures. *From thence to the* 33d Chapter, GOD *foretells the ruin and deſtruction of many* Neighbouring Nations, *the* Jews *Enemies*, viz. *of the* Moabites, Ammonites, Edomites, *(of whom alſo mention is made* Chap. 35.) *the* Philiſtins, Tyrians, Sidonians, *and the* Egyptians.

Afterwards from Chap. 33, to 40. *the* Sins, Murmurings, *and* Hypocriſie *of the* Jews *that were* Captives *in* Babylon, *are grievouſly cenſured by* GOD, *with an* Exhortation *to* true Repentance, *and an expectation in* Faith *of their approaching* Deliverance, *and the reſtoring and bleſſing of his* Church, *not only by reeſtabliſhing them again in their own* Country; *but chiefly by that unutterable* Grace *and* Mercy, *which* GOD *would pour forth upon his* Univerſal Church *of* Jews *and* Gentiles, *by their only* Saviour *and* King JESUS CHRIST, *with a particular advance of the* War, *and extream* Enmity *they would be expoſed to from* Gog *and* Magog *and their Adherents; but with the certain* Promiſe *of an happy iſſue of that* Threatning Danger.

In the Nine laſt Chapters, GOD *ratifies, ſeals and concludes theſe* Prophecies *in* Babylon, *by* a *great and moſt remarkable* Viſion *of the* Structure *of a* New Temple, *of a* New Divine Service *and* Worſhip; *of a* New Policy *or* Government of the People *of* GOD; *of a* New Inheritance *and a* New City; *and all this for* Iſrael *and* Strangers, *repreſenting by* Figures *comporting with the ſtate of thoſe Times, the bleſſed and happy* future ſtate *of the* Church of GOD, *both* Military *and* Triumphant, *under their Head and King* Jeſus Chriſt, *who with the* Father *and the* Holy Spirit, *the alone* True GOD of Iſrael, *is to be bleſſed and praiſed for ever and ever.* Amen.

THE



William Layfield of the City of London Gentleman
For advancement [illegible] Clarke, Contributed this Plate.

THE PROPHET EZEKIEL.

Concerning the Prophet EZEKIEL.

THE Holy Prophet *Ezekiel* Propheſied during the ſpace of 22 Years, whereof the Eleven firſt Years concide with the Eleven laſt Years of *Jeremiah*: he was of the Prieſtly Race, as well as *Jeremiah* his Contemporary. He was amongſt ſome of the firſt, that were carried away Captives from *Jeruſalem* to *Babylon*, with *Jechoniah* King of *Judah*, and he Preached and Propheſied in that ſtrange *Country*, to his *Country-men* that were carried away with him thither.

When *GOD* at firſt Commiſſioned this *Prophet* for the great Work he did intend to employ him in, which was to propheſie and declare to his *Country-men* whatſoever GOD ſhould think fit by *Viſions* or otherwiſe, to reveal to him for their good, he encourages him much in the ſame manner as before he had done *Jeremiah*, by aſſuring him, That becauſe he had to do with the *Houſe* of *Iſrael*, who were an impudent hard-hearted *People*, he ſhould make his *Face* ſtrong againſt their *Faces*, and his *Forehead* as hard as their *Foreheads*: yea, that he would make it harder than Flint, even as an *Adamant*, that he might be of proof againſt their impudent facing-down and abuſing of him.

This *Prophet*, of all others, was favour'd by GOD with the moſt profound and myſtical Viſions that we find in Scripture, and which always have been look'd upon to be of moſt difficult underſtanding and explication, inſomuch that the *Jews* upon this account forbad the reading of the Beginning and End of the Book of this Prophet, to all Perſons that were under the Age of *Thirty years*. The *Fathers* ſay, that probably one cauſe of this obſcurity of his *Viſions* and *Prophecies* was becauſe being given amongſt an *Idolatrous People*, GOD did not think it fit, that the *Babylonians* ſhould comprehend thoſe *Secrets*, which he was pleaſed to reveal to his *Prophet*, for the comfort of his *People*, who themſelves could not underſtand them, without his particular *Grace* and *Illumination*.

'Some *Chriſtians* (ſaith the ſame *Father*) 'have the ſtrength and courage of a Lion 'in fighting againſt their Spiritual Enemies, 'and enduring all manner of *Afflictions* and *Perſecutions*. Some by their inward and outward '*Mortifications*, and continual *Reſignation*, dai-'ly preſent themſelves as *holy Sacrifices* to 'GOD, and can ſay with the *Pſalmiſt*, *For thy 'ſake are we killed all the day long, and are 'accounted as beaſts appointed for ſlaughter*; 'and theſe repreſented by the *Ox*. Others elevating themſelves in contemplation, upon 'the Wings of the Love to Divine Wiſdom, 'with the *Eagle* fix their Eyes upon the Sun 'in its full glory; and laſtly, others being of 'an excellent Spirit and Underſtanding, excel 'all the reſt, as far as a Man ſurpaſſeth all 'other Living Creatures. But yet all theſe '(how different ſoever their Gifts or Graces 'may be) are ſtill nothing but Body, linked 'and bound together by the indiſſoluble Band 'of one and the ſame *Faith* and *Charity*.

The firſt *Viſion* of this *Prophet*, which he ſaw by the *River Chebar*, in the fifth year of King *Jehojachin's Captivity*, concerning the four *Living Creatures* and the *Wheels*, is ſo full fraught with great *Wonders* and *Myſteries*, that S. *Gregory*, who endeavours to explain the ſame, makes it appear by what he hath ſaid of them, that there remains much more to be ſaid, before we can ſound the full depth of the *Wiſdom* that is couched in them. He obſerves amongſt other things that theſe Living Creatures, which had each of them four Faces, *viz.* the Face of a Man, of a Lion, of an *Ox*, and of an *Eagle*, and yet were but one *Living Creature*, do repreſent the different *Members* of the *Church*, which yet make up but one Body; as alſo, the Union there is between *Chriſtians*, by means of the agreement in one Faith, notwithſtanding ſo many outward appearing Contrarieties amongſt them, which indeed is as wonderful to conſider, as the mixture of the *differing Faces* of theſe Living Creatures, ſeem ſtrange and uncouth to us, when repreſented to our Eyes.

THE

THE SECOND VISION OF EZEKIEL.

The Vision *of the* Prophet Ezekiel, *concerning the Reſurrection of the* Dry Bones, *which upon his* Propheſying *were covered with* Fleſh, *and reſtored to* Life.

AMongſt the reſt of the Viſions of the Prophet *Ezekiel*, this here repreſented concerning the *Reſurrection* of the *dry Bones*, is moſt famous, and much taken notice of by the Fathers of the *Church*. The Prophet tells us, That he was carried by the Spirit of the LORD, and ſet down in a Valley which was full of *dry Deadmens Bones*, and having made him go round the Valley, to take a full view of the vaſt number and condition of them; the LORD demanded of him, Whether he thought thoſe *dry Bones* could be reſtor'd to Life again? To which the Prophet having anſwered, *O LORD GOD thou knoweſt*. He commanded him to Propheſie to thoſe *Bones* in his Name, *That they ſhould be joyned Bone to his Bone, covered with Fleſh and live*. No ſooner had the Prophet declared this to the Bones in the Name of GOD, to whom all things are alive, and whoſe Power nothing can reſiſt, but he immediately ſaw the execution of it; for with a great noiſe all the Bones came together, and were covered with *Sinews*, *Muſcles*, *Fleſh*, and *Skin*, but there was yet no Life in them. Wherefore the LORD again commanded the Prophet to Prophecy to the *living Breath*, and to command it to come from the *four Winds*, and to breath upon thoſe *dead* Bodies, that they might live; whereupon the ſame Spirit, which was in the *Creation* breathed by GOD into the firſt Man, after that he had made his Body of the Earth came into theſe *dead* Bodies, and immediately they ſtood upon their Feet and liv'd, and were an exceeding great Army.

Anno Mundi 3420. *before Chriſt* 584.

After that the LORD had ſhewed the Prophet *Ezekiel* this wonderful Viſion, that he might not be ignorant of the meaning of it, he told him, That the dry Bones which he had ſeen, were the whole Houſe of *Iſrael*, who looked upon themſelves (in the condition they were then in, being Captives in *Babylon*) as ſo many dry Bones, which had no hopes ever to live again, that is, to be reſtored to thoſe manifold advantages they once enjoyed in their own Country. But GOD farther commands *Ezekiel* to aſſure them, That notwithſtanding all the Diſcouragements which at preſent they did lie under, he would as miraculouſly reſtore and deliver them as the Prophet had ſeen him miraculouſly reſtore thoſe dry Bones to Life, contrary to all human poſſibility or expectation.

Now, as GOD himſelf here applies this Viſion to the wonderful Deliverance he would one Day grant the *Jews* from the miſerable ſtate of *Slavery* and *Captivity* they were in, and that amongſt an *Idolatrous People*, far from their own Country, without the comfort of thoſe many Privileges and advantages they enjoyed there, above all other Nations of the World; ſo we may as truly apply it to the Church of GOD, which ſhall be as miraculouſly delivered from her ſtate of *Deadneſs*, *Apoſtacy*, *Captivity* and *Bondage*, wherein ſhe is at preſent in *Spiritual Babylon*, as theſe *dead* Bones were contrary to all hopes and outward poſſibility joyned together Bone to his Bone, and raiſed to Life.

GOD alſo would put us in mind by this Viſion, *That how deſperate ſoever the condition of* Sinners *may ſeem to be, who have been a long time habituated to* Sin, *and grown old in* Tranſgreſſions, *and are thereby not only become like a* dead Body, *but as* dry Bones; *yet that he to whom all things are poſſible, and who calls things that are not, as tho' they were, can raiſe them again to the Life of* Righteouſneſs *and* Holineſs, *and bringing them out of their Grave regenerate them again to a* New Life. For GOD *at firſt brought the* Soul *from the* Nullity *of* Non-exiſtence *to a ſtate of* Being; *afterwards he brings it from the* Nullity *of* Privation *of* Sin, *to the* Eſſence *of* Grace *and* Holineſs: *And this* Second Creation *is much more wonderful than the* Firſt; *for the firſt* GOD *accompliſhed with a* Word, *whereas the latter was the* fruit *of the* Death, *and the power of the* Blood *of the* Son of GOD.

GOD *alſo was willing by this* Viſion, *to give the* Prophet *a Scantling of what his Omnipotence will effect at the* General Day *of Judgment, when the* Dead ſhall ariſe, *and receive according to what they have done in the Flesh, whether* Good *or* Evil.



Mary Lady Rowe relict of Sr Robt Rowe of Thrwait hall in Suffolk Baronet & now wife to Thomas Vincent of Fetcham in Surry Esqr.

For advancement of this work. Contributed this Plate.

The CONTENTS of the Book of DANIEL.

DANIEL *was one of those who were carried* Captive *to* Babylon, *in the Reign of King* Jehojakim, *by* Nebuchadnezzar, *after that he had taken the* City *of* Jeruſalem, *and ſubdued all* Judea. *He was of the* Poſterity *of* David, *and a deſcendent of the* Royal Line; *very comely of* Perſon, *of a moſt quick and penetrating* Spirit *and exemplary* Piety. *By the Order of* Nebuchadnezzar *he was choſen from amongſt many, to be inſtructed in the* Language, Arts *and* Sciences *of the* Chaldeans, *that thereby he might be qualified to wait upon the King, and to attend at* Court, *in order afterwards to be advanced to the high Commands of the* Kingdom, *as may be ſeen* Chap. 1. ver. 1, 3,4,5,6. *Whilſt he was thus Educated amongſt many other Noble* Jewiſh Youths, GOD *was pleaſed to endow him with an extraordinary* Wiſdom *beyond his Companions, and particularly with the Gift of* Underſtanding *and* interpreting of Dreams, *ſuch as the wiſeſt and moſt skilful of the* Chaldean Magicians *were not able to reveal or expound, as appeared by his revealing* Nebuchadnezzar's Dream, *and expounding the* Hand-writing *to* Belſhazzar *his* Grand-child, *Chap.* 2. 4, 5. *By which means* Daniel *was raiſed to an eminent pitch of Dignity by thoſe* Kings, *not only above his Companions, but above moſt of the greateſt* Princes *and* Officers *of the King of* Babylon: *Which at laſt* stirred up *ſo great an envy and hatred of the* Babylonian Princes *and* Grandees *againſt him, that he was at laſt (by their malicious* contrivances) *caſt into the* Lions Den, *to be* torn *and devoured by them; and this only, becauſe he would not (in obedience to the* King's Edict) *give over his accuſtomed Worſhipping of the* True GOD. *But the* Almighty, *whom he* prayed *and fervently prayed to, miraculouſly* preſerved *him from thoſe cruel* Beaſts; *and his* Accuſers *and great* Enemies, *being by way of* Retaliation *caſt in amongſt them, were* devoured alive *with their* Wives *and* Children, v. 6.

Here is alſo related (Chap. 3.) *how miraculouſly* GOD *preſerved three of his* Companions, Shadrach, Meſhech *and* Abednego, *in the* Fiery Furnace, *who refuſed to worſhip the* Image *King* Nebuchadnezzar *had ſet up, and had not ſo much as one* hair *of their* Heads *ſinged with the* Fire, *that inſtantly conſumed thoſe who caſt them into it.*

Beſides the Viſions *and* Dreams *repreſented to the* Kings *of* Babylon, *which* Daniel *expounded,* GOD *alſo was pleaſed to communicate to him many excellent* Viſions, *concerning the ſtate of the* Church of GOD, *and the* Kingdoms *of the* World, *which the* Angel Gabriel *expounded to him; as particularly concerning the* rebuilding *of the* City *and* Temple *of* Jeruſalem, *the manifeſtation of* Chriſt *in the* Fleſh; *the deſtruction of the* City *and* Second Temple *by the* Romans; *the* Preaching *and* Miracles *of* Jeſus Chriſt, *and the aboliſhing of the* Levitical Prieſthood; *the exact time when* Jeſus Chriſt *ſhould be put to* Death, *and the manner how at laſt he ſhould deliver and ſave his* People, *both* temporally *and* eternally.

Now that which greatly enhances the praiſe and commendation of this Prophet, *and ought the more to incite the* Pious Reader, *to receive and read theſe* Prophecies, *with that reverence and attention which is due to the* Word of GOD, *is this, that he is highly recommended and dignified amongſt all the* Prophets *of the* Old *and* New Teſtament. *For* Ezekiel *joyns him with* Noah *and* Job, *as being an extraordinary Example of* Zeal *and* Piety, Chap. 14. ver. 14, *and* 20. *And the ſame* Prophet Ezekiel *expreſſes himſelf in theſe terms concerning his excellent* Wiſdom *to the proud* King *of* Tyre, Behold, thou art wiſer than *Daniel*, there is no ſecret that they can hide from thee. *And our Bleſſed Saviour* Jeſus Chriſt *himſelf ſpeaks of this* Prophet, *Mat.* 24. 15. *and exhorts all to conſider well his* Prophecies; *and S.* John *in the* Revelation *has not only ſet down many things agreeing with* Daniel, *but often makes uſe of the very ſame words, which he has in his* Prophecy: *And tho' he never diſcharged the Function of a* Prophet, *in quality of an* Eccleſiaſtical Perſon, *in Preaching to the* People; *yet hath his* Book *in all times been accounted* Prophetical, *and received as ſuch by the* Church.

THE PROPHET DANIEL.

The Prophet Daniel *reveals to King* Nebuchadnezzar *his* Dream, *and gives him the* Interpretation *thereof.*

THE Prophet *Daniel* was of the *Royal Line* of the Kings of *Judah*; he was carried to *Babylon* in his Youth by King *Nebuchadnezzar*, the first time he besieged *Jerusalem*, and took *Jehojachim*, who was then in the 4th year of his Reign, from which time we are to begin the account of the 70 years of the *Captivity*, spoke of by the Prophets.

Anno Mundi 3398. before *Christ* 606.

Daniel (during this his *Captive State*) was very careful to observe the *Law* of *GOD*; for he and his three Companions, *Hananiah*, *Mishael* and *Azariah*, having a daily portion appointed them of the *King's Meat* and the *Wine* which he drank, he resolved not to defile himself with eating thereof; but desired *Melzar*, to whom the *Prince* of the *Eunuchs* had committed the Charge of them, to give him and his Companions *Pulse* to *eat*, and *Water* to *drink*; but he fearing lest by keeping to such mean *Diet* they would look lean, and worse than the other *Jewish Youths*, who are fed from the *King's Table*, made difficulty to consent to *Daniel's Request*. Wherefore *Daniel* desired him only to try them for ten Days with the *Meat* he desired; and that if at the end of them he did not find him and his *Companions* to look as well as any of those *Youths* who were fed with the *King's Meat*, he might do afterwards as it seemed good unto him: To which when *Melzar* had agreed, he found them at the end of those days fairer and fatter in *Flesh*, than those who did eat the Portion of the *King's Meat*.

By this Instance GOD *made it appear, how much he loves that* Abstinence *which is practis'd in his* Fear, *and according to his* Order; *and that it is not properly the* Meat *that nourisheth us, but the* Blessing *he affords to it in those who denying their own* Appetite *and* Lust, *make him the sole end of all their desire.*

Anno Mundi 3301. *Daniel* at that time being but 14 years of Age.

GOD, to make this *Prophet* more Illustrious, made him to be sent for by *King Nebuchadnezzar*, to *Interpret* his *Dream*, which had put him into a strange trouble and consternation, and the rather, because he had forgot the particulars of it. *Nebuchadnezzar* being impatient to know his *Dream*, and the *Interpretation* of it, sent for all his *Magicians* and *Astrologers* to satisfie his desire; but they having unanimously declared, *That it was impossible for any Man to know what another had* dreamt, *and that all that their Art could effect, was to* interpret *the* Dream *when it was told them*: He in great Rage commanded them all to be put to Death.

Daniel having been inform'd of this cruel Sentence, in which he himself and his *Companions* were likely to be involved, as being Educated in the *Arts* and *Knowledge* of the *Chaldeans*, and consequently reckon'd amongst the *Wise Men*, desired the *Captain* of the *King's Guards*, for a while to suspend the Execution of the *King's Order*; and presenting himself before the *King*, told him, he would declare it to the *King*, and interpret his *Dream*; which being soon after upon his earnest *Prayer* to *GOD* Revealed to him, he came and told the *King That he had seen in his* Dream *a great* Image *whose* Head *was* Gold, *his* Breast *and* Arms Silver, *his* Belly *and* Thighs Brass, *and its* Legs Iron, *and his* Feet *partly of* Iron *and partly of* Clay; *and that a* Stone *cut out of a* Mountain, *without* hand *falling upon the* Feet *of the* Image, *broke it all to pieces.* He told him, *That the* Head *of* Gold *represented his own* Kingdom; *that of* Silver *another which should come after him, of less* Glory *than his, which should be followed by a third of* Brass, *and a fourth of* Iron, *which should break and bruise the three foregoing* Kingdoms *to pieces.*

Nebuchadnezzar having heard his *Dream* thus declared and interpreted by *Daniel*, fell down upon his Face and worshipped him, and commanded *Incense* and *Oblations* to be offered to him; and declared, *That now he knew that* Daniel's GOD *was the* GOD of all Gods *and the sole revealer of* Secrets; and raised *Daniel* to great Honour, making him his *Lord Lieutenant* over all the *Province* of *Babylon*, and Superintendent and Master over all the *Wise Men* of *Babylon*. And *Daniel* having requested the *King*, that he might stay in the *Kings Palace*, and that he might depute his Three *Companions* to take care of the *Government* and *Peace* of the *Province*, the *King* readily consented; by which means, as they had been partakers with *Daniel* in his *Sufferings*, so were they now made sharers of his *Glory*.

THE



Ann wife of Chichester Graham of Norton in yorkeshire Esqr.
Sole daughter, and heyr ess of Thomas Thwenge of
Kilton Castle in Cleareland in the said County Esqr.
For advancement of this worke; contributed this Plate.



George Courthop of Wighlight in the Parish of Tishurst in the County of Sussex Esqr.
For advancement of this Worke. Contributed this Plate.

The Three Children in the Furnace.

King Nebuchadnezzar *causeth three* Hebrew *young Men to be Cast into a* Fiery Furnace, *from whence they are miraculously delivered by an* Angel.

SOme time after King *Nebuchadnezzar* made an Image of Gold, whose height was threescore Cubits, and the breadth thereof six Cubits, and set it up in the Plain of *Dura*, in the Province of *Babylon*; and having assembled all his Princes, Governours, Captains, Judges, Treasurers, Councellors and Sheriffs, to celebrate the Dedication of the same *Image*; he commanded a Herald to proclaim to all his Subjects there assembled, *That upon hearing the sound of the* Musical Instruments *appointed for that purpose, they should fall down and* worship *the* Golden Image *he had set up, and that whosoever refused so to do, should be cast into the* Fiery Furnace.

Anno Mundi 3417. before Christ 587. *These young Men being about Thirty Years of Age.*

Some *Malicious Spirits* having observed that *Hananiah*, *Mishael*, and *Azariah*, when all the rest of the Company, that were present, fell down upon their Faces, and worshipped the Image, did not express any Adoration to the same, went and accused them before the King, for refusing to obey the King's solemn and express Command, to worship the Statue he had erected.

The King being put into an extream Rage and Fury, to see his Command contemn'd, sent for the *Young Men*, and demanded of them, how they durst be so bold, not to adore the Image he had commanded to be set up and worshipped; threatning them in case of Refusal, to have them cast into the midst of the *Fiery Furnace*, and concluded his Threats with these insolent Words; *And who is that God that shall deliver you out of my hands?*

But this transport of Anger they perceived in the King, was not in the least able to discompose the serene Calmness of the Spirits of these *Holy Men*, who with an astonishing unconcernedness represented to the King, *That they were assur'd the* GOD, *whom they serv'd, was able to deliver them from the* Fiery Furnace, *and out of his hands; but that if it should not be his pleasure to deliver them, they were resolved, (let come what will come) not to serve his* Gods, *nor to worship the* Image *he had set up.*

Nebuchadnezzar seeing this their holy Constancy, and the small regard they had for his Threats and Anger, became transported to an excess of Rage and Passion, so far that the form of his Visage was changed thereby; and commanding the Furnace to be heated seven times hotter than it was wont to be, ordered the most Mighty Men of his Army to bind these Holy Men, and to cast them into it, which they performed with the loss of their own Lives; for the Furnace being so much over-heated, the Flame which proceeded from the Furnace, struck them down and kill'd them immediately.

GOD, upon this occasion, verified to the Letter what he had promised in the *Psalms*, *That he would be with those that love him, in their greatest distress and trouble*; for the Angel of GOD visibly appearing in the *Furnace*, protected these young Men, and restrain'd the violence of the Fire, which only consuming the Cords wherewith they were tied, left them to walk at liberty in the midst of the Furnace, and found a sweet refreshing Dew in the midst of those Flames; for having a stronger Fire burning in their Hearts than what encompassed them about, they sang Praises to GOD for so visible a Protection, calling upon all Creatures to do the same.

The King more transported at the sight of this Miracle, than but a little before he had been with Passion and Fury, commanded these *Young Men* to come forth out of the *Furnace*, and *blessing* GOD, for that he had sent his Angel to deliver his *Servants*, he commanded all his Subjects, upon pain of Death, not to speak irreverently of the GOD of *Shadrach*, *Meshach* and *Abednego*, and promoted them to great Honour.

The *Fathers* observe, *That these* young Men *in the* Furnace, *are a true* Image *of the* Saints, *in their* Affliction; *for as that* Fire *consumed only their* Bands, *so* Affliction *consume only the* Weakness *and* Impurities *of the* Saints, *and* GOD *himself is with them in all their Sufferings: And as the* Flame *of the* Furnace *consumed those only that cast them in; so the* Evils *of the* Righteous *serve only to comfort and sanctifie them, and prove only fatal to those who are the cause of them.*

Nebuchadnezzar turned into a Beaſt.

Nebuchadnezzar *the* King, *by a juſt Puniſhment from* GOD *for his* Pride *and* Arrogance, *is changed into a* Beaſt.

KIng *Nebuchadnezzar* being return'd to *Babylon*, after his Conqueſt of *Egypt*, and other his Victorious Succeſſes againſt all his *Enemies*, was no longer able to ſtem the Tide of his Triumphs and Proſperities, but ſuffering himſelf to be carried away with it to an exceſs of ſo inſolent Pride and Arrogance, GOD reſolved to make an Example of him, by which not only all Princes, but all other *Men*, might learn not to lift up themſelves againſt him, remembring always that they are but Men.

Anno Mundi 3434. *before Chriſt* 570. Daniel *being then* 49 *Years of Age.*

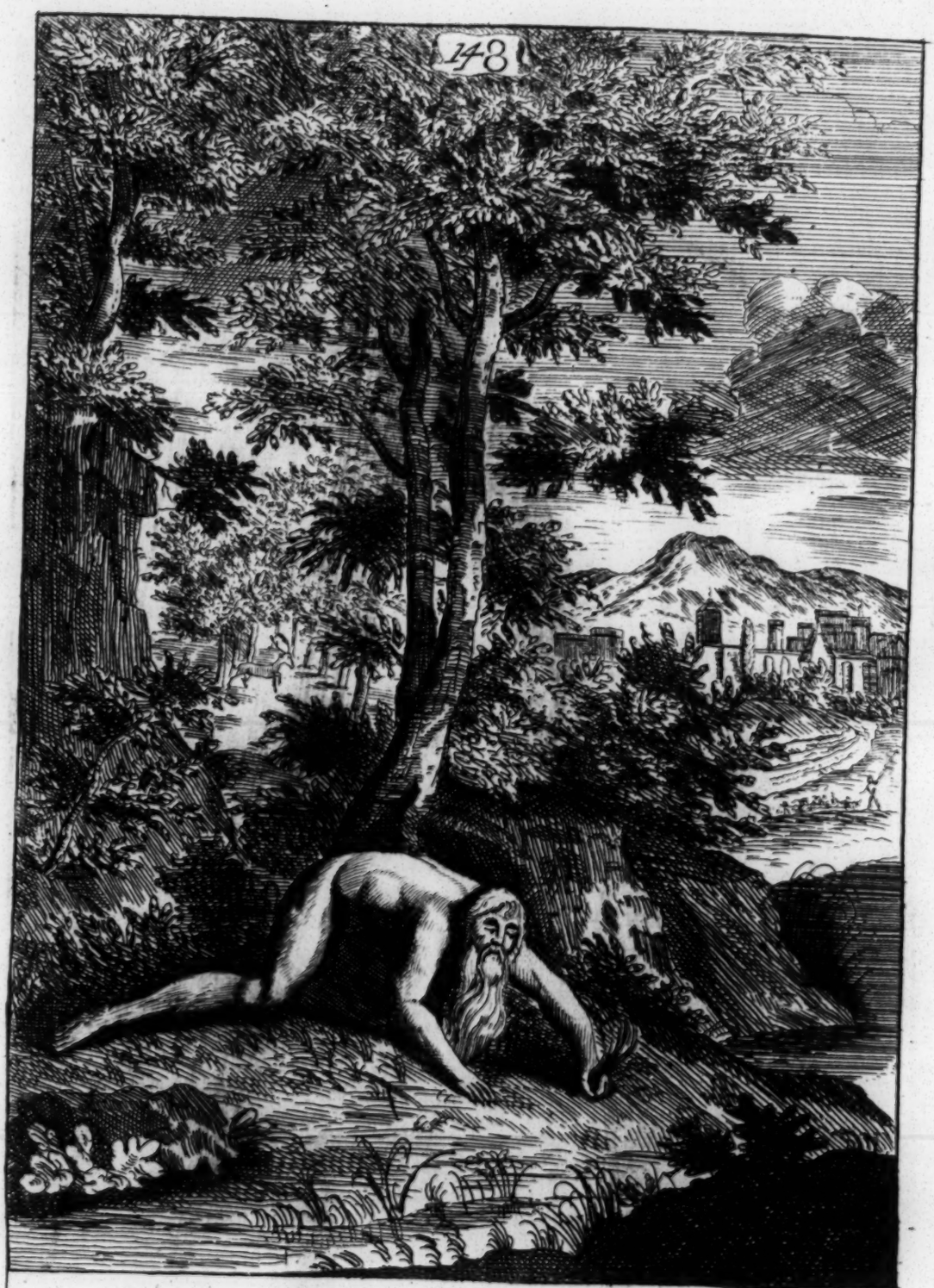
GOD, to this end, repreſented to him in a Dream the Judgment he was determin'd to bring upon him; and *Nebuchadnezzar* having declared the ſame to *Daniel*, he interpreted it unto him in this manner: *Thou didſt ſee in thy* Dream, *O King, a great* Tree, *whoſe height reached up to* Heaven, *and whoſe* Branches *reached to the Ends of the* Earth; *its* Leaves *were fair and flouriſhing and its* Boughs *loaden with* Fruit; *the* Beaſts *of the* Field *did feed under its* ſhadow, *and the* Birds *of* Heaven *made their* Neſt *in its* Branches. *This great* Tree, *which thou haſt ſeen*, O King, *is thy ſelf, whoſe* Majeſty *is lifted up to* Heaven, *and extended over all the* Earth. *And whereas thou didſt ſee a* Watcher, *an* Holy One, *come down from* Heaven, *ſaying*, Hew the Tree down and deſtroy it, yet leave the Stump thereof in the Earth, with a Band of Iron and Braſs, in the tender Graſs of the Field; and let it be wet with the Dew of Heaven, and let his portion be with the Beaſts of the Field, until Seven times paſs over him. *This is the Sentence which the* Moſt High *has pronounced againſt my* Lord *the* King! *That they ſhall drive thee from* Men, *and thy dwelling ſhall be with the Beaſts of the* Field, *and they ſhall make thee eat* Graſs *as an* Ox, *and thou ſhalt be made wet with the* Dew of Heaven, *until that Seven times paſs over thee; and thou be made to acknowledge, That the* Moſt High *ruleth in the* Kingdoms of Men, *and giveth them to whom he pleaſeth. And whereas they commanded to leave the* Stump *of the* Tree Roots *in the* Earth, *this ſignifies, That thy* Kingdom *ſhall return unto thee after that thou ſhalt have known, that the* Heavens *rule.*

This Prediction was fulfilled in the manner following: As the King on a time was walking in the Palace of the Kingdom of *Babylon*, and was admiring the wonderful Works that he had made, and the greatneſs and magnificence of *Babylon*, which he had built for to be the Palace of his Reſidence, and for the glory of His Majeſty; there came a Voice from *Heaven*, which told him, *That the Kingdom was departed from him*, and immediately thereupon he was ſtruck by the *Hand* of GOD, which the ſame moment fulfilled the Sentence pronounced againſt him; he was driven from Men, and did eat Graſs with Oxen, and his Body was wet with the Dew of Heaven for ſeven Years, even until his Hair was grown like Eagles Feathers, and his Nails like Birds Claws.

GOD made it appear by this terrible Example, how ſeverely he puniſheth ſecret Pride, and elevation of the Heart, caſting them down to the ſtate of Beaſts, who lift up themſelves by their Arrogance above the condition of Men. *Nebuchadnezzar* (ſaith S. *Bernard*) is the Image of *Fallen Man*, who by lifting up himſelf in Pride, loſt his Heavenly Eſtate and Kingdom, and became like unto the Beaſts that periſh.

But when *Nebuchadnezzar*, after he had continued ſeven Years in this ſad and forlorn condition, did at laſt lift up his Eyes to Heaven, GOD was pleaſed to return his *Underſtanding* unto him, and reſtored him not only to a human form, but to his *State* and *Kingdom*, ſo that his *Counſellors* and *Lords* ſought unto him, and he was eſtabliſhed in his *Throne* with great Majeſty and Glory. So when a Sinner ſighs and longs for GOD in Miſery, he not only is tranſported from the ſtate of Beaſts, in which he was before, but is reſtor'd to the Life and Enjoyments of *Angels*, and to the poſſeſſion of all the Graces of Heaven.

For (as one of the *Fathers* ſaith) *as Pride did formerly change* Angels, *and doth ſtill change* Men *into* Devils, *ſo* Humility *reſtores thoſe to the Life of* Angels, *who did live as to their Bodies like* Beaſts, *and with reſpect to their Spirits like* Devils.





Samuel Wolrich of the Tower of London Gentleman.

For advancement of this Worke. Contributed this Plate.

BELSHAZZAR CONDEMNED.

King Belſhazzar, *as he was* Feaſting, *ſees an* Hand *writing upon the* Wall *the Sentence of Death.*

Belſhazzar King of *Babylon*, and Grandchild of *Nebuchadnezzar*, having made a great *Feaſt* for a Thouſand of his *Princes* and *Lords*, was minded to joyn *Impiety* to his *Luxury*, and profanation of *Holy things* to his Exceſs; for he commanded his *Servants* to bring him the *Silver* and *Golden Veſſels*, which his Grandfather *Nebuchadnezzar* had taken out of the *Temple* at *Jeruſalem*, that he and his *Princes*, his *Wives* and his *Concubines* might drink in them.

Anno Mundi 3466. before Chriſt 538.

GOD being provoked by this *Sacrilegious Contempt* of his *holy Worſhip*, and the profanation of the *Veſſels* dedicated to his *Service*, terrified this wicked *Prince*, in the midſt of his Luxarious *Feaſt*, with the appearance of an *Hand*, which in three *Words*, wrote the Sentence of his *Condemnation*. *Belſhazzar* being extreamly concern'd and affrighted at this amazing *Prodigy*, cried aloud to bring in the *Aſtrologers*, the *Chaldeans* and the *Southſayers*; but they could not ſo much as read the *Writing*, much leſs ſhew the *Interpretation* thereof. Then (as the *Scripture* tells us) *was King* Belſhazzar *greatly troubled, and his Countenance was changed, and his* Princes *were aſtoniſhed.*

Whereupon the *Queen Mother* (who was *Nitocris* the Wife of great *Nebuchadnezzar*) hearing of the *King's* conſternation, came in haſte into the *Banquetting-houſe*, and told the *King*, That he had a Man called *Daniel* in his *Dominions*, in whom was the *Spirit* of the *holy Gods*, and whom his *Father* for his extraordinary ability that way, had made Maſter of all the *Magicians*, who would ſhew the *King* the Interpretation of the *Words* which did ſo much trouble him.

This *holy Prophet*, who had been ſo great and powerful in the time of *Nebuchadnezzar*, but had ſince that retired himſelf from *Court* during the *Reigns* of *Evil Merodach* his Son, and *Belſhazzar* his Grandſon; during which time of his Solitude, *GOD* vouchſafed to favour him with all thoſe *wonderful Viſions* we ſhall ſpeak of hereafter, wherein *GOD* diſcovered to him the Succeſſions of all the *Empires* of the World, until the Bleſſed *Kingdom of Chriſt*.

Daniel being ſent for, and appearing before the *King*, ſeemed to ſlight the Honours and Preſents the *King* promiſed him, in caſe he could give him the *Interpretation* of thoſe *Words*; and told *Belſhazzar*, That foraſmuch as he had not humbled himſelf, or taken Example by his Grandfather *Nebuchadnezzar*, who for his *Pride* was chaſed from among *Men*, and for ſeven years together reduced to the ſtate and condition of *Beaſts*; but liſted up himſelf againſt the LORD of *Heaven*, and profaned the *Veſſels* dedicated to his *holy Service*, GOD being provoked by theſe his *Crimes*, had ſent a *Hand* to write his *Condemnation* in thoſe three *Words*, MENE, TEKEL, UPHARSIN; whereof the firſt Word *Mene* ſignified, *That* GOD *had numbred his Kingdom, and finiſhed it*; Tekel, *That he had weighed him in the Balance of his* Juſtice, *and he was found too light*; and that *Upharſin* imported, *That* GOD *had divided his Kingdom, and given it to the* Medes *and* Perſians.

Belſhazzar having heard this dreadful Sentence from the Mouth of *Daniel*, however unwelcome the *Interpretation* was to him, yet beſtowed upon the *Prophet* the Honours he had promiſed him, cauſing him to be cloathed in *Scarlet*, with a *Chain* of *Gold* about his Neck, and to be proclaimed the third Perſon in the *Kingdom*.

Theſe *Predictions* were not long without their accompliſhment; for *Cyrus* being at the ſame time before the *City* of *Babylon* with a great *Army*, whilſt the *Babylonians* truſting to the ſtrength of their *Walls*, were *Feaſting* and making *Merry*, he made a ſhift with part of his *Army* to paſs the *River*, and two of his *Captains* (by a Breach they had made) entred into *Belſhazzar's Palace*, and kill'd him that very Night wherein *Daniel* had given his *Interpretation* of the *Words*. *Leaving* (ſaith St. *Hierom*) *a terrible Example to thoſe, who abuſe things infinitely more Holy than were thoſe dedicated* Veſſels; *and who (except they* repent*) may be aſſured of a dreadful Sentence, tho' they ſee it not viſibly writ before their Eyes, as* Belſhazzar *did.*

Daniel in the Lions Den.

Daniel *being caſt into the* Lions Den, *is miraculouſly delivered thence.*

Anno Mundi 3466. before Chriſt 538. *Daniel* being about 82 years of Age.

Darius the *Mede* being thus become Poſſeſſour of all the *Dominions* of *Belſhazzar*, by means of the Victory of his Nephew *Cyrus*, greatly honoured *Daniel*, looking upon him as a Perſon fill'd with the *Spirit* of GOD, becauſe he was informed what he had formerly foretold to *Nebuchadnezzar*, and *Belſhazzar* his Grandchild, inſomuch that he had thoughts of ſetting him over the whole *Kingdom*, and making him his *Lord-deputy*, or *Vice-Roy*.

But the more the *King* was thus pleaſed to honour and heap his Favours upon him, the more he ſtirr'd up the envy and hatred of his great *Princes* and *Officers* againſt him, who were troubled to ſee *Daniel*, a *Captive Jew*, to outſtrip them all. Their Envy made them narrowly to obſerve *Daniel*, in hopes of meeting with ſome ſlip of his, whereof they might accuſe him; but ſeeing his Life and management of Affairs altogether irreproachable; they concluded, they ſhould never find any thing to accuſe him of, except in a caſe where the *Law* of his GOD was concerned. Wherefore they perſuaded the *King* to ſet forth a *Declaration*, That whoſoever ſhould ask any Petition of either GOD or *Man*, except of him alone, for thirty days, ſhould be caſt into the *Lions Den*.

Daniel, notwithſtanding that he was very ſenſible, that this wicked *Law* was only made to entrap and deſtroy him, yet he alone was reſolved not to obey it; for preferring the *Law* of GOD before that of *Men*, he continued Thrice every day to pray to, and bleſs GOD in his *Chamber*, with his *Windows* open towards *Jeruſalem*. His *Enemies* therefore having obſerved him to *pray*, as before, preſented themſelves before *Darius*, and accuſed *Daniel* as a Rebel, and one that was diſobedient to the *King's Decree*, and deſired execution of the Sentence againſt him.

But *Darius*, who had a great Kindneſs for *Daniel*, being ſorely troubled that ever he had conſented to the publiſhing ſo unjuſt a Decree, did his utmoſt endeavour to deliver *Daniel* out of their hands. But they repreſented to the *King*, that the *Royal Decrees* (according to the Laws of the *Medes* and *Perſians*) were unalterable, and that therefore the penalty he had incurr'd being irreverſible, he muſt be caſt into the *Lions Den*.

The weakneſs of this *King*, being greater than the deſire he had to ſave *Daniel*, oblig'd him at laſt to comply with their unjuſt deſire, and to order him to be caſt into the *Den* of *Lions*, tho' ſore againſt his Will, and expreſſing the hope he had, that the GOD whom he ſerv'd would not fail to deliver him; neither was he at all deceived therein; for the next day, riſing very early in the Morning, he went to the Mouth of the *Den* of *Lions*, and called upon *Daniel*, he found, to his great joy, that he was yet alive, and as the *King* ſeem'd ſurpriz'd at this miraculous Preſervation of the *holy Prophet*, he told him, That *GOD* had ſent his *Angel* into the *Den*, who had ſtopt the *Lions Mouths*, and hindred them from doing him any hurt, becauſe he had found him innocent in his ſight, however his beſt Actions might be miſrepreſented by Men.

The *King* raviſh'd with Joy to ſee the Perſon he ſo highly valued thus wonderfully delivered, order'd him preſently to be taken out of the *Den*; and at the ſame time commanded, That all *Daniel's Enemies* that had accuſed him, and laid this Snare for him, ſhould be caſt with their *Wives* and *Children* into the ſame *Den*, from whence he was ſo miraculouſly ſaved, who ſeiz'd and tore them before ever they came to the bottom of the *Den*, and brake all their *Bones* to pieces.

Daniel having thus eſcaped the *Lions Mouths*, bleſſed and praiſed GOD, and taught *thoſe*, (as S. *Hierom* ſaith) *who are ſaved from another ſort of* Lions, *much more to be fear'd than theſe the* Prophet *was delivered from, to praiſe* GOD *with their whole heart, for his gracious* Aſſiſtance *and* Protection, *without which they muſt have been* devoured *and deſtroyed by them.* Sin *has the Teeth of a Lion which make their impreſſion, not on the Body but on the* Soul *it ſelf; ſo that it appears,* That thoſe whom GOD ſupports under *Temptations* and *Afflictions*, and whom he hinders from falling into *Sin*, are in a fuller ſenſe than *Daniel* deliver'd from the *Rage* of *Lions*.

DANIEL



The Rt.s Honourable Edward Lord Radcliffe, son and hegre to the Rt. Honble. ffrancis Earle of Darwent = water, Viscount Radcliff, and Langly, and Baron of Tindale &c.

For y Advancement of this Worke Contributed this Plate.



M.r James Oades Cittizen, and Stationer of London —

For advancement of this Worke, Contributed this Plat.

DANIEL's VISIONS.

Daniel's Vision *of the* Four Monarchies, *viz. the* Assyrian, Persian, Greek, *and* Roman.

Anno Mundi 3449. *Before Christ* 555.

DANIEL is one of those Prophets, to whom GOD was pleased more particularly to reveal the *Mystical Visions*, the whole course and sequel of the *Government* and *Kingdoms* of the World throughout all Ages to come. All which different *Governments* he has so exactly described, and set forth with such clear distinguishing Marks, that he seems rather to be an Historian, giving an account of things that are already past, than a Prophet, foretelling things to come.

The *Vision* represented in this *Figure*, and which *Daniel* declares was shewed to him in the first Year of *Belshazzar*, is one of those just now mention'd. This *Holy Prophet*, as he lay on his Bed, saw in a Dream four different great Beasts come up out of the Sea, which was tossed and agitated by the four Winds, rushing out upon it. The first of these Beasts was like a *Lion*, and had the Wings of an *Eagle*: the second Beast was like a *Bear*, and had three Ribs in its Mouth; the third Beast was like a *Leopard*, which had upon its Back four Wings of a Fowl, and four Heads; the fourth Beast was more dreadful and terrible than all the rest, and exceeding strong, having great Iron-teeth, wherewith it devoured and brake to pieces all it met with, stamping the residue with its Feet. It had also Ten Horns in its Head, in the midst of which came up a little Horn, before which three of the other Horns were pluckt up by the Roots, and in it were Eyes like those of a Man, and a Mouth speaking great Things.

After this the Prophet saw the *Glory of* GOD, and the *Ancient of Days* seated upon his Throne, with many Millions of Angels attending him, to judge those Beasts, and put an end to their Dominion, and he saw the fourth Beast slain, and his Body cast into the fire.

Daniel being desirous to know the Interpretation of this *Vision*, asked one of the *Angels* what those four Beasts were which he had seen? The *Angel*, to satisfie his Request, told him, That the four great Beasts he had seen, were four Kings or Kingdoms, which should successively appear upon the Earth. But the Prophet having been much surpriz'd at the terrible shape, rage and strength of the fourth Beast, which was different from all the rest, desired the *Angel* in particular, to give him some light and information concerning it. Whereupon the *Angel* told him, That the fourth Beast he had seen, was a fourth Kingdom, which should be diverse from all other Kingdoms, and should devour the whole Earth, and tread it down, and break it to pieces; and that the Ten Horns were Ten Kings, which should successively have dominion in that Kingdom. That the *Little Horn* which came up amongst the *Ten Horns*, was a *King* that should arise and subdue *Three Kings*, and should speak great Words against the *Most High*, and wear out the Saints of the *Most High*, and think to change Times and Laws, which should also be given into his hand for a *Time*, *Times*, and *Half a Time*; that is, for a *Year*, *two Years*, and *half a Year*, or *Three Years and an half*.

The *Angel* also told him, That after this Term was elapsed, the Great GOD would sit in Judgment upon him, and that his Dominion should be taken away, and consum'd and destroy'd for ever. And that after all those *Earthly Kingdoms* (fitly compared to Savage Beasts, and the last of them to a prodigious Monster) GOD himself would erect his own *Heavenly*, *Beneficent*, and *Peaceful Kingdom* upon *Earth*; during which, the Dominion, and the greatness of the Kingdom under the whole Heaven, should be given to the *Saints* of the *Most High*; and that this Kingdom should never be supplanted by any other, but continue an *everlasting Kingdom* to the End of Ages, all other *Kingdoms* and *Dominions* being subject to it.

The most take these four Kingdoms *to be the four* Great Monarchies *of the* World, viz. *the* Assyrian, *the* Persian, *the* Greek *and* Roman Monarchy; *and the* Little Horn *to denote* Antichrist; *and that the* Kingdom *which shall over-top, consume and out last them all, is the* Kingdom *of our* LORD Jesus Christ, *who is the* King of Kings *and* Lord of Lords.

THE

The CONTENTS of the Book of the Prophet HOSEA.

SAint *Stephen*, Acts 7. 42. alledging a Paſſage out of *Amos*, quotes it as written in the Book of the Prophets; becauſe in all Ages, and to this Day among the *Jews*, the 12 ſmall *Prophets* (as they are called) were never accounted but as one *Book*, and conſtituted one Volume only amongſt thoſe of the *Old Teſtament*, tho' ſubdivided into 12 different Sections, according to the number and diſtinction of the *Prophets*, whoſe *Revelations* are therein contained. The firſt place amongſt theſe is given to the *Propheſies* of *Hoſea*, who as well as *Amos* and others, was in particular ſent by GOD to the *Kingdom* of *Iſrael*, or the Ten *Tribes*, tho' here and there alſo we find thoſe of *Judah* cenſured and threatned in theſe *Prophecies*, for an evident proof of GOD's Long-ſuffering, as well as of his Faithfulneſs in his Promiſes: For notwithſtanding that by reaſon of a moſt condemnable Schiſm, extreamly prejudicial to the *Church* and *State*, they had ſeparated themſelves from the Tribe of *Judah*, out of which the *Meſſiah* was to be born, and from the *Communion* of the true and due *Service* of GOD; yet the LORD was not wanting to raiſe up *Prophets* to declare his Word and Will unto them; partly, that they might be a ſupport and comfort to the remainder of his Elect that were amongſt them, to preſerve them from the corruption and groſs Idolatry of the Age wherein they lived, and to maintain and continue them in the Profeſſion of his *Holy Covenant*; and on the other hand, to cenſure and reprove the Rebellious and Wicked, to call them to Repentance; and by this means leaving them inexcuſable, and their Condemnation juſt.

Now foraſmuch as the *Prophet Hoſea* Propheſied a long time amongſt the Ten *Tribes*, as appears from *Chap.* 1. *ver.* 1. ſo the *Holy Spirit* thought it neceſſary for the perpetual uſe and edification of the *Church*, that the ſum and ſubſtance of his *Prophecies* and *Revelations*, ſhould be recorded to After-Ages, as they are ſet down in this Book; which contains firſt of all an exact Deſcription, and ſevere *Prophetical Reproof* of the wicked and corrupt Eſtate of the whole *Kingdom* of *Iſrael*, and particularly of the infamous *Idolatry*, which was in Vogue amongſt them, in worſhipping the *Golden Calves*, which in the Reign of *Rehoboam* the Son of *Solomon*, were ſet up at *Dan* and *Bethel* by *Jeroboam* the Son of *Nebat*, their firſt King, under whom they ſeparated themſelves from *Judah*, and the pure *Worſhip of GOD*, 1 *Kings* 12. 27, 28, &c. Which *Schiſm* and *Idolatry* of theirs was followed by a fearful and more than *Pagan* corruption and diſſolution of *Manners*, and an univerſal Deluge of all ſorts of *Sins*, both againſt the firſt and ſecond Table, and amongſt all ſorts of Men, of what condition or quality ſoever; which the *LORD* by his *Prophet Hoſea* doth moſt vigorouſly check and reprove, with divers very pathetical *Exhortations* to a ſerious and ready *Repentance*. But foraſmuch as the impiety and hardneſs of their Heart ſtill encreas'd daily from the top of the Head to the ſole of the Foot; from the Kings and Princes, to the leaſt and meaneſt of the *People*; the *Prophet* in the next place denounces to them the total Deſtruction and Overthrow of their *State* and *Kingdom*, that they ſhould be tranſported out of their own Country, and carried Captives into *Aſſyria*, where they ſhould continue under a long and deplorable diſperſion amongſt ſtrange and *Idolatrous Nations*. And laſtly, The *Faithful* and *Penitent* amongſt them are comforted and ſupported by the ſweet and ſaving *Promiſes* of the Favour and Grace of GOD in their Heavenly King *Jeſus Chriſt*, to whom in due time all the *Elect* ſhould be converted and gathered, not only of *Iſrael*, but alſo of the *Gentiles*, in order to be eternally Bleſſed in and through him.

The

The Contents of the Prophet JOEL.

IN this *Prophecy* the People of *Judah* are first awakened throughly and attentively to conſider the moſt deplorable ſtate of their *Country*, which was viſited by *GOD* with an extraordinary *Drought*, and an incredible Swarm of *Graſhoppers*, and other *Inſects*; certain fore-running preſages of a *dreadful Famine*; and conſequently ſeriouſly exhorted to turn to *GOD* by *Faſting* and *Prayer*, and true *Repentance*, with Promiſes of *Grace*, and the removal of that ſad *Scourge*, with abundant *Bleſſings*, in caſe they did follow the Divine Counſel, declared unto them by the *Prophet*. To which, according to the ſtyle of the *Prophets*, there is added on this occaſion, a full and exact *Prophecy* of the bleſſed and flouriſhing ſtate the *Church* ſhould enjoy under the *Meſſiah*, of the ſending of the abundant and liberal *Communication* of the *Holy Ghoſt* to the *Elect* and *Believers*; of the *preſervation* and *protection* of the *Church*, in the laſt *ſad* and *calamitous Times*; of her *continuance* and *condition* here upon *Earth*; of the *juſt* and *ſevere Judgment* of GOD againſt all her *Enemies*; and laſt of all, of her *Eternal Glorification* and *felicity* in *Heaven*.

The Contents of the Book of AMOS.

AMOS who was a *Shepherd* of *Tekoah* in the Land of *Judah*, was called by *GOD* to the *Prophetical Function*, and in particular ſent to the *Ten Tribes* or *Kingdom of Iſrael*, where by the Command of *GOD*, he joyntly with *Hoſea* diſcharged the *Function* of a *Prophet* during the Reign of *Jeroboam*, the ſon of that Name, Son of *Jehoaſh*. This *Prophet*, after he had denounced to all the *Nations* bordering upon *Paleſtina* the juſt *Judgments* of *GOD*, becauſe of their *enmity* and *animoſity* againſt his People; he comes *Chap.* 2. *ver.* 4. to thoſe of *Judah*, and more particularly to the *Ten Tribes*, to whom throughout all the following *Chapters* he foretells and denounces the *heavy Judgments of GOD*, and in very expreſs terms declares to them the entire ſubverſion of their *State* and *Kingdom*, by their *Enemies Forces*, their *Captivity* and *Diſperſion* amongſt ſtrange and far diſtant *Nations*, becauſe of the multiplicity and enormity of their *Sins*, againſt the firſt and ſecond *Table* of the *Law*, and their obſtinate hardning of themſelves againſt all the *Reproofs* and *Cenſures* of the *Word of GOD*, and the many *Warnings* and *Exhortations* the *Prophets* gave them in the Name of *GOD* to repent and turn unto him, as may be ſeen by the *Contents* of the *Chapters*. All which *Prophecies* are back'd and confirm'd by ſeveral *Viſions*, and many *deſcriptions* of the *Power* and *Majeſty* of GOD.

But amongſt all theſe *Threatnings* and *denunciations* the LORD promiſeth of meer *Grace* to ſave ſome remainder of his People, and to eſtabliſh the *Kingdom* of the *Meſſiah*, our *LORD JESUS CHRIST*, for the good and eternal *Salvation* of all his *Elect*, whether *Jews* or *Gentiles*, from *verſe* 8. of the laſt *Chapter* of this *Prophecy* unto the end. Now tho' the *Greek Tranſlation* of the *Septuagint*, place *Amos*, between *Hoſea* and *Joel*; yet the generality of *Modern Tranſlators* have thought good to retain the ſame *order* which the *Hebrew Original* and *Vulgar Latin* do obſerve in the ranking of theſe *Prophets*.

The Contents of the Book of OBADIAH.

TIS much controverted amongſt the *Learned* when this *Prophet* lived; but of all, theirs ſeems to be the moſt probable *Opinion*, who make him contemporary with *Jeremiah* and *Ezekiel*, when ſoon after the Taking of *Jeruſalem*, the *Edomites* committed upon the miſerable *Jews*, all thoſe *Cruelties* whereof they are here reproved; there being no ground of probability for that Conjecture, who confound this *Obadiah* with that Perſon of the ſame Name, of whom mention is made 2 *Kings chap.* 18. *ver.* 3. Thoſe who will make this *Prophet* the *Father* of *Jonah*, ought to remember, that *Jonah*, at the beginning of his

Book, calls himſelf the Son of *Amittai*, and not of *Obadiah*. His *Prophecy* contains firſt of all a ſolemn denunciation of the *dreadful Judgment* of GOD, which was to overtake the *Edomites*, the Capital and Implacable *Enemies* of GOD's People, becauſe of their *Pride*, their *Violence*, their *Inhumanity* and *Inſulting* over the *Jews* in their *Calamity* ver. 1, *&c.* And ſecondly, a very comfortable and gracious Promiſe to the *Church* of GOD as well of her *Conſervation* and *Salvation* by *JESUS CHRIST* her *Redeemer*, as concerning the *total ruine* and *overthrow* of all her *Enemies*.

The Contents of the Book of JONAH.

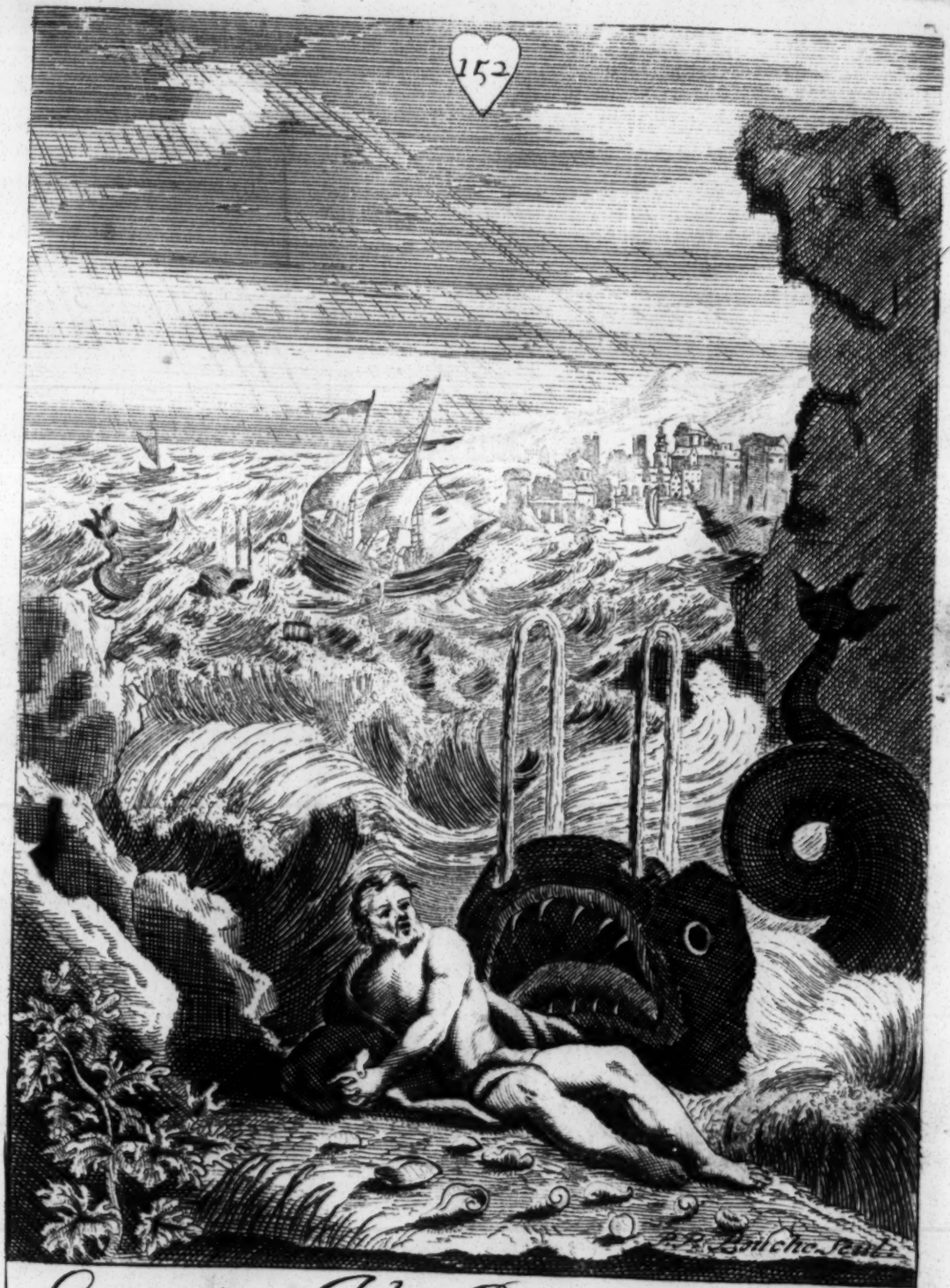
THis *Book* contains the wonderful *Hiſtory* of the *Prophet Jonah*, who being called by GOD to diſcharge the duty and office of a *Prophet* to the 10 *Tribes* or *Kingdom* of *Iſrael*, as may be gathered from 2 *Kings* 14. 25. is here extraordinarily ſent by GOD, to the ſhame and confuſion of the Obſtinate and hardened *Iſraelites* to thoſe of *Nineveh*, *Strangers* to the *Covenant* of *Grace*, to denounce to them their approaching *ruin* and *ſubverſion*, in caſe they did not *repent*. Which *Divine Meſſage* he (by an evident weakneſs) endeavouring to avoid, reſolves to flee to *Tarſhiſh*; but GOD Chaſtizing him for his *Diſobedience*, miraculouſly obligeth him to return to his *Duty*, and execute the *Commiſſion* he had charged him with; and by a moſt aſtoniſhing *Providence* makes him an illuſtrious *Figure* of the *LORD Jeſus Chriſt*, in that being caſt Over-board, to appeaſe the *Wrath* of *GOD*, and calm the violent *Tempeſt* which threatned *Shipwreck* to the *Veſſel* in which he endeavoured to make his Eſcape, he was ſwallowed by a *Whale*, who at the end of 3 *Days* and 3 *Nights* vomited him up again ſafe upon *dry Land*, whereby he was put into a condition of proſecuting the *Commiſſion* he was charged with, to denounce the *Divine Judgment* ready to fall upon the *Inhabitants* of *Nineveh*, and thereby to lead them to *Repentance*. For in like manner *JESUS CHRIST* having voluntarily *ſacrificed*, and given up himſelf to *Death*, to pleaſe the *Wrath* of GOD awakened againſt us, and to preſerve us from *Eternal Shipwreck*, after he had been buried, and lain *dead* in his *Grave*, as in the *Belly* of the *Earth*, 3 Days and 3 Nights (*Matt.* 12. 40.) came forth and aroſe from thence the 3d *Day*, that *Repentance* and *Remiſſion* of *Sins* might be declared and preached to all the *World* in his *Name*.

Jonah thus Chaſtiz'd by GOD, and miraculouſly preſerved in the *Belly* of the *Whale* is ſent a 2d time to *Nineveh*; but ſeeing the *Repentance* and *Converſion* of its *Inhabitants* whereupon GOD was graciouſly pleaſed to ſpare them, he again ſhews his great *weakneſs*, by being diſpleaſed and troubled at it; whereupon the LORD (to a Miracle of *Long ſuffering*) moſt meekly *reproves*, *inſtructs* and *convinces* him by the *Gourd* he had raiſed in one Night for his *Comfort* and *Refreſhment*.

Thoſe *Authors* who make this *Prophet* the *Son* of the *Widow* of *Sarepta*, raiſed from Death to Life by *Elijah*, 1 Kings 17. 22 ſpeak without much ground; they might with more Reaſon have ſuppoſed him the Son of the *Shunamite*, raiſed from the dead by *Eliſha*, 2 Kings 4. 37. if it did not appear from *Sacred Writ*, that *Shunam* (where that Child was born) belonged to the *Tribe* of *Iſſachar* Joſh. 19. 18. whereas *Jonah* was of *Gath hepher* in the *Tribe of Zebulun*, 2 Kings 14. 25. As to the time of his *Call*, his exerciſing the *Prophetical Function*, and the *Matters* here Recorded, it appears from the Paſſage we have juſt now alledged, that we muſt refer them to the time of the *Reign* of *Jeroboam* the ſecond *King of Iſrael*, who Reigned 42 *years*.

The *Greek Interpreters* (commonly called the *Septuagint*) place the *Books* of *Jonah* and *Micha* differently from what the *Hebrews* and we do, for they place *Micha* before *Joel*, *Obadiah* and *Jonah*, and joyn *Jonah* with *Nahum* becauſe they both Propheſied concerning *Nineveh*, notwithſtanding that *Jonah* lived a great while before the other.

JONA



Captaine John Bromhill of Black=
wall in the County of Middlesex Gent.
For advancement of this Worke, Contributed this Plate.

JONAH Cast Over-board.

The Prophet Jonah *being swallowed by a* Whale, *continues* three Days *in his* Belly, *and afterwards is cast up by it on* dry Land.

GOD having commanded the Prophet *Jonah* to go to *Nineveh*, to denounce to that great *City*, That he was resolved to destroy it, because of the Sins of its Inhabitants, or (as the *Scripture* expresseth it) *because their Wickedness was come up before him.* *Jonah* instead of obeying this Command of GOD went away to *Tarshish*, and being come there, embarked himself for *Joppa*.

Anno Mundi 3197. *before Christ* 807.

But GOD, to make it appear, that nothing undertaken against his Will can take effect, and that he accomplisheth his designs, even by the resistance and opposition Men make against them, raised a great Tempest, which endanger'd to Shipwreck the Vessel in which *Jonah* was, and putting the Mariners into a great Consternation, they cast forth the Goods into the Sea, to lighten it. *Jonah* acknowledging the Hand of GOD in this extraordinary *Tempest*, and being grieved for his Disobedience and Rebellion against the LORD, was gone down into the *Hold*, where he fell fast asleep, his sound Sleep being an effect rather of his Trouble and Sorrow, than of any satisfaction or assurance in the midst of so imminent a danger, into which he had not only plung'd himself, but all those that were in the Vessel with him.

The Master of the Ship, not thinking it fit that he should lie and Sleep, whilst all the Ships-Crew and Passengers were either labouring for Life to save the Vessel, or praying to their *Gods*, called upon him to arise, and call upon his GOD, that they might be saved from perishing. But at last perceiving that the violence of the Storm eluded and frustrated all their Endeavours, and that the fierceness of it still increased more and more; some of the Company supposing, that this unusual Storm was caused by the extraordinary Crimes of some that were in the Vessel, propounded to cast *Lots*, to know who was the Author and occasion of their Danger.

This Proposal being generally approv'd of, it was put in practice, and the *Lot* fell upon *Jonah*; whereupon they earnestly demanding of him, *Who he was, and what he had done, to stir up the Anger of* Heaven *against them and himself? Jonah* very freely confest all, and that he was the only cause of the Storm that still tossed them. And demanding further of him, *What they should do to him that the* Tempest *might cease?* He answered them, That *if they desired good* Weather *and a* calm Sea, *they must throw him Over-board, and so by his* Death *procure their own Safety.*

The Master and Ship's-Crew being not a little surpriz'd at this free and unconcern'd Confession, by which he doom'd himself to Death, conceiv'd more pity for him than he seem'd to have for himself, and endeavour'd by Rowing hard to reach the Land; but seeing that all their Strivings were in vain, and that the Sea wrought high against them, they at last cast him into the *Sea*, (tho' sore against their Wills,) and appealing to GOD, That they were not guilty of his Blood, whom they would so gladly have saved.

The *Mariners* no sooner perform'd this, but the *Sea* ceased from raging; and the LORD at the same time had prepared a *Whale* to swallow *Jonah*, who being in the *Whale's-Belly*, and calling to mind his own Disobedience, and the great and miraculous Mercy of GOD towards him, *Sung Praises unto the LORD from that living Grave*; where after he had continued three Days, the Whale (at GOD's Command) Vomited him out upon the *dry Land.*

Thus we see, that Life *came forth* victorious *and* triumphant *from the very Entrails of* Death, *to be a* lively Representation *of that stupendous and ineffable* Victory, *which* JESUS CHRIST, *Eight hundred Years after, was to obtain against* Death *and* Hell: *When after he had freely offer'd himself to be cast into the* Sea, *for the* Salvation *of the* World; *and after he had been* three Days *and* three Nights *in the* Heart *of the* Earth, *he arose from thence full of* Life, *by a glorious* Resurrection. *And we may here very well say with the* Fathers, How Miraculous must those *Truths* be, whereof the *Types* and *Figures* only are such great Miracles?

The *Ninevites* Repent.

The Inhabitants of Nineveh *Repent, at the Preaching of the* Prophet *JONAH.*

AFter that GOD had ſo wonderfully preſerved *Jonah* in, and afterwards deliver'd him from the *Whale's-Belly*, he commanded him a ſecond time to go to *Nineveh*, and Preach to that *Great City*, and to declare the Commiſſion he had charged with him. *Jonah* now no more caſt about, how he might avoid the Command laid upon him, but by his ready Obedience made it appear, how much he had profited by the Affliction GOD had ſent him, and that he had learnt never any more to oppoſe himſelf againſt the *Divine Will*, though never ſo difficult or thwarting of his own.

The ſame Year 3197.

In this diſpoſition he went (contrary to the cuſtom of all other *Prophets*) to Preach to a People that were *Heathen Idolaters*, that therein alſo he might be a Figure of *Jeſus Chriſt*, who in time to come was to Convert the *Gentiles*. Now *Nineveh* was a great City, which (as the *Scripture* tells us) was three Days Journey in length. When *Jonah* was advanced into the City about a Days Journey, he lifted up his Voice, and declared, *That yet forty Days, and* Nineveh *ſhould be deſtroy'd.*

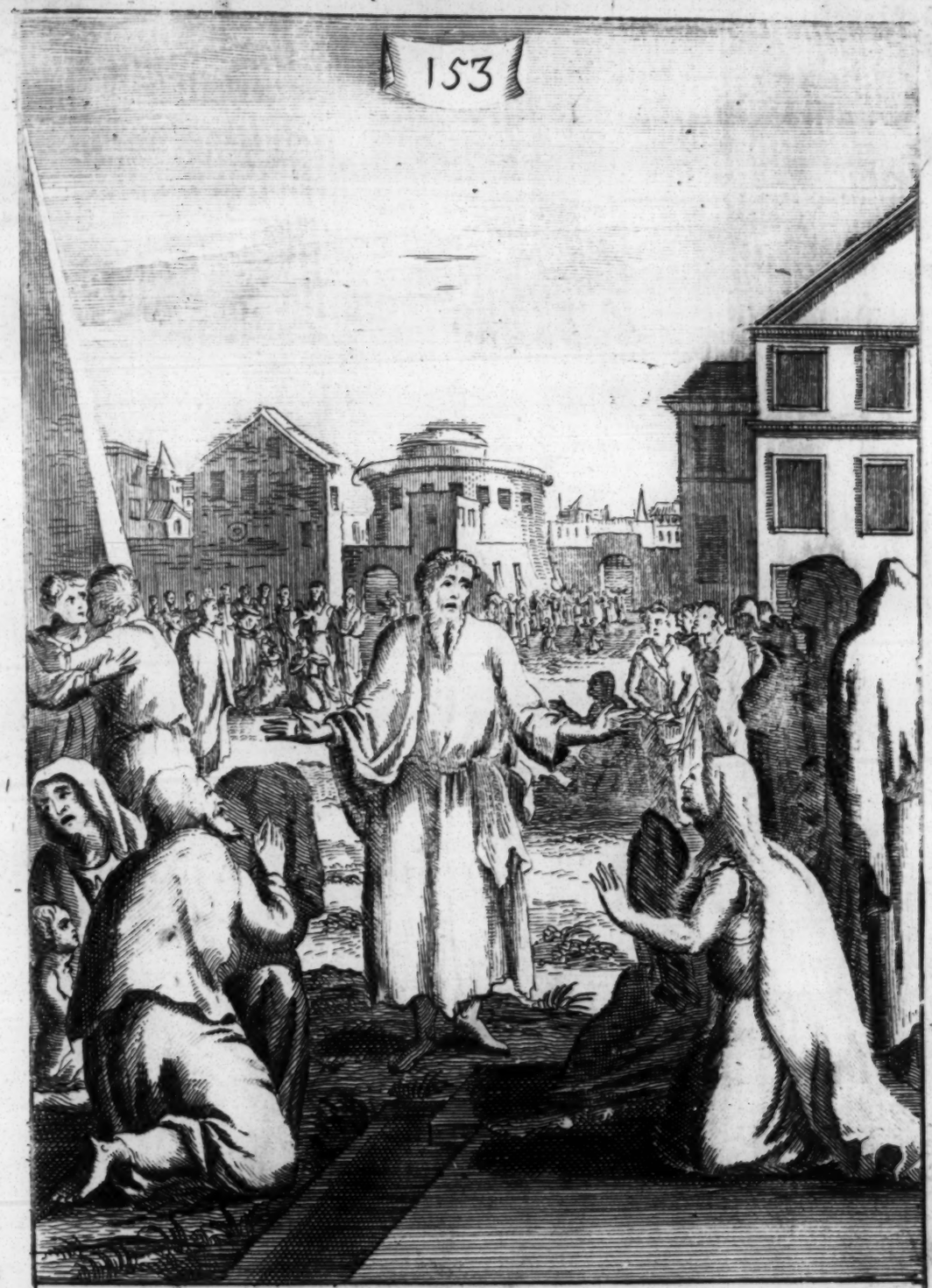
The *Inhabitants* being terrified with this Denunciation, believed the *Word of* GOD by his Prophet, and with an humble Faith (which according to the *Word of our Saviour Jeſus Chriſt*, will prove the condemnation of thoſe *Unbelievers* that do not Repent) they proclaimed a *Faſt* and put on *Sackcloth*, from the greateſt of them to the leaſt, to the end that their Sorrow and Repentance might be as general, as their Corruption and Sins had been; and that as no Age, Sex, nor Quality had been free from contributing to the Guilt; ſo none might be exempted from the Penance, that might make Atonement for it.

The King himſelf being ſtrangely Alarmed with the News of this ſudden Deſtruction, threatning Him and his Subjects came down from his Throne, and quitted all his Royal Robes and Ornaments, to put on Sackcloth, and ſit in Aſhes: And not contented to excite his Subjects to Repentance by his Example only, he publiſhed an Edict, and cauſed it to be proclaimed through the City, That neither *Man* nor *Beaſt*, *Herd* nor *Flock*, ſhould *eat* or *drink* any thing; and that all his *Subjects* ſhould apply themſelves to cry mightily to GOD, and every one of them turn from their Evil ways, and the Violence that was in their *Hands: For who can tell* (ſaid he) *but* GOD *will take pity of us, and turn away from his* fierce Anger, *that we periſh not?*

Thus a whole City, and ſo great a City as *Nineveh* was, humbling and abaſing themſelves before the *Eyes of* GOD, from the *King* upon the Throne, unto the pooreſt and moſt contemptible *Subject*, moved GOD's *Mercy and Bowels* in Pity towards them; who ſeeing them changed from what they were, he alſo changed the *Sentence of Death* pronounced againſt them, as having done it only for this end, to make them by their ſerious and hearty *Repentance* to prevent the *Puniſhment*, wherewith his *Juſtice* threatned them.

This Repentance *of the* Ninevites *is a great and illuſtrious* Example *of ſincere and hearty* Repentance; *and therefore we ought often to ſet it before our* Eyes, *that as we have been and ſtill are Followers of them in* Sin *and* Wickedneſs; *ſo we might endeavour to imitate and expreſs their* Repentance.

And this the rather, becauſe our Saviour JESUS CHRIST *aſſures us*, That this Example of the *Ninevites*, ſhall confound and condemn all thoſe, who living under the *Preaching of the Goſpel*, do ſtill continue in *Impenitence* and *Unbelief*; becauſe the Menaces he has pronounced in the *Goſpel* againſt *Impenitent Sinners*, ought without compariſon to be more dreadful and terrible to us, than thoſe of *Jonah* were to the *Heathen Inhabitants* of *Nineveh*.



The Right Honourable Charles Lord Viscount Fanshaw &c.

For advancement of this Worke. Contributed this Plate.



Godfrey Richards of S.t Martins in the fields in middlesex Esq.r Bravidour to their Majestyes Traine of Artillery in Ireland.

For advancement of this Worke Contributed this Plate.

JONAH's GOURD.

GOD *shews* Jonah *by a sensible Example, how great a Love he has for* Men, *and how grievous it is to him, when they by their* Sins *oblige him to Punish them.*

JONAH perceiving that GOD had repealed his *Sentence* pronounced against *Nineveh*, and repented of the Evil, he had declared by him he would bring upon them, was exceedingly displeas'd and angred at it, out of fear that he should be accounted a *False Prophet*, because the *Judgment* he had denounced against the City, was not executed according to his Word. Tho' indeed he was very far from being a *False Prophet*; for in declaring that *Nineveh* should be destroyed in *Forty Days*, he declared nothing but the very truth: *For* (as St. *Austin* excellently observes) *tho' that City subsisted still as to its* Buildings *and* Walls, *yet was it most happily destroyed by the* Repentance *and* Conversion *of its* Inhabitants; *for wicked, licentious, riotous and haughty* Nineveh *was destroy'd and overthrown, and an humble, penitent, and self-denying* City *now supply'd its place.*

The same Year 3197.

But the Prophet *Jonah* had suffered, the fear he had of being accounted a *False Prophet*, to take so deep an impression upon him; and upon this occasion had so far given himself up to Grief and Discontent, that complaining to GOD of this his unseasonable *Mercy*, (as his Passion represented it to him) he beseeched him to take his *Life* from him, because it seemed far more eligible to him to die, than to live. The LORD with great *Long-suffering*, bearing with this sinful weakness of his Servant *Jonah*; only demanded of him, *Whether he did well to be angry?* Appealing to himself about the unreasonableness of this his Sullen Temper.

But *Jonah* (who was not yet cured by this mild Check the LORD had given him, to make him reflect upon his unseemly Carriage) being come out of the City, made himself a Booth on the East-side of it, and rested himself there under the Shadow of it, to see what would become of the City. And GOD (to make his little *Hermitage* more cool, and shady) caused a *Gourd* to spring up in one Night, which by the next Morning covered his Bower, affording him a very cool and grateful shade.

Jonah was very glad of this unexpected and seasonable Refreshment, but it prov'd very short; for GOD had prepared a *Worm*, which eating into the Root of the *Gourd*, it soon withered, and left *Jonah* expos'd to the violent heat of the *Sun-beams*; and that the more, because GOD sent a vehement *East-Wind*, which (together with the heat of the *Sun* beating upon his *Head*) made him faint, and increasing his discontented Humour, he a second time earnestly desired of GOD he might die.

But GOD taking occasion from this Passionate transport of the Prophet *Jonah*, to make him apprehend, how much grief and trouble it occasion'd to him, when he found himself forced to punish the *Crimes of Mankind*, and how great a Violence it would have been to his Goodness and Inclination to pardon and pass by Sins, had he been obliged to destroy that great City, demanded again of *Jonah*, *Whether he did well to be angry?* Who answer'd, *That he did well to be angry unto Death.*

This peevish and froward Answer of *Jonah*, did not hinder the LORD from mildly endeavouring to shew him his exorbitant Carriage in this point, by this most sensible and convincing Remonstrance: *Consider* Jonah *what thou dost, thy own Behaviour does condemn thee; Thou hast had pity on the* Gourd, *for the which thou didst not labour, neither madest it grow, which came up in a* Night, *and perished in a* Night. *And wouldst thou have me to have no Concern or Pity for* Nineveh, *that great* City, *wherein are more than* Sixscore Thousand *Innocent* Children, *that cannot discern between their Right Hand and their Left?*

This Relation is an excellent Looking-Glass, *most fully representing to us the great* Mercy *and* Long-suffering *of* GOD, *and the strange excesses that* Pride *and* Passion *carry* Men *unto; for it was* Pride *which transported* Jonah *to Anger, and which made him, that he could not endure to bear the imputation of a* False Prophet.

THE

The CONTENTS of the Book of MICAH.

THE Prophet *MICAH* Propheſied at the ſame time as *Iſaiah*, and for ſubſtance treats of the ſame Matters as he doth, and ſometimes in the very ſame Words, as will appear by comparing the firſt Verſes of both their Book, and the *Matters* therein contained; it having pleaſed GOD, that theſe his two *Servants* ſhould ſpeak as from one Mouth, to the end, that by this means their *Doctrine* might gain the greater Authority, by perceiving them inſpir'd by one and the ſame *Spirit*; and to the end that as by the *Mouth of two Witneſſes* every word is ratified and confirm'd, ſo the common *depoſition* of them both might ſuffice to render the *Obſtinate* and *Rebellious* inexcuſable.

The Prophet in this *Book*, on the one hand (as may be ſeen in the *Contents* of the ſeveral *Chapters*) doth very harſhly cenſure and reprove the *enormous* and *multiplied Sins* of *Judah* and *Iſrael*, for which he denounceth againſt them the juſt and ſevere *Judgments* of GOD, and particularly the *diſſipation* and *deſtruction* they ſhould ſuffer by the Forces of the *Aſſyrians* and *Chaldeans*; and on the other hand, turning himſelf to the true *Believers*, he comforts them with the *Promiſe*, That GOD in his time would deliver them from their *Captivity* in *Babylon*; and above all, by moſt clear and exquiſite *Predictions* of their *Spiritual Deliverance* by *Jeſus Chriſt* their *King*, whoſe coming he proclaims, ſpecifies *Bethlehem* for the place of his *Birth*, repreſents the abundant *Bleſſings*, *Graces*, and *Benefits* he would vouchſafe unto his *Church*, which he was to gather to himſelf from amongſt both *Jews* and *Gentiles*, by the *Preaching* of the *Goſpel*, and the *efficacious Operation* of the *Holy Ghoſt*, aſſuring her (*The Church*) not only of her *Redemption* and *Eternal Salvation*, but alſo of the utter ruin and perdition of all her *Enemies*.

The Contents of the Book of NAHUM.

IT does not appear from any part of *Holy Writ*, when NAHUM *the Prophet* lived and Propheſied: Some *Authors* make him Contemporary with King *Jotham*; Others place him under the *Reign* of *Manaſſeh*, and others again under *Joſiah*; but thoſe ſeem to ſpeak with moſt probability who refer his *Prophecies* to the end of the Reign of King *Hezekiah*, or to the beginning of that of *Manaſſeh*, about 90 Years after *Jonah*, at whoſe Preaching the *Inhabitants* of *Nineveh* being Converted, GOD had ſuſpended the execution of his *Threatning*, and the effuſion of his *Judgments* upon them. But being afterwards returned to their former Courſe, and relaps'd into *Impiety* and *Corruption*, and eſpecially by their perſecuting and oppreſſing the *People of* GOD, all the *Prophecies* of *Nahum* tend only to foretel the Ruin and Deſtruction of that *City*, and conſequently of the *King* and *Kingdoms* of *Aſſyria*, whereof *Nineveh* was the *Capital City*, and accordingly the Deliverance of the *People of* GOD, from under the Tyranny of the *Aſſyrians*, for to ſtrengthen them under their *Sufferings*, and comfort them by this Hope which the Name of this Prophet alſo imports; for *Nahum* in *Hebrew* ſignifies a *Comforter*. S. *Paul* alledges one Paſſage out of this Prophet, *Rom.* 10. 15. *And how ſhall they* Preach, *except they be ſent? As it is written, How beautiful are the Feet of them that preach the* Goſpel of Peace, *and bring glad Tidings of Good things?*

The CONTENTS of the Book of HABAKKUK.

THE Prophet *HABAKKUK* having undertaken to juſtifie the Conduct of GOD, in the *Government* and *Adminiſtration* of the *World*, and the *Judgments* he diſpenſeth to his *People*, foretels that GOD was reſolved to ſuffer the *Jews* (as a *Puniſhment* for their *heinous* and multiplied *Sins* and *Iniquities*) to fall into the Hands of the *Chaldeans*; but ſo as that they themſelves, in their Turns, ſhould not eſcape unpuniſh'd for *their Wickedneſs* and *Cruelty*. In the *Third Chapter* the *Prophet* joyns to theſe *Predictions*, a very ardent *Prayer*, in which he entreats the LORD, That the *Calamities* and *Miſeries* which then began to involve *Iſrael* and *Judah*, and which would in a ſhort time be greatly increaſed, might prove to them only a *Fatherly Chaſtiſement*, and not to their utter ruin and final deſtruction.

We

We cannot certainly determine in what time this *Prophet* lived and propheſied. Some refer him to the time of *Hezekiah*; Others make him contemporary with *Joſiah* or his Children; but many think that he flouriſhed under the long and unhappy Reign of *Manaſſeth*, becauſe the *Sins* he reprehends in the *Jews*, are much of the nature of thoſe that were in Vogue in that *Prince's Reign*; and as it appears from a Part of *Chap.* 1. *ver.* 6. that he *propheſied* before *Nebuchadnezzar* had taken the *City of Jeruſalem*; ſo it is probable that he lived in thoſe times, when the *Long-ſuffering* of GOD began to draw to an end with the *Jews*, and ſome ſhort ſpace before their *deſolation* by the *Chaldeans*. We find ſome *Paſſages* of this *Prophet*, alledged in the *Books* of the *New Teſtament*, as *Acts* 13. 41. *Rom.* 1. 17. *Gal.* 3. 11. *Heb.* 10. 38.

The Contents of the Book of *ZEPHANIAH*.

THE Prophet *ZEPHANIAH* is one of the *leſſer Prophets*, who propheſied before the *Captivity* of *Babylon*, to ſtop and prevent, if it had been poſſible, the approaching ruin of the *Jews*, and to invite and exhort them to prevent the *Judgments* of God by their timely *Repentance*: For the three following *Prophets* lived and diſcharged their *Functions* about the time that the *Jews* returned from their *Captivity* in *Chaldea*.

This *Prophet* lived in the *Reign* of *Joſiah* about the ſame time when *Jeremiah* entred upon his *Prophetical Office*, and were both of them contemporary with *Huldah* the *Prophetess*. In this his Propheſie he foretells to *Jeruſalem*, and the whole *Tribe* of *Judah*, that becauſe of their *Idolatry*, and other heinous *Sins*, they ſhould be deſtroyed by the *Chaldeans*; and in the mean time he exhorts them to amend their *Lives*, adding alſo ſome *Predictions* and *Denunciations* againſt Foreign *Nations*; and afterwards falls again upon the enormous *Crimes* and perverſe *Obſtinacy* of the *Inhabitants* of *Jeruſalem*; and the *Judgments* they were to expect from the Hand of GOD: And laſtly, He exhorts all the *good* and *faithful* amongſt them to *Patience*, and comforts them with *Evangelical Promiſes* concerning the gathering and amplification of the *Church*, in the time of the *Meſſiah*, by the *Calling* in of the *Gentiles*; declaring alſo how GOD would *ſanctifie*, *bleſs* and *glorifie* them, by deſtroying and exterminating all their *Enemies*.

The Contents of the Book of *HAGGAI*.

HAGGAI, *ZACHARIAH* and *MALACHI*, did all three of them live and propheſie at the time when the *Jews* were delivered from their *Captivity* in *Babylon*. They exhort the People very earneſtly to rebuild the *Temple*, and the *City* of *Jeruſalem*: For after that they had laid the *Foundation* of the *Temple*, every one of them apply'd themſelves to the building of their own *Houſes*, and by a careleſs neglect left the Building of the *House of GOD* at a ſtand; beſides which, other hindrances alſo hapning from abroad, did much ſtop the advancing of the *Work*, as may be ſeen, *Ezra* 4. 1, *&c.* and 6. 1, 3, *&c.* But at laſt the earneſt *Inſtances* and reiterated *Exhortations* of theſe *Prophets* had ſo good an effect, that the *People* having taken in hand again the *Building* of the *Temple* (which had been ſtopt and interrupted from the time that they had laid the *Foundations* of it, full 42 years, according to the Computation of ſome, tho' others by not ſo long) they finiſhed it within four years time. See *Ezra* 2. 14, 15, *&c.* *John* 2. 20.

The principal *Arguments* and *Motives* the Prophet *Haggai* makes uſe of in this *Book*, to excite the *Jews* to ſet upon the Work again, and bring it to perfection, were firſt of all becauſe it was but reaſonable that *Divine* and *Heavenly Things*, which concern the *Worſhip* and *Service* of GOD, and his *Glory*, ſhould be preferred in our Care and Endeavours, before all *Temporal* and *Earthly Concerns* whatſoever, and that in caſe of failure herein, they might expect that GOD would juſtly refuſe them his *Bleſſing* upon their outward *Affairs*, which they preferr'd before his *Intereſt*. And in the next place he urges this Exhortation, becauſe the dignity and preheminence of this *Second Temple* would by far ſurpaſs the *Glory* of the *Firſt*, chiefly, becauſe *Jeſus Chriſt*, the Son of *GOD*, would honour it with his *preſence* in the *Fleſh*, and his Preaching, and would continue from that time by his *Spirit* and *Grace* to dwell and take up his abode in his *Church*; And thirdly and laſtly, becauſe GOD would ſo favour and further the Work with his *Bleſſing*, that it ſhould be finiſh'd in a ſhort time. Two *months* after that *Haggai* had began to propheſie, he was ſeconded by *Zachariah*, who alſo very earneſtly excited and exhorted his backward and fearful *Countrymen*, to continue and carry on the Work.

THE

The Contents of the Book of ZECHARIAH.

Zechariah is the second in order of those *Prophets*, who preached to the *Jews* after their Return from the *Babylonish Captivity*; he began to *Prophesie* two Months after *Haggai* in the eighth Month of the second year of King *Darius*. He was joyned with *Haggai* and *Malachi* in the same *Commission*, to animate the *Jews* courageously to carry on the *Building* of the *Temple*, and the re-establishing of the pure *Worship* of GOD, as appears from *Ezra*, Chap. 5. ver. 1.

This *Book* treats of many excellent Matters, whereof these are the chief: First of all, he exhorts the *Jews*, who were returned out of *Chaldea* into *Palestina*, to *repentance* and *amendment* of their *Lives*. Secondly, He relates several exquisite *Visions*, by which GOD represents to them, how tenderly he had chosen them for his own People, and in particular, how graciously he had delivered them from the *Babylonian Bondage*, with Promises for time to come to take them into his *holy Protection*, in case they did seriously repent, and finish the *Building* of the *Temple*. Thirdly, He foretells the *destruction* of the *Enemies* of God's People, the Coming of the *Messiah*, his Death and *Passion*, his *Kingdom* and *Priestly Office*, and the *Blessings* he would shower down upon his *Church*, now enlarged and increased by the Calling and Conversion of the *Gentiles*.

Many Passages of this Prophet are found quoted in the *New Testament*, as well by *Jesus Christ* himself, as by his *Evangelists* and *Apostles*, Mat. 21. 5. and 26. 15, 31. and 27. 9. Mark 14. 27. Joh. 12. 15. and 19. 27. Ephes. 4. 25. Rev. 1. 7. Which ought the more to excite and animate to the reading and serious minding of this Prophet.

The Contents of the Book of MALACHI.

THis Word *MALACHI* signifies, *My Angel*, or *My Messenger*: from whence some infer, that he was not a *mortal Man*, but rather an *Angel* sent from *Heaven*, to conclude and shut up the Prophecy of the *Old Law*; as the *Ministry of Angels* had been often formerly employed, as well at the *publication* of the *Law*, as in many *Revelations* of old made to the *Patriarchs*. Others are of Opinion, that by this Name we are to understand *Ezra* the *Priest* and *Scribe*, who is so called, to express the *Office* and *Function* GOD had committed to him, and because of the excellent *Doctrine* he sets down in this *Book*.

But because *Haggai* is also called the *Angel* or *Ambassadour of the* LORD, *chap. 1. ver. 13.* it is most probable to suppose this *Malachi* to have been an *holy Prophet*, contemporary with *Zachariah* and *Ezra*; and (according to the order of Time) the last of the *lesser Prophets*, and he who of all the rest came nearest to our *Saviour's* coming in the *Flesh*; for he did not begin to Prophecy till after the *finishing* of the *Second Temple*, and that the *City* of *Jerusalem* was rebuilt and raised from its Ruins. In these his *Prophecies*, he at first reproves the hardned *Jews* for their *Ingratitude* towards GOD, who had bestowed so many and so great *Benefits* upon them, in bringing them back again to their own *Country*, and setting up his *Service* again amongst them: He reprehends and checks the Priests, for having corrupted the Service of *GOD* and all the People of the multiplicity and enormity of their *Sins*, and particularly by their profaning the Sacredness of *Marriage*, by joyning themselves to *strange* and *idolatrous Women*, in taking to themselves great many *Wives*, and licentiously divorcing their lawful Ones; and in general, for their *Blasphemies* against GOD, and the hardness of their *Heart*, with a denunciation of those *Chastisements* and *Judgments* of *GOD*, which because of all these Enormities did hang over their *Heads*, with an earnest Exhortation to *Amendment* and *Repentance*. And to comfort the *Good* and *Faithful*, he foretels the *Coming of Jesus Christ*, and of St. *John* the *Baptist* his Forerunner; and that *Christ* was to abolish the *Shadows* and *Figures* of the *Law*, and in stead thereof bring in everlasting and eternal *Righteousness*, and throughout the whole *World* set up the *Evangelical Worship* of the *New Covenant* in *Spirit* and in *Truth*. And as he exhorts the People of *GOD* to an *holy Conversation* and a due perseverance in the true Service and *Worship of GOD*; so likewise every where throughout this *Book*, he threatens the *Profane* and *Hypocrites* with severe *Punishments*. We find divers Texts of this *Prophet* alledged in the *New Testament*, *Mat.* 11. 10, 14. *and* 17. 11, 12, 13. *Mark* 1. 2. *and* 9. 12. *Luke* 1. 16, *and* 7. *ver.* 27. *Rom.* 9. 13.

The End of the OLD TESTAMENT.

THE HISTORY OF THE New Teſtament;

BEING AN

HISTORICAL ACCOUNT

OF THE

Incarnation, Nativity, Life, Actions, Death and Paſſion, Reſurrection and Aſcenſion of Our Lord and Saviour *JESUS CHRIST.*

WITH

A Summary of His Diſcourſes or Sermons, His Miraculous Cures, *&c.*

ILLUSTRATED WITH

SCULPTURES,

ptly and Accurately Delineatd and Engraven by Skilful Artiſts, for the better and more lively Repreſentation thereof.

Tranſlated from the WORKS of the Learned

E SIEUR DE ROYAUMONT.

LONDON,
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A Summary of the New TESTAMENT.

THE *Word* TESTAMENT *is of a* Latin *Original*; *and of greater extent in its first signification, than is that in which it is commonly now taken, in ordinary Affairs: It's often used in the* Translations *of the* Holy Writings, *to express the* Greek *Word* Diatheke, *which generally signifies in our Language*, The Will of the Dead; *but the* Greek Interpreters *of the* Old Testament, *and the* Writers *of the* New, *do common use it to answer the* Hebrew *Word* Berith, *which properly signifies a* Contract *or* Covenant. *Thus does this Word set forth the* Covenant *which* GOD *vouchsafed to enter into with* Men, *on performance of which, they were to have* Everlasting Life.

Now GOD *made two* Covenants *with* Man, *the* Old *and the* New; *the* Old, *is that which* GOD *made with the first* Man; *and in him with all his* Posterity, *before his* Fall; *in which he promis'd him* Eternal Life, *and gave him the* Pledges *and* Seal *of it in the* Tree of Life; *under condition of a constant* Obedience *and perfect* Observance *of his* Law: *And therefore 'tis called the* Covenant *of* Nature, *because* GOD *made it between* him *and* Man, *at the first* Establishment *of* Nature; *it being such as the* Nature *of* Man, *created after* God's *own* Image, *and his dependance on him, necessarily required. It's also called the* Covenant *of* Works, *and the* Covenant *of the* Law; *because it exacted the* Righteousness of Works, *in a perfect performance of the* Law. *And* GOD *would have this his* Law *repeated, and represented to the* Israelites *by the* Ministry *of* Moses; *to the end, that observing that this* Condition *was generally violated by all, and from that time no body was able to accomplish it, they should be obliged to search their* Salvation *in another* Covenant, *term'd a* New one; *and which consists in* God's *vouchsafing to set up his own* Son, *to be a* Mediator *between him and us, to reconcile us to himself by the price of his* Blood; *promising* Everlasting Life *to all those who shall apply it, and receive him with an* obedient Faith; *and this is called the* Covenant of Grace.

These two Covenants, *the* Old *and the* New, *being oppos'd, as* Hagar *and* Sarah, Sinai *and* Sion, *do essentially differ from one another: For as the* Law *is the* Contract *of the first, so the* Gospel *is the* Treaty *of the second, to which the* Name of Testament *does more particularly agree in the strict signification of* Lawyers; *which becomes only of validity by the* Death *of the* Testator, *according as St.* Paul *says*, Heb. 9. 16. *We may also distinguish it in respect of its different* Oeconomies *into* Old *and* New. *This comprehends all the Administration which preceded the Manifestation and Coming of the* Mediator.

The first Promise *was made to our first* Parents *immediately after their Sin*, Gen. 3. 15. *And 'tis not to be doubted, but the* Sacrifices *and other* Holy Ceremonies, *which were afterwards observed till* Abraham's *Time, were also subservient to the* Order of GOD; *and by his* Institution *to this same* Oeconomy, *as well to prefigure the* promised Seed, *as to denote the manner in which it should* bruise the Serpent's Head. *And this is the cause why* Abel's Sacrifice *was approved of from his* Faith, Heb. 11. 4. *and our* Saviour Christ *is called* the Lamb slain from the foundation of the World, Rev. 13. 8. *This* Promise *was renew'd more particularly to* Abraham *and his* Posterity, *with this assurance* That the Mediator should be of it, and that in his Seed should be blest all the Nations of the Earth, which GOD would signifie and seal to him by Circumcision, Rom. 4. 11. *which* Moses *gave the last stroak by the diversity* Ceremonies *of his* Establishment, *which in the* Evangelical use, *were the* Shadows of good things to come, Heb. 10. 1. *This denotes the* Administration *and* Form, *given to it by the Coming of* Jesus Christ *in the* Flesh, *the* Son of GOD, and Mediator of the New Covenant, *who has reconciled us to* GOD, *actually paid the price of our* Redemption, *and obtain'd for us* Everlasting Deliverance. *And tho' that in substance they make but one, seeing that in both the one and the other, the* Remission of Sins, *and* Everlasting Life *are promised by* Faith *in the* Mediator; *yet are they distinguished by* different Dispensations; *that of the* New *being* clearer, *less clouded with* Shadows *and* Figures, *and of greater extent, seeing all* People *indifferently therein received, and have a part. We may call the first*, The Testament of Promise, *and the other*, The Testament of the Accomplishment. *Moreover under these Na-*

of Old *and* New Testament, *are often under-*stood *the* Books, Titles, *and* ſacred Monuments, *which contain the* Creation *and* Oeconomy *of the* Covenant; *according to which ſenſe the* Books *of this* Volume, *which make the ſecond Tome of the* Holy Bible, *are called in their Inſcription the* New Teſtament; *in oppoſition to the Books of* Moſes *and the* Prophets, *in which the* Mediator *of the* Covenant *was promiſed, and in which was exactly deſcribed, from what* Stem *and* Tribe *he was to be born, when he ſhould take on him our* Fleſh; *what he was to do and ſuffer to reconcile* Men *to* GOD, *to obtain for them* Eternal Salvation, *and to lead 'em thereunto. And it was moſt certainly foretold and prefigur'd in the Books of the* Old Teſtament, *That the* Meſſias *or* Mediator, *who was to reconcile* Men *to* GOD, *ſhould be his only Son,* GOD of GOD, Light of Light, Very GOD of very GOD, *Pſal.* 45. 8, *&c.* 110. 1. *Eſa.* 95. *Jerem.* 23. 6, *&c. That in the* fulneſs of time *he was to take our Nature on him, being to be born of a* Virgin, Gen. 3. 15. Eſai. 7. 14. *and of the Poſterity of* Abraham, Iſaac *and* Jacob, Judah *and* David, Gen. 21. 12. & 22. 18. & 49. 9, 10. 2 Sam 7. 12. Eſa. 11. 1. Jerem. 23. 5. *That he ſhould be born at* Bethlehem, Mich. 5. 1. *in the time when the* Scepter *ſhould be taken from* Judah, Gen. 49. 10. Eſa. 11. 1. Dan. 9. 24. *That being born, he ſhould fly into* Egypt, Hoſ. 11. 2. *ſhould be afterwards brought up at* Nazareth, Eſai. 11. 1. *and ſhould have* Elias *for his* Forerunner: *who was to preach in the* Wilderneſs, *and prepare his way*, Eſa. 40. 3. Mal. 3. 1. *&* 4. 5. *That he was to begin his preaching of the* Goſpel *in* Galilee, Eſa. 9. 1, 2. *and ſeal and confirm his* Doctrine *by great* Miracles, Eſa. 35. 5. *That he ſhould make his Entrance into* Jeruſalem, *Riding on the* Foal *of an* Aſs, Pſal. 118. 25. Zach. 9 9. *That he was to be betray'd by one of his* Diſciples, Pſal. 41. 10. & 55. 14. *ſold for Thirty pieces of Silver*, Zach. 11. 12. beaten, ſcourged, derided, outragiouſly Spit on, Eſa. 50. 6. *and treated as an Offender*, Eſa. 53. 12. *That he was to ſuffer all this for our* Sins, *Eſa.* 53. 3 4. *Should offer himſelf for a propitiatory* Sacrifice *to expiate them*, Pſal. 40 7, 8. Eſa. 53. 6. 10. *and ſhould then feel great Agonies in his Soul*, Pſal. 22. 2. Eſa. 53. 11. *That he ſhould be ſhamefully* Crucifi'd *and Nailed to a* Croſs, Deut. 21. 23. Pſal. 22. 17. Eſa. 53. 8. *That he ſhould be expoſed on the* Croſs, *to cruel* Mockings, *and have* Gall *and* Vinegar *offered him to drink*, Pſal. 22. 8. & 69. 22. *That* Lots *were to be caſt for his* Garments, Pſal. 22. 19. *That not one of his* Bones *ſhould be broken, no more than thoſe of the* Paſchal Lamb, Exod, 12. 46. Pſal. 34. 21. *And that his* Side *ſhould be pierced*, Zach. 12. 10. *That he ſhould die of a Death equally ſhameful and dolorous, to make the propitiation for our* Sins, *and to make us righteous*, Eſa. 53. 8. Dan. 9. 24, 26. *Yet was he to obtain a decent and honourable* Burial, Eſ. 53. 9. *That he ſhould ſuffer no Corruption in his* Grave, Pſal. 16. 10. *but be delivered thence the third Day by a* Glorious Reſurrection *from the* Dead, Eſa. 53. 10. John 1. 17. *That he ſhould aſcend triumphantly into* Heaven, *and there ſit at the* Right Hand of GOD, Pſal. 68. 19. & 110. 1. *Whence he was to ſend his* Holy Spirit, Joel 2. 28.

Now all theſe things are recited, and deſcribed by the Evangeliſts *and* Apoſtles *in the* New Teſtament, *as happening and accompliſh'd punctually in our* LORD *and* Saviour Jeſus Chriſt. *So that the Summary and Contents of this* Book, *conſiſt chiefly in the Deſcription of his* Perſon *and* Office, *the better to diſcover the Benefits we receive from him. As to his* Perſon, *we are taught, That he is very* GOD, Coeſſential *and* Coeternal *with the* Father; *and real* Man, *like unto us,* Sin *only excepted by the indiviſible and inſeparable Union of theſe two Natures, the* Divine *and* Humane, *in perſonal Unity without mixture and confuſion of their Properties.*

His Divine Nature *is deſcrib'd, and clearly prov'd by the* Names *and* Titles *given to him, of* GOD; True GOD; GOD bleſſed over all; LORD, *or* Jehovah; *of the only Son of* GOD; *of the* Prince of Life; LORD of Glory; LORD over all, Sovereign Judge *of the* Quick *and* Dead; King of Kings, *and* Lord of Lords.

It's confirm'd and denoted by the eſſential Properties of the Divinity, *which are attributed to it*; *as* Eternity, Immenſity, Omnipreſence, Omnipotency, *and* Omniſciency. *It's prov'd from the Operations, and Divine Actions, of which its deſcrib'd to be the* Principle, *the* Source *and* Author; *as are the* Creation, *and* Preſervation *of all things in their ſtate; the Election of* Men *to* Eternal Life, *the Inſtitution of Men to the* Holy Miniſtry *and* Sacraments *in his* Church, *the* Communication *of the* Holy Spirit *to his* Children; *their* Regeneration *their* Redemption *from the Power of the* Devil; *the* Reſurrection *and* Enlivening *of all the* Dead *at his* Voice; *his ſitting at the Right Hand of the* Father; *the general* Judgment, *for which*

end he shall come again at the end of the World. *To which we may add so many different and real* Miracles, *which he wrought by his own Power, and which his* Disciples *also performed in his* Name, *for the confirmation of the* Gospel.

Its also moreover prov'd by the sacred, religious, and Divine Rites, *which are due to him, of* Faith, Reliance, Invocation, *and* Adoration; *and therefore 'tis that we are* baptized *into his Name, as well as the* Fathers, *and* Holy Spirits. *His* Humane Nature *is also sufficiently represented unto us in the* Holy Writings; *seeing he's there denoted to be Born of the Seed of* David, *according to the* Flesh; *conceived of the* Holy Spirit *in the* Virgin's Womb, *whence he took his Humane Nature in a Supernatural manner; endued with a real Humane* Body, *like ours, and with a rational* Soul; *so that after the manner of other Men, he was liable to* Hunger, Thirst, Heat, *and* Cold, *pains of* Body, *and anxiety of* Mind, *exposed to all the perturbations of Humane Affections,* Anger, Joy, *and* Sadness.

As to what concerns his Office, *for the discharge of which his* Father *sent him into this lower* World, *its Threefold, conformable to the Surname of* Christ (*which is to say*) ANOINTED; Prophetical, Sacerdotal, *and* Royal, *according as under the* Old Testament *the* Unction *did particularly belong to these three Dignities of* Prophet, Priest, *and* King.

He exercis'd here below his Office of Prophet, *as well by himself as his* Disciples; *and especially by the* Twelve Apostles, *which he had chosen. In the Days of his Flesh he preach'd himself the* Gospel, *teaching, That he was the* Messias, *and the promis'd* Redeemer, *and that to have part in the great* Salvation *he brought, Men must believe in him by a lively* Faith, *and turn to GOD by a sincere* Repentance. *To this effect he cited the* Law, *and* vindicated *and cleared it from the* false Glosses, *and* vicious Explications *which the* Scribes *and* Pharisees *gave it; to the end, That in this* Glass *Men might the better discover their Imperfections and Failings, and be sensible of the necessity of a more exact* Righteousness *than that of* Works, *to stand before GOD; and learn to render him a more perfect Obedience, and more sincere than that which their hypocritical Masters had shewed them. He confirm'd the* Truth *of his Doctrine by so many* Miracles; *he purposed it with such* Evidence, Grace, *and* Clearness; *he grounded it so firmly on the Authority of* Moses, *and the* Prophets, *that his* Enemies *could not contradict him, but by a Spirit of* Fury, *and* Hardness of Heart. *After his* Assumption *into* Glory, *and his Triumphant* Ascension *into* Heaven, *he sent his* Apostles *throughout all the* World, *to preach* Faith *and* Repentance *in his* Name; *and to call indifferently all* People *to the participation of his* Benefits, *and enjoyment of his* Salvation. *Of which they faithfully acquitted themselves as long as they liv'd, both by* Word *of* Mouth, *and* Writing, *especially in their* Epistles, *which make up a great part of the* Books *of the* New Testament, *which are to be to the End of the* World, *a standing Rule of* Doctrine *in the* Church.

Our Lord *has exercis'd his* Priestly Office, *when having duly sanctified himself on* Earth, *he of his own Will offered himself in our place, as a* Sacrifice, *without Spot or Blemish, and suffered for us both in his* Soul *and* Body *the punishment due to our* Sins, *and Offered himself a* Propitiatory Sacrifice *to GOD his* Father, *for the* Expiation *of all our* Transgressions, *by the bitter, shameful, and cursed Death of the* Cross; *And therefore as he bore our* Sins, *they being laid on him, to discharge us of them; so GOD will impute to us this his Satisfaction, and the Merit of his Obedience and Death, to Crown it in us with* Immortality *and* Glory. *And as the* High-Priest *under the* Law, *after the Oblation of the* Sacrifice *in the Outparts of the* Temple, *carried the* Blood *into the* Holy place, *to appear before GOD in the Name of all the* People; *so our great* High-Priest *having acquitted himself in every respect here below as in the Out-parts of the great* Temple *of the* Universe *of this first part of his* Priesthood, (*which consists in the Offering up of himself on the* Cross *and in the entire Satisfaction which he made to the Justice of GOD for all our* Sins,) *is entred into the* Heavenly Sanctuary, *by vertue of his* Blood, *and is set down at the* Right Hand *of his* Father, *to represent continually to him the efficacy and price of it, and to obtain for us the application of it by his* Holy Spirit, *to our entire* Justification, *for the Remission of all our* Sins, *and to make there perpetual Intercession for us.*

And as to what concerns his Office *and* Function *of* King, *he has partly acquitted himself of that here below; when by his Death, he has deliver'd us from the* Tyranny *and* Violence *of our* Enemies *having given several Proofs of his* Power *and* Royal Authority, *when he constrain'd the* Dæmons *to leave the* Bodies *of those they possessed; when he healed the* Sick *of*

all

ll Diſtempers, *when he called the* Dead *out of* heir Graves; *when he appeaſed the* Storms, nd calm'd *the* Tempeſts; *when he drove out* f *the* Temple *thoſe who polluted the holineſs of* hat place *by an infamous* TRAFFICK, *and in* ne, *when he made his Triumphant (tho' humble)* ntrance *into* Jeruſalem. *But eſpecially in his* lorious *Exaltation, he now exerciſes this Regal* ower *from the higheſt* Heavens; *whence he* ides *and governs his* Church, *by his* Word nd Spirit; *he gathers it, protects it powerfully* nd *miraculouſly in the World amongſt all its* nemies, *and in deſpite of their rage and* ry; *the Gates of* Hell *not being able to pre-* ail *againſt it: He rebukes and overthrows* very *Power which riſes againſt it; he con-* rains *the moſt Obdurate, who refuſe to adore* im, *to become his* Footſtool, *till at length he* all *return viſibly from* Heaven *at the laſt day* the *end of the* World, *to judge the* Living nd *the* Dead, *to put the laſt hand to the per-* ct *Redemption and Eternal Glorification of* is Church *in the Kingdom of* Heaven; *to de-* roy *by the* Reſurrection *the laſt* Enemy, *which* Death; *and to throw down all the wicked* th *in* Body *and* Soul, *with the* Devils *and* E- l Angels, *into the abyſs of Eternal Flames. And* re *is near upon the Summary of what's contain'd* the *Books of the* New Teſtament.

Would we follow the Order, according to hich *they be rang'd, we may diſtinguiſh them* o Hiſtorical, Didactic, *and* Prophetical; *as* e *divided ſometimes thoſe of the* Old Teſta- ent, *into* Hiſtorical *and* Prophetical. *But to* ake *Two Parts of them, we ought to divide* em *into* Narratives *or* Hiſtories, *and into* gmatics *or* Doctrinals; *becauſe ſome of them* ite Hiſtories *and* Events, *and others treat of* icles *and chief Heads of* Doctrine. *For al-* l *theſe do ſometimes relate* Events *and* Pieces Hiſtory, *and thoſe be alſo fill'd and ſprink-* d *with ſeveral* Doctrines *and ſalutary* Inſtru- ons; *yet is this diviſion and partition made* reſpect *of the Order which is reſpectively* erv'd *in reference to what is chiefly treated*

The Narrative Books *or* Hiſtories *of the* New ſtament, *treat either of things which have* n *already done or happened, or of thoſe which were then to come to paſs. The* things *done and happened are of two kinds, for they are either of what has happened to our* Saviour Chriſt *himſelf (which is to ſay) of what he has done, what he has ſuffered, and whatever has befallen him ſince his* Birth, *to his* Reſurrection *and glorious* Aſcenſion; *and all, or as much as was neceſſary for us to know in order to* ſalvation, *being contain'd in the* Four Evangeliſts, *written under the particular and immediate inſpiration of the* Spirit *of* GOD *by the* Four Evangeliſts, (*S.* Matthew, *S.* Mark, *S.* Luke, *and S.* John;) *or of what has happened to his* Holy Apoſtles, *in the firſt eſtabliſhment of the* Chriſtian Church, *related by S.* Luke *in the Book of their* Acts. *The Events of Futurity have been repreſented prophetically by S.* John *in his* Revelations; *which contains in divers* Viſions, *a ſummary Recital of what was to happen to the* Church *of* Chriſt, *from his* Aſcenſion *into* Heaven, *to the end of the* World.

The Doctrinal *or* Dogmatical Books, *which principally treat of Points of* Doctrine, *are the* Epiſtles *of the holy* Apoſtles, *as well of S.* Paul *as of ſome others of the ſame rank. The* Apoſtle *S.* Paul *has wrote on divers occaſions,* 14 *ſeveral* Epiſtles; *ſome of them being directed to particular* Churches, *One to the* Romans, *Two to the* Corinthians, *One to the* Galatians, *One to the* Epheſians, *One to the* Philippians, *One to the* Coloſſians, *and Two to the* Theſſalonians; *The reſt to particular perſons, Two to* Timothy, *One to* Titus, *and One to* Philemon; *to which is to be added the* 14*th, written to all the Nation of the* Hebrews; *and they have been moſt certainly to blame, who would have call'd into queſtion, whether 'twas* Canonical, *and of the ſame* Apoſtle. *There have been alſo ſome other* Apoſtles, *who have written* Circularly *or* Catholick Letters, *for the inſtruction of the whole Church, S.* James *One, S.* Peter *Two, S.* John *Three, and S.* Jude *One.*

Theſe are all the ſeveral pieces of the New Teſtament, *written, as the* Evangeliſt *S.* John *declares,* To the end we may believe that *Jeſus* is the *Chriſt* the *Son* of *GOD*, and that in believing we may have Life through his Name, *John* 20. 31. *which* GOD *in his mercy enable us all to do.*

THE

THE SALUTATION.

THE *Oracles* of the *Prophets* being accompliſhed, and the time which *GOD* had appointed to ſhew forth his Mercy, and give a *Saviour* to the *World*, being come; The *Angel Gabriel* was ſent from *GOD*, firſt to *Zacharias*, when he offered Incenſe in the *Temple*, to tell him, that he ſhould have a Son, who ſhould be called *John*, whoſe *Birth* was to be the Joy and Glory of *Iſrael*.

Anno Mundi 3999. *Before the common Æra of Jeſus Chriſt* 5.

Six months after, GOD ſent the ſame *Angel* to the Holy *Virgin Mary* at *Nazareth*, where ſhe uſually lived. She was eſpouſed to *Joſeph*, of the Houſe of *David*, whom GOD gave Her for a *Guardian*, and *Protector* of her Innocency, being both Married, as S. *Auſtin* ſaith, in a Reciprocal Deſign of never Uniting together but by the *Spirit*.

GOD, who acted inviſibly in their Souls, led them by a ſecret and internal Law to embrace this Vertue of *Virginity*, of which there was not then any Example on *Earth*; for in eſpouſing each other, they alſo at the ſame time eſpouſed the Reproach of *Barrenneſs*. But GOD honoured this *Angelical Marriage* with the moſt *Divine Fruit*, that ever appeared on *Earth*: And to this end, he ſent the *Angel Gabriel* to the *Holy Virgin*.

He found her alone, as S. *Ambroſe* obſerves, and ſaluted her with an *Hail Mary full of Grace*, ſhe having been filled with it from her Mother's Womb; and this Fulneſs, ſtill encreaſed in her, without any Interruption, in the whole Courſe of her Life.

The *Praiſes* which the *Angel* gave her, in this Salutation, at firſt troubled her, as is obſerved in the *Goſpel*. She was apprehenſive of the *Angels* of Darkneſs, who transform themſelves into *Angels* of Light: She muſed in her ſelf at what ſhe ſaw, and heard, and thus taught *Holy Souls*, not to be raſh and haſty, but to take time to judge of all things.

The *Angel* knew her trouble, and to appeaſe her, thus ſaid; *Fear not* Mary, *for you have found Favour with GOD*. And he afterwards declared to her his Meſſage, as in S. Luke, *Behold thou ſhalt conceive in thy* Womb, *and bring forth a* Son, *and ſhalt call his name* Jeſus; *he ſhall be great, and ſhall* [illegible] *called the* Son *of the moſt higheſt, and* [illegible] *LORD GOD ſhall give to him the Throne* [illegible] *his Father* David, *and he ſhall reign over* [illegible] *Houſe of* Jacob *for ever, and of his* Kingdo[illegible] *there ſhall be no end.* She heard without di[illegible] compoſure, this Meſſage of the *Angel Gabriel*.

She only askt of the *Angel*, how what [illegible] had told would come to paſs, ſeeing ſ[illegible] knew not a Man? She ask'd this Queſtio[illegible] without Wavering in the Faith, and witho[illegible] Curioſity, that ſhe might ſubmit her ſelf [illegible] the Will of *GOD*, and follow punctually, wh[illegible] he had ordained.

The *Angel* aſſured her, that *Man* ſhould ha[illegible] no part in this *Work*, but that the *Holy Gh*[illegible] would himſelf form in her the *Child* of whi[illegible] ſhe was to be the *Mother*.

He at the ſame time ſhewed her, what h[illegible] happened to S. *Elizabeth*, aſſuring her, th[illegible] that *Holy Woman* who paſt for *Barren* in t[illegible] *World*, was already Pregnant ſix Months; [illegible] an effect of the powerful Operations of Go[illegible] *Holy Spirit*, to whom not any thing was i[illegible] poſſible.

When the *Holy Virgin*, had received fr[illegible] the *Angel* an Anſwer to what ſhe had d[illegible] manded, and had known the manner of Go[illegible] Operating in her ſo great a Myſtery, ſhe a[illegible] plied her ſelf wholly to teſtifie to GOD h[illegible] perfect Reſignation to his Will; which [illegible] did by theſe humble *Words*, which admirab[illegible] well ſhew the Pious Diſpoſition of her So[illegible] *Behold the Handmaid of the* Lord, *Be it u*[illegible] *me according to thy Word. And ſhe ſaid,* [illegible] Soul, *doth magnifie the* Lord, *and my Spi*[illegible] *hath rejoyced in* GOD *my* Saviour, *for he ha*[illegible] *regarded the low eſtate of his Handmaid;* [illegible] *behold, from henceforth all* Generations *ſhall c*[illegible] *me bleſſed, for he that is Mighty hath done to* [illegible] *great things, and* Holy *is his name, and his M*[illegible] *cy is on all them that fear him from* Generati[illegible] *to* Generation, *&c.*

The *Angel* immediately left her, endu[illegible] with the ſame Humility, not being at all p[illegible] up at theſe happy Tidings.

At this Moment the *Son* of *GOD* grew Inc[illegible] nate in her *Holy Womb*; And this Moment [illegible] one of the Times, which the *Church* has rea[illegible] to celebrate through all Generations.



The Right Honourable Elizabeth Lady Dowager Gerard, of Gerards Bromley, and daughter of the Rt. Honourable Charles Earle of Madesfield For advancement of this worke, Contributed this Plate.



S.r Gilbert Gerard Cosine of Brafferton hall in yorkshire Baronet, Grandson of y.e R.t Reverend Father in God, Iohn Cosine late lord Bishop of Durham &c.r For Advancement of this Worke, contributed this Plate.

THE VISITATION.

AFter the *Holy Virgin* had humbled her ſelf before *GOD*, for the ſingular favour which ſhe came from receiving, by the Incarnation of his *Son*; ſhe learnt afterwards

the ſame Year of the World 3999.

by humbling her ſelf before Men, that thoſe whom *GOD* moſt favours are moſt obliged to be humble, and that every new Grace from *GOD* brings along with it a new temptation to *Pride*, if we do not immediately reſiſt it, by a perfect humiliation of Mind. For without ſtaying to conſider the high condition whereunto ſhe was now raiſed, ſhe undertook a painful *Journey* to viſit her Couſin *Elizabeth*, who dwelt in the *Hilly Country* in the City of *Judah*, and entring into the Houſe of *Zacharias*, ſaluted *Elizabeth*; and it came to paſs that when *Elizabeth* heard the Salutation of *Mary*, the *Babe* leaped in her *Womb*, and *Elizabeth* was filled with the *Holy Ghoſt*, *and ſhe ſpake with a loud Voice, and ſaid, Bleſſed art thou amongſt Women, and Bleſſed is the Fruit of thy Womb; and whence is this to me, that the Mother of my* Lord *ſhould come to me? for lo! as ſoon as the Voice of thy Salutation ſounded in my Ears, the* Babe *leaped in my* Womb *for joy.* And ſhewed her Joy, in that *GOD* had at length been gracious to her, by delivering her from the reproach of a long Barrenneſs.

Our *Saviour*, whom ſhe already ſaw humbled in her *Bowels*, ſeem'd to learn her to ſay then, what he ſaid himſelf ſince, *That he muſt fulfil all righteouſneſs, and ſubmit himſelf to all the offices of Humility.* But when ſhe thought only on a profound abaſement, without diſcovering any thing to her Couſin, of the Favour which ſhe had received; *GOD* himſelf did what her Modeſty and love to *Silence* would not do.

The Preſence of *Jeſus Chriſt* which ſhe carried in her Boſom had ſuch a powerful influence on S. *John*, that he teſtified before he *was born*, to be capable not only of Reaſon, but of Adoration. For being become the firſt Adorer of our *Saviour*, he paid him this interior Worſhip with an exulting Joy; which having produced the ſame impreſſion in his *Mother*, made him then enter into the exerciſe of his Office of *Forerunner* to the *Saviour* of the World.

S. *Elizabeth* cryed out with Joy; and being abaſh'd to ſee her come to her, whom ſhe began to reſpect as the Mother of her *Lord*, ſhe offered her great Praiſes, and admired the firmneſs of her Faith. But the *Bleſſed Virgin*, who was not at all lifted up at what the *Angel* had told her, was no more elevated at what was ſaid to her by her Couſin *Elizabeth*.

She conſidered *GOD* as the free diſpoſer of his *Gifts*, and her Humility as the Channel by which they were conveyed to her, and ſhe uttered that excellent *Canticle*, which may be called the glory of the *Meek*, and the confuſion of the *Proud*.

The *Holy Virgin* being thus become the Mother of S. *John* the *Baptiſt*, more than ſhe was afterwards S. *John* the *Evangeliſt*'s, and having ſanctified him, and as it were ſpiritually begotten him in the *Womb* of his *Mother*, by her word, enlivened by the ever-bleſſed *Fruit* ſhe carried within her, ſhe remained for the ſpace of three Months with S. *Elizabeth*, which being accompliſh'd, and the Birth of S. *John* approaching, the *Holy Virgin* retired, when it might be thought more proper to come, had ſhe been abſent, to partake of that great *Joy* which this Birth cauſed in the World, and of which the *Church* to this day conſerves ſuch great Marks. But the *Holy Virgin* then ſhewed, that ſhe followed in all things the motions of *God's Spirit*; and being come to St. *Elizabeth* at the time he appointed her, ſhe alſo returned to the moment denoted, without any regard at the *formal Cuſtoms* of the World, which are not ſeldom contrary to the Laws of *GOD*.

She alſo taught us by this, To retire and conceal our ſelves after Works of Charity *to our Neighbour, not deſiring to appear to have any part; that* GOD *may have his full due, and we that humiliation and trouble which is due to us in not being ſuch pure and perfect Channels of his* Graces, *as to be free from mixtures of our own.*

THE

THE NATIVITY.

THE *Holy Virgin* being returned home from her Cousin *Elizabeth*, soon learnt that the great Favours which *GOD* bestows here on his *Saints*, are oft attended with great Afflictions; for the signs of her pregnancy appearing, *Joseph* was in a manner forced, notwithstanding the many Proofs he had of the *Virgins* purity, to attribute to the work of *Sin*, that which was only the work of the *Holy Spirit*.

Anno Mundi 4000. *before the common Æra* 5.

This *Blessed Virgin*, who could not be ignorant of what passed, yet remained firm in her silence, shewing thereby of what importance it is to keep secret the works of the *Spirit*: she chose rather to be esteemed by her *Husband* an *Adultéress*, than to fail in her fidelity in this point unto *GOD*, to whom she committed as well the care of her *Reputation*, as of her *Life*.

But *Joseph*, who was a *Just Man*, would not make publick the Fault, of which he supposed her guilty, and thereby gave a great example to *Men*, *That we should keep secret the Failings of those to whom we owe love and respect*. He resolved only to leave her, to shew by this means, at least, his dislike of the evil which a person so dear to him had committed.

But when he was ready to do this, *GOD* hindered him, advertising him in the Night by an *Angel*, to take along with him *Mary* his Wife, and discovered the Secret of this *Divine Child*, enjoyning him to give him at his Birth the Name of *Jesus*.

Joseph being comforted by the words of the *Angel*, learnt how reserved a Man ought to be in his censure of others, and how much we are obliged to judge always favourably of pious Persons, notwithstanding all seeming appearances of their guilt. He believed what the *Angel* had told him, and he deserved to be called the Father of *Jesus Christ*, for having imitated that great Faith through which the *Holy Virgin* became his *Mother*.

When the time of her Delivery was near, the Divine Providence (to bring the *Holy Virgin* out of *Nazareth* to *Bethlehem*, where the *Prophets* had foretold the *Messias* should be born) permitted, that the Edict of the Emperor *Cæsar Augustus* (who desiring to satisfie either his Pride, or Covetousness, in the numbring the Families of his *Empire*) should in some sort disturb the whole World to make the *Holy Virgin* come to *Bethlehem* with *Joseph* her espoused Husband, who was of that Town and of the Lineage of *David*, to be taxed.

She considered not the troublesomness of so long a *Journey*, and the incommodiousness of the time, nor her condition; but obeying the Order of the *Emperour*, with the same respect as if an *Angel*, or even *GOD* himself had required her to make this *Journey*: By this she taught us to have an Eye to *GOD* in *Men* who are only his *Instruments*, and in whom he conceals himself.

When they were arrived at *Bethlehem*, every one refused to lodge them, because their *Houses* were full: 'And thus did our Saviour 'hasten (as it were) to shew us at his very Birth 'an example of Humility in suffering the re- 'pulses of Men, disdaining not to be born in a 'Stable, to teach us to despise the glory of the 'World, by his aversion to it in his own Per- 'son: And as the Scripture makes mention 'That she brought forth her first-born *Son* and 'wrapped him in swadling Clothes, and laid 'him in a Manger, because there was no room 'in the Inn.

'This temper of mind did he infuse into the 'Blessed Virgin, who received the Repulses of 'those of *Bethlehem*, in the same manner as she 'received the Orders of *Augustus*, having in 'both these circumstances an Eye upon *GOD*, to 'whom she obey'd in the person of an *Inn-keep-* 'er, as she had done in that of an *Emperour*.

'She was well contented to bring forth *Jesus* 'Christ in a *Stable*, understanding that this her 'Poverty would conceal her from *Men* and De- 'vils, and that the unkindess of this People of 'Bethlehem was necessary to the designs of God.

'The *Holy Fathers* tell us, There is nothing 'so instructive as this abasement of the Son of 'GOD, and that all the beauty of the Crea- 'tures do not so much oblige us to adore him 'as this divine Humiliation of himself.

'We ought chiefly to learn from this Infancy 'of *Jesus Christ*, that we have no less need at 'all times of the assistance of *GOD*, than a 'Child newly born has of the succours of Man.

A N



The R.t Noble Henry Duke of Beaufort, Marquiss & Earle of Worcester Baron Herbert of Chipstow, Raglon s.t & Gower, Knight of y.e most noble order of the Garter &c.t

For Advancement of this Worke Contributed this Plate.



Elizabeth Wife of Sr Samuel Gerard of Buxsteep in Sussex Knight.
Daughter & Cohyress S. Thomas Spencer of Yarington in Oxfordshire Baronet.

For Advancement of this Worke, Contributed this Plate.

An Angel Appears to the Shepherds.

OUR *Saviour* having Sanctified the *World* by his *Birth*, ſhewed by his choice of the firſt *Perſons*, to whom he would have it known; that he would hide his Myſteries from the great and wiſe, and only reveal them to the ſimple. Even in the ſame Night wherein the *Holy Virgin* brought him forth, there were near the place *Shepherds* in the Field *watching their Flocks, and the Angel of the* LORD *came upon them, and the Glory of the* LORD *ſhon round-about them, ſo that they were ſore afraid; And the Angel ſaid unto them, fear not, for behold I bring you good Tidings of great Joy, which ſhall be to all People; for unto you is born this day, in the City of* David, *a Saviour, which is* Chriſt *the* LORD; *and this ſhall be a Sign to you; ye ſhall find the* Babe *wrapt in ſwadling Cloaths, lying in a Manger. And ſuddenly there was with the Angel, a multitude of the heavenly Hoſt, praiſing* GOD, *and ſaying, Glory to* GOD *in the Higheſt, and on Earth Peace, good Will towards Men.* And this according to Sr. *Gregory*, ſhewed the Duty of the true *Paſtors* of the *Church:* And that our *Saviours* Example (who is the true *Shepherd*) would one day produce in it.

The ſame Year of the Birth of Jeſus Chriſt, before the common Æra 4.

'Twas to theſe *Perſons*, that an *Angel* appeared on a ſuddain, ſurrounded with a great brightneſs, which denoted this great *Divine Light*, which now began to appear in the *World.*

He told them, he brought them ſuch glad Tidings, or good News, that would fill all People with Joy; and at the ſame time declared to them, that the *Meſſias*, who had been ſo long expected, was now *Born.*

And to confirm their belief of what he ſaid, he ſent them into *Bethlehem*, which the *Prophets* had foretold, ſhould be the place of his *Birth*; And this humble *Spirit*, being not at all aſhamed of the *Humility* of his Maſter, boldly told theſe *Ruſtick People*, that they ſhould find in a *Manger* a *Child* wrapt up in *Swadling Cloaths*, and that this was he whom he meant, and who was the Expectation of all *Iſrael.*

When the *Angel* had done ſpeaking, there were joyned to him an Innumerable Company of *Angels, who ſung Hymns of praiſe, and Adoration to* GOD, *and Proclaimed Peace to Men.*

Theſe *Shepherds* recovering themſelves at length, from the Aſtoniſhment or Trance, wherein they lay, occaſioned at the ſight, and Words of the *Angel*, determined to paſs over to *Bethlehem*, to ſee there the Wonder that *God* had wrought; making haſte in their Journey, to ſhew by their readineſs, that our *Saviour* muſt not be ſought with *Coldneſs* and *Indifferency.* And being come to the place, they found the *Bleſſed Virgin* with *Joſeph*, and the *Child* lying in a *Manger*, according to what the *Angel* had related unto them.

This outward Meanneſs did not ſurprize them; for 'tis obſerved on the contrary, that they were filled with Admiration, as were all thoſe to whom they told what they had ſeen, and heard from the *Angel.*

The *Holy Virgin* in this profound *Humility*, in which *Jeſus Chriſt* himſelf lay humbled in that manner before her *Eyes*, (not expecting all theſe things) contented her ſelf in that State of Meanneſs, wherein *GOD*'s Providence had placed her.

Let us then imitate this excellent Frame and Temper of Mind, not eſteeming our ſelves the more for being beloved and honoured by Men; nor thinking our ſelves the leſs regarded of GOD, *for the diſreſpects and ſlightings of them. For we are, or ſhould be, the beſt Judges of our own worth.*

The beſt of Women *is lodged in a* Stable *amongſt* Beaſts; *which ſhews us the Blindneſs and Ignorance of worldly Men, who will be ſure to judge of* Peoples *worths, by that which does not belong to them, and is properly none of theirs; as fine* Cloaths, *Numerous* Attendants, *yearly* Revenues, *and a* Houſe *ſpacious and richly furniſh'd: All which things dazle the Eyes of Carnal Men, and gratifie their ſenſual, and vitiated* Appetites, *Whereas* that which is truly deſirable, is not to be known by any thing which is to be ſeen without Doors.

'Tis the Mind, *not the* Place, *or any outward* Circumſtance, *that makes us happy. A man muſt find Content in his own* Breaſt, *or no where; and the way to* Heaven *is nearer from a* Cell, *than a* Palace.

THE CIRCUMCISION.

Our LORD *and* SAVIOUR *Circumciſed the Eighth Day, and was called* JESUS.

EIght days after our *Saviours Birth*, being accompliſh't, the *Bleſſed Virgin* and *Joſeph* thought of Circumciſing him, and his Name was called *JESUS*, which was ſo named of the *Angel*, before his Conception in the *Womb*; and when the days of her *Purification*, (acording to the Law of *Moſes*,) were accompliſhed, they brought him to *Jeruſalem*, to preſent him to the *LORD*, as it is written in the Law of the *LORD*, every Male that openeth the *Womb* ſhall be called holy to the *LORD*, and to offer a Sacrifice, according to that which is ſaid in the Law of the *LORD*, a pair of *Turtle Doves*, or two young *Pigeons*, And this gives us the example of a true *Chriſtian*, which does not too fondly Criticiſe on the Word of *GOD*, but places all its piety in a punctual obſervance of whatſoever it Commands. For altho they were ſufficiently perſuaded, that this *Divine Child*, needed no *Circumciſion*, yet they expected not a particular Command from *GOD*, to ſubmit to this Order.

The ſame year of the Birth of Jeſus Chriſt 1, before the common Æra 4.

They were ſo humble, that the very Cuſtom it ſelf became a *Caſe of Conſcience:* Teaching us hereby, how much we ought to avoid our own Wiſdom, and to follow without Haſitation the Wiſdom which is above.

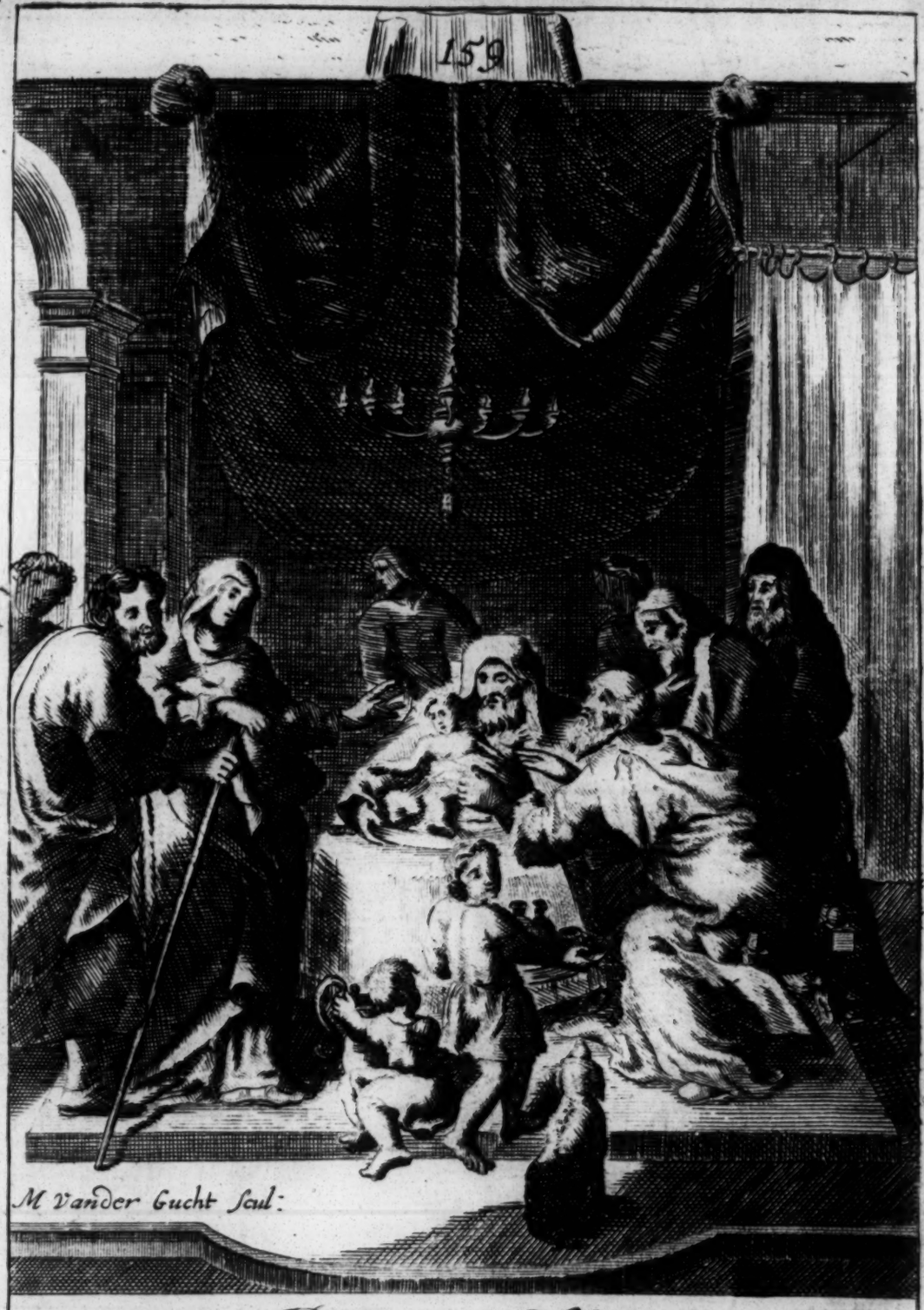
But if the *Holy Virgin*, and *Joſeph*, are ſo greatly to be commended, in thus ſubmitting themſelves to the *Law*, 'tis more to be admired that our *Saviour* himſelf, ſhould ſubmit to it, notwithſtanding the ſharpneſs of the pain, wherewith it was accompany'd, which cauſed many times the Death of the Patient. He would moreover, having aſſumed our ſinful Fleſh, take alſo in that Fleſh the mark of *Sin*, for the doing away of which *Circumciſion* had been ordained.

The *Innocent* then appeared a *Sinner*, that *Sinners* might learn not to deſire to be eſteemed *Innocent*, and find reaſon in this Prodigious Humiliation of *Jeſus Chriſt*, to humble themſelves before *GOD*, and *Men*, apprehending every occaſion of Humility and patiently ſuffering all Injuries.

GOD began to diſcover, in this occaſion, what afterwards hapned in the Life of *Jeſus Chriſt*, which he intermixt with Humiliation and Glory: And having abaſed our *Saviour* by a *Circumciſion* ſo dolorous, and mortifying, he at the ſame time exalted him, by giving him the Adorable Name of *Jeſus*; it being literally here True, what is ſaid by St. *Paul*, That *GOD* hath exalted his Son to ſovereign Greatneſs; and that in Recompence of his deep Humility, he hath given him a Name above every Name, that at the Name of *Jeſus* every *Knee* ſhould Bow, both in *Heaven* and *Earth*, and that every *Tongue* ſhould confeſs that *Jeſus* is the *LORD*.

The Devotion to this Holy Name, *began with the* Church, *and the* Fathers *have taught the* Children *to put their Truſt in it, and to call on it, with a faithful Love; And they that do it in this manner, according to St.* Paul, ſhall be ſaved. *For by invoking* Jeſus, *as our only* Savior, *we acknowledge, as the* Fathers *obſerve, That 'tis he alone that ſaves us, and that we ſave not our ſelves.*

JESUS CHRIST *had this Name, becauſe his* Father *gave it him, even before he was conceived in the Womb of the* Bleſſed Virgin, *as 'tis obſerved by the* Evangeliſt. *He neither uſurpt, nor attributed it to himſelf. We muſt not therefore take from him, what his* Father *has given him as his greateſt Glory; But rather acknowledge with a deep Humility, that we bring him our* Wounds, *and Putrifying* Sores, *and that 'tis only he that can Heal us, by the Merit of his* Life *and* Death.



William Benge of Cosely Wood in Wadherst in ye. County of Sussex Gentleman.
For advancement of this Worke. Contributed this Plate.



Jeffrey Jeffreys of Llynvell in the County of Brecknock Esqr, For Advancement of this Worke, Contributed this Plate.

The Adoration of the Magi, or Wiſe-men.

JEſus *Chriſt* being Born in *Judea* ſhewed thereby, that he came not only into the *World*, for the *People* of the *Jews*; But that his *Grace* was to be ſhewed abroad, on the *Gentiles* alſo; according to the promiſes of the *Prophets*. To draw theſe People from *Idolatry*, and the Worſhip of *Devils*, (for only *Judea* Worſhipped the True *GOD*;) he cauſed a *Star* to ſhine at his *Birth*, which ſhould outwardly repreſent the *Grace* he intended, to ſhed inwardly in their *Hearts*.

The ſame Year of the Birth of Jeſus Chriſt 1, *before the common Æra* 4.

The *Magi*, or *Wiſe-men*, having perceived this *Star* in the *Eaſt*, and knowing it denoted the *Birth* of the *Sovereign* of the *Jews*, they came with *Preſents* into *Judea*, to pay him their Homage. King *Herod* who had uſurpt the domination over theſe *People*, was troubled, when he heard of a new King of the *Jews*, and all the *City* of *Jeruſalem*, which waited in great Expectation for the *Meſſias*, could not hear the News of his *Birth* but with vaſt Concernment. This *Prince* immediately aſſembled all the *Prieſts*, and *Elders* of the *People*, and Demanded of them in what place *Chriſt* ſhould be *Born*.

Theſe Intereſſed Perſons, whoſe knowledge ſerved only to make them more Criminal, ſhewed by the little care they afterwards took in ſearching after our *Saviour*, 'twas only to Sell him to *Herod*, that they diſcovered *Bethlehem* to him to be the place where he was to be *Born*; and Citing to him the paſſage of a *Prophet*, they Malicioufly ſuppreſt the end of it, which would have clearly diſcovered to *Herod*, that this *Child* was *GOD*, and which perhaps would have taken him off from all thoughts of perſecuting him.

Herod having known this of the *Prieſts*, called ſecretly the *Wiſe-men*; And informed himſelf by them of this *Star* which had appeared to them: They anſwered him fully to whatever he Demanded, without Fear.

They were without any dread in the midſt of a *City* which was wholly in an uproar and Confuſion; becauſe *GOD*, whom they had followed, in this *Journey*, ſuſtained them, in an undertaking, which was ſet on foot by himſelf. But this Hypocritical *Prince*, concealing the deſign he had of killing this *Child*, whom he was forced to acknowledge for a *GOD*, hid this Deicide, which he Meditated under the Words of a pretended Adoration, bidding the *Wiſe-men* ſearch after this *Child*, and having found him, to give him notice, that he alſo might come and Worſhip him.

Theſe Men departed from *Jeruſalem* Ignorant of the baſe Deſigns of this *Tyrant*, and ſeeing again the *Star*, they were filled with Joy; And went into the *Houſe*, where it guided them; where being entred, they found the *Child*, with his *Mother*, and fell down and Worſhipped him, being not withheld by the outward Poverty they ſaw, and offered him Myſterious Preſents of *Gold*, *Myrrhe*, and *Frankincenſe*.

GOD would not ſuffer them afterwards to return to *Herod* according to their promiſe, becauſe they knew not his wicked Devices; But derided the Cruel Policy of this *Tyrant*, and therefore warned the *Wiſe-men* in a Dream, to return another way into their own *Country*.

Thus did the Light of the Gentiles, *(as St.* Auſtin *obſerves,) diſcover the Blindneſs of the* Jews; *for Strangers came to ſeek* Jeſus Chriſt *in a far* Country, *and to Worſhip him whilſt yet a* Child: *and the* Jews, *who were his* People, *Outragiouſly uſe him, as ſoon as they knew of his* Birth. *Thus does our* Saviour, *rather hide than diſcover himſelf in this occaſion; and we ought to beware, ſeeing he obſerves ſtill the ſame Meaſures, leſt he hide himſelf from us, whilſt he diſcovers himſelf to others.*

This Star *is gone, (ſays this* Holy Father,*) it has done its* Work, *and is no longer to be ſeen. But the Light of the* Goſpel *hath ſucceeded it. Thoſe who are ſo faithful as to follow it, ſhall find our* LORD Humble: *They will Worſhip him in the midſt of a* People, *who poſſeſs him without knowing him; and having ſuffered the Rage of thoſe* Enemies, *which the Faith may draw upon them, they will enjoy in Peace, (like the* Wiſe-men*) the Bleſſings which* GOD *has beſtowed on them, in chooſing them from ſo many others, to make them paſs out of Darkneſs into Light, and from the power of* Satan *unto* GOD, *and Render them true Worſhippers of* Jeſus *Chriſt.*

THE PURIFICATION.

The Bleſſed Virgin *Puriſied.*

FOrty Days after the Birth of the *Son of* GOD, the *Holy Virgin*, being too humble to diſpenſe with the Law, (which enjoyned Women in general, to Puriſie themſelves) was willing to ſubmit to a Law, of which ſhe had no need; even as JESUS CHRIST her Son, had ſubmitted himſelf to that of *Circumciſion*, who was Holineſs it ſelf.

The ſame Year of the Birth of Jeſus Chriſt 1, *before the common Æra* 4.

After ſuch a Divine Birth, which rendred her more Pure, and more a Virgin; ſhe went into the Temple with her Son, taking Pleaſure to mix her ſelf with the reſt of ordinary Women; to learn all thoſe that are willing to imitate Her, to follow in all things the eſtabliſhed Order, without ſeeking any Diſpenſation from it.

And as the Law obliged to offer to GOD all the Firſt-born, and to Ranſom them by the Offering of ſome Animals: So our Saviour *Jeſus Chriſt* being Offered by his Mother Offered himſelf inwardly to his Father, and preſented him at this firſt time in his *Holy Temple*, a Sacrifice worthy of him.

GOD permitted not that an Action ſo Divine ſhould remain hid: There was in *Jeruſalem* a moſt Holy Ancient Man, named *Simeon*, who was a Juſt Perſon, and filled with the Holy Spirit, and to whom the Goſpel gives this Teſtimony, That *he waited for the Conſolation of* Iſrael. This Holy Man being urged to come to the Temple by a motion of the Spirit, which was in him, acknowledged *Jeſus Chriſt*, when his Parents Offered him to GOD according to the Law, and ſaw thus accompliſhed the Promiſe which GOD had made him, That he ſhould not die before he ſaw the LORD, whom GOD would ſend into the World.

As ſoon as the light of his Faith had diſcovered this GOD, hid under the weakneſs of ſo ſmall a Body, he took him in his Arms, and being tranſported with an Holy Joy, he gave Thanks unto GOD, for what he ſaw, by this excellent Canticle, LORD, *now letteſt thou thy Servant depart in Peace, according to thy Word; for mine Eyes have ſeen thy Salvation which thou haſt prepared before the face of all People, a Light to lighten the* Gentiles, *and the glory of thy People* Iſrael. For this Light was to ſhine not only amongſt the *Jews*, but moreover among all Nations.

And whilſt the *Bleſſed Virgin* and *Joſeph* admired at what this Holy Man ſpake, concerning what was to happen in its due time to the *Son of God*; an Holy Widow came moreover into the Temple, and added her publick Praiſes to thoſe which *Simeon* had already given our Saviour. Her Exemplary Life gave Authority to her Words: For being become a Pattern (as it were) to all Widows, after ſeven Years Marriage, ſhe had paſt the reſt of her Life (to her Eighty fourth Year) continually in Faſting and Prayer, without departing from the Temple. And being ſo Holy in ſuch a corrupt Age, as was that of the *Jews*, we Learn from her, *That to ſerve* GOD *in a time wherein few do it with Sincerity, we muſt ſerve him perfectly, otherwiſe we ſhall not be ſtrong enough to reſiſt the Torrent of ſo many Examples.*

Thus ended the Purification of the *Holy Virgin*, and the Preſentation of her Son *Jeſus Chriſt* in the Temple, in which ſhe has given all *Chriſtian Parents* an Inſtruction, which ought to be the Foundation of all their Piety. For having nothing more precious than their Children, they ought (if they truly love them) to offer them to GOD, eſpecially thoſe among them which are the compleateſt, and whom they love with the greateſt Tenderneſs. They ought to fear, leſt all other Love which they may have for them, proves the loſs of thoſe they love; and they cannot well keep the Pledge which GOD has put into their Hands, and of which he will require ſo ſtrict an Account, but by Offering it without ceaſing, and teſtifying, That they regard their Children as belonging and depending more on GOD than on themſelves.

THE



Madam Sarah Jeffreys the wife of Jeffrey Jeffreys of Llywell in the County of Brecknock Esqr. For Advancement of this Worke. Contributed this Plate.



Anthony Segar of Twyford in Hantshire Gentleman.

For advancement of this Worke. Contributed this Plate.

The Flight into Egypt.

KIng *Herod* expecting ſtill the Wiſe Men, to hear what Diſcoveries they had made, imagin'd when they came no more, that they had mocked him, attributing to the diſreſpect of his Perſon, what they had done by the ſole Order of Heaven. And therefore he entred into a ſtrange Paſſion; and when he heard mention of the Wonders ſpoken of this Child, who had been offered in the Temple, he openly manifeſted his deſign of Slaying him, which he had hitherto diſſembled.

The ſame Year of the Birth of Jeſus Chriſt *4, before the common Æra.*

He reſolved to deſtroy this Child, to whom already the Name of King had been given, leſt the *Jews* acknowledging him for their Maſter, he ſhould loſe the Crown, which his Ambition had uſurped.

GOD, who foreſaw the Tranſports of this Prince, ſuffered him to go on, chooſing rather to confound his vain Wiſdom, by rendring all his Deſigns fruitleſs: He ſent an Angel (during the Night) to *Joſeph*, when he thought of returning home from *Jeruſalem* to *Nazareth*, to tell him, That he ſhould immediately take the Child and his Mother, becauſe *Herod* would uſe all means to deſtroy him.

Joſeph gave us, in this occaſion, the Model of an admirable Obedience; for without reaſoning on what the Angel told him, he took at the ſame moment our *Saviour* and the *Holy Virgin*; who excuſed not her ſelf on the unſeaſonableneſs of the time, which was Midnight, nor on the difficulty of this troubleſom Journey, to go into an unknown Land, and which was wholly given to Idolatry; nor on the Angels not ſpeaking to her ſelf, to ſhew her the Order. But both of them thought only how to ſave the Bleſſed Infant from the fury of *Herod*; and their Love made them willingly undertake whatſoever might ſecure him from danger.

They went into this Foreign Country, to find that Safety, which was not to be had amongſt a People, whom GOD had delivered by ſo many Miracles. GOD then permitted this Flight, to comfort thoſe of his Children, whom Fear might oblige to Fly in ſuch occaſion: And he thus taught the Church, that when the Perſecutions of the Great Men of the World are violent, we may after the Example of *Jeſus Chriſt* himſelf, ſteal from their Fury, and retire into any Foreign Country. *Jeſus* being then in ſafety, *GOD* permitted *Herod* to proceed in the full courſe of his Fury; and this *Prince* by a Cruelty, which the moſt Barbarous People would abhor, put to *Death* all the Little Children of *Bethlehem*, and the Neighbouring parts, who were under the Age of two Years, to draw him into this common ruine, who (tho' unknown to him) yet already gave him ſuch Fear.

And this is the Sum of this Unhappy Prince's Policy, who was eſteemed the greateſt Politician in his time. A poor Child makes him tremble, and he in vain lays out all his Craft and Violence to deſtroy him. The Enterprize againſt this Child made him a *Deicide*; and he became the true repreſentation of thoſe, who ſtifle Jeſus Chriſt in their Souls, to be thought Wiſe by Men. 'Tis in theſe great Paſſions, wherein *GOD* commonly exerciſes his great Judgments, and divinely puniſhes thoſe who oppoſe him, and declare themſelves openly againſt him.

Thus did he triumph over the Cruelty of *Herod*. He made uſe of it, to render eternally happy thoſe whom this Tyrant would have deſtroyed: And amongſt this great Slaughter of Infants he who alone was aimed at in it, was the only Child that eſcaped; never was it made more evident, *That the wicked do no more miſchief to the Righteous, than GOD gives them power. And* Chriſtians *ought to learn from theſe* Examples, *to have an Eye only to* God *in* Men, *and to conſider their* hatred *or* love, *as a means which he makes uſe of for the Execution of his deſigns: Should all the* People *in the* World *unanimouſly conſpire together, they can do nothing againſt what he has determined.*

When we are ſo happy as to know his Will, *we have nothing to do, but to follow it without fear; and if he permits any Evil to happen, this Evil ſhall turn to our great Good, even as the* Cruelty *of* Herod *became ſuch an Advantage to theſe poor* Innocents; *ſeeing that in killing their* Bodies; *he has ſanctified their* Souls, *and conſecrated their Memory to all following* Ages.

THE

The Diſpute with the Doctors.

The Holy Virgin *loſeth* JESUS CHRIST, *and ſeeking Him with great Sorrow, ſhe finds Him in the* Temple *Diſputing with the* Doctors.

In the Year of the Birth of Jeſus Chriſt 2. before the common Æra 3.

AFter the *Death* of *Herod*, who intended to have deſtroyed our *LORD* and *SAVIOUR* in his Birth; *GOD*, who ſent *Joſeph* into *Egypt*, to avoid this Perſecution, ſent him alſo an *Angel* to command him to return into the Land of *Iſrael*, ſo that Jeſus Chriſt was not an whole Year in *Egypt*.

Joſeph obeyed this new Order with the ſame readineſs he had executed the firſt, and came and dwelt in the Town of *Nazareth*, to avoid the Fury of *Archelaus*, *Herod*'s Son, who Reigned in *Judea*, and to accompliſh the Prophecy, which foretold our Saviour ſhould be called a *Nazareen*.

The Goſpel does not take notice of any thing that paſt from our Saviour's Infancy to his Baptiſm, but only this one Action which he did at the Age of 12 Years.

The Holy Virgin, who in that inward and inviſible Worſhip which ſhe rendred to *GOD*, and of which Men could not be Witneſſes, omitted none of the ſolid Cuſtoms of Devotion in her time, but went exactly every Year with *Jeſus* and *Joſeph* from *Nazareth*, (where ſhe dwelt) to *Jeruſalem*, at the Feaſt of the Paſſover, according to the Ordinance of the Law.

When then our Saviour was 12 Years old, after the *Octave* of the Feaſt was accompliſhed, his Parents returned to *Nazareth*; and our Bleſſed Saviour (whom they thought was with them) remained behind in *Jeruſalem*, unknown to *Joſeph* and his Mother.

They Travelled a Days Journey, and ſought him at Night amongſt their Kindred, and Perſons of their Acquaintance, who were returning Home as well as they, ſuppoſing he had been amongſt them; but not finding him, they were extreamly troubled, and went back the Day following to *Jeruſalem*, to ſeek him. And after three Days they found him in the Temple, ſitting in the midſt of the Doctors, both Hearing them, and asking them Queſtions, and rather Teaching than Learning anything that was in diſpute; inſomuch, that all that heard him were aſtoniſhed at his Underſtanding and Anſwers. The Holy Virgin was ſurprized to ſee him in that place and circumſtance; and the Joy which ſhe had to find him, ſucceeded the trouble which the loſs of him had given her: She gently complained at his uſing of them ſo; ſaying, *Son, why haſt thou thus dealt with us? Behold, thy Father and I have ſought thee ſorrowing! And he ſaid unto them, How is it that ye ſought me? Wiſt ye not that I muſt be about my Father's Buſineſs? And they underſtood not the ſaying which he ſpake unto them.* Having ſaid theſe words, he returned with his Parents to *Nazareth*, and was ſubject to them in all things.

S. *Auſtin* often repreſents this Example to Children, to teach and make them in love with the Obedience they owe their Parents. *All the World* (ſays this Holy Father) *was ſubject to our* LORD; *and yet our* SAVIOUR (*to whom all things were Obedient*) *obeyed his Earthly Parents.* He that enjoyed a *Divine Liberty* makes uſe of it only to make him the more ſubject.

Parents alſo may learn in this Hiſtory, by the Bleſſed Virgins Sorrow for her Son, when ſhe miſt him, what they are to do when their Children forſake them, (not to go into the Temple with our *LORD*, but to loſe themſelves in the World) and with how many Tears and Prayers, they ought to endeavour the bringing back the Pledge wherewith *GOD* has entruſted them.

They are to be blamed, if they Afflict themſelves for any thing elſe, and they ought to leave all things (as the Holy Virgin did) to entreat our *LORD*, That he would come and ſeek with them their Children, if they are ſtrayed; and raiſe them to Life, if they be *Dead*.

THE



Edward Silvester Junior, of the Tower of London Gentleman.
For advancement of this Worke, Contributed this Plate.



The Honourable Juliane, Wife of Charles Boyle Esqr. eldest son of ye Rt. Honourable ye Lord Clifford. son & heyre to ye Rt. Honourable ye Earle of Burlington &c.
For advancement of this Worke. Contributed this Plate.

The Baptiſm of our LORD.

Our Lord and Saviour JESUS CHRIST, *is Baptized by his Forerunner*, John the Baptiſt.

THirty and two Years being paſt ſince the Birth of our *Lord Jeſus Chriſt*; and *GOD* determining to draw him out of his concealed State, to manifeſt him to the World, he began this by bringing S. *John Baptiſt*, (who was to be his Meſſenger) out of the Deſert. This Saint then leaving immediately his Solitude, where he had led an Angelical Life, having (as the Scripture ſaith) this Garment of Camels Hair, with a Leather Girdle about his Loyns, and his Meat being Locuſts and Wild Honey; appeared on the Banks of the River *Jordan*, and in the Wilderneſs of *Judea*, Preaching Repentance, and Baptizing all thoſe that came unto him; ſaying, *Repent ye, for the Kingdom of Heaven is at hand: For this is he that was ſpoken of by the Prophet* Eſaias, *ſaying, The Voice of one crying in the Wilderneſs, Prepare ye the Way of the* LORD, *make his Paths ſtrait. I indeed Baptize you with Water* unto Repentance; *but he that cometh after me is mightier than I, whoſe Shoes I am not worthy to bear; he ſhall Baptize you with the Holy Ghoſt and with* Fire; *whoſe Fan is in his Hand, and he will throughly purge his Floor, and will gather his Wheat into his Garner; but will burn up the Chaff with unquenchable Fire.*

The Year of the Common Æra 28.

The brightneſs of his Vertue, and the Auſterity of his Life, needed no Miracles to gain him Belief; for all People regarding him as ſomething more than a Man, he was judged by ſome to be the *Meſſias*, and preferred before all other Prophets that had appeared before him.

When therefore all *Jeruſalem* went thronging into the Deſert, to hear this Holy Meſſenger and Forerunner of our *LORD and SAVIOUR*, and to be Baptized of him; our Saviour went alſo, and hid himſelf amongſt the Croud, by an Humility which we cannot read of without Bluſhing; ſeeing we are apt to uſe a thouſand Arts and Tricks to diſtinguiſh our ſelves from the reſt of Mankind, and to be pointed at by others as extraordinary Perſons.

But when our *LORD and SAVIOUR* abaſed himſelf in this manner, *GOD* raiſed him up, and diſtinguiſh'd him from thoſe he had mix'd himſelf with: For S. *John* being ſtruck with a profound Reſpect, could not without difficulty reſolve to pour Water on him to Baptize him. He that cauſed the chieſeſt Doctors of the Law to tremble, and drove them away from his Baptiſm, ſaid unto Jeſus Chriſt, *That he ought to be Baptized of him*, and that he made him Bluſh, when he deſired he ſhould Baptize him, ſaying, *I had need to be Baptized of thee, and comeſt thou to me?* Our *LORD* only anſwered, That he muſt humble himſelf ſo far; and that in the Condition wherein he was, he muſt ſubmit to every Ordinance, *to fulfil all Righteouſneſs.*

No ſooner was he Baptized, but the Heavens opened, and the Holy Spirit viſibly deſcended on him in the form of a Dove, and reſted on his Head. And at the ſame time a Voice was heard from Heaven, giving this Teſtimony; *This is my Beloved Son, in whom I am well pleaſed.*

Our Saviour immediately after this, retired to Conceal himſelf; but S. *John* continued to ſpeak of him to all People. He endeavoured with great earneſtneſs to perſuade Men, That Jeſus Chriſt was the *Meſſias* ſo often promiſed, and ſo greatly deſired: And as to his own particular, he was inconſiderable; plainly and frequently telling them, That he muſt decreaſe in his Fame, and be obſcured by an infinitely ſurpaſſing Light.

The Glory of Jeſus Chriſt (as is obſerved by the Fathers) *began to appear from this inſtant, when he humbled himſelf ſo far as to be Baptized by S.* John. *Our Saviour (who was the Greateſt of all others) does humble himſelf beyond all others.*

He is Innocency it ſelf, and yet will receive a Baptiſm, that declares him a Sinner. What a Leſſon have we here? How can we deſire to be thought Innocent, when we are all Guilty; to paſs for Righteous, *when we are* Sinners? *Let us rather by an humble Acknowledgment of our* Faults, *ſeek the Remiſſion and Forgiveneſs of them.*

CHRIST

CHRIST Tempted by the Devil.

Our Saviour JESUS CHRIST *Tempted in the Wilderneſs.*

The ſame Year of the common Æra 30.

AS ſoon as our Saviour was Baptized, he ſhewed all the Faithful (by his own Example) what their Life ought to be after their Baptiſm, and that they ought thenceforward to prepare themſelves for Sufferings and Temptations; he withdrew into the Deſert, or was rather led there by the Spirit.

Being in this place of Solitude, where he Faſted 40 Days, and 40 Nights, he was *Tempted of the Devil.*

This Proud Spirit not imagining, that ſuch a Divine Perſon could be concealed under ſuch a mean Outſide; having exhauſted in vain all his ſecret Arts and Temptations to circumvent him, at laſt reſolved to try what he could do by Attacking him under a viſible Form. He approached him with the greater Craft, in that he put on a great Form of Simplicity; he ſaid unto *Jeſus Chriſt*, *If thou art the Son of* GOD, *Command theſe Stones, that they be made Bread.* Our Saviour at theſe Words kept himſelf as concealed, as the Evil Spirit would fain have been: He only anſwered him by this place of Scripture, *That Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of* GOD. And thus with admirable clearneſs taught us; That we need not fear either Hunger, or Death it ſelf: But if we do not nouriſh our Souls with the Word of GOD, we are dead, or in great danger of Death, tho' we appear to the Eyes of Men to be Alive.

The Prince of Darkneſs was not diſcouraged at this Repulſe; for conſidering that a *Deſert* was not a proper place to Vanquiſh in, he drew our Saviour thence, and tranſported him on the top of a Pinacle of the Temple; bidding him, if he were *the Son of* GOD, *to caſt himſelf down to the Ground.* And maliciouſly abuſing the *Holy Scripture*, he added, *For it is Written,* GOD *hath given his Angels charge over thee, and in their Hands they ſhall bear thee up, leſt at any time thou daſh thy Foot againſt a Stone.*

The *Son of* GOD, who ſhewed us, that having been Victorious in the firſt Temptation we ought to hope the ſame in the reſt; anſwered the Tempter with the ſame Simplicity as at firſt, by a Paſſage of Scripture, *Thou ſhalt not tempt the* LORD *thy* GOD. This prudent Anſwer confounded the Pride of the Devil and ſtrangely provoked him: He obſerved no longer that outward Reſpect which he at firſt had ſhewed; and whereas before he had treated our Saviour as the *Son of* GOD, he would now have him to Worſhip him as GOD: and to perſuade him to this, *He took him up into an exceeding high Mountain, and ſhewed him all the Kingdoms of the World and the Glories thereof; and ſaid unto him, All this Power will I give thee, and the glory of them,* (for that is delivered to me, and to whomſoever I will, I give it) *if thou therefore wilt fall down and worſhip me,* all ſhall be thine.

The *Devil*'s Inſolency was never before ſo great; he never thus dealt with any of the Saints; he contented himſelf with annoying them, as *Job*, but never required they ſhould Worſhip him, as he deſired our Saviour to do, whoſe Excellency he knew, by the Reſiſtance he made him. But this extream Impudence was alſo Rebuked by a Greatneſs of Mind which cauſed him to utter theſe words, *Withdraw Satan, for its written, Thou ſhalt worſhip the* LORD *thy* GOD, *and him only ſhalt thou ſerve.* This Anſwer of our Saviour's put the Devil to flight, and the Angels came and Miniſtred unto him.

This Temptation *of our* Bleſſed Saviour *has always afforded great* Inſtruction *and* Conſolation *to all good* Men. *Let us love* Retirement, Faſting, *and* Prayer, *and the* Devil *cannot hurt us. Let us with a* Lively Faith *Meditate on the* Word of GOD, *and 'twill prove a Divine* Shield, *whereby we ſhall be able to reſiſt the* Fiery Darts *of* Satan. *Put we our* Confidence *in* Jeſus Chriſt *that was* Tempted, *and was* Victorious *over the* Triumpher; *and all his* Temptations *will ſerve only to* ſtrengthen *our* Vertue, *and* increaſe *our* Rewards.

THE



The Rt. Honble Francis Viscount Newport, Baron of High Arcall Ld Leiutonant of Shropshire, Treasurer of his Maiestys Household, and one of the Lds of their Mats most Honourable Privy Councell &c.

For ye Advancement of this Worke, Contributed this Plate.



F. H. van. Hove. Sculp:

Charlotte Wife of Peter Ryeaut of King Stephens Castle in Offring in Kent Esqr & Daughter of Sr Gilbert Gerard Baronet deceased by Mary daughter to ye R.^{t} Reverend John Cosse in late lord Bishop of Durham. For Advancement of this Worke, Contributed this Plate.

THE MARRIAGE IN CANA;

Where our Saviour turned Water into Wine.

OUr *Bleſſed Saviour* having Triumphed over the Snares of the *Devil*, left the *Wilderneſs* at the motion of the ſame *Spirit* that had led him thither; and began to manifeſt himſelf to *Men*. He came from ence to *Jordan*, the place of S. *John*'s uſual ſidence; who having obſerv'd what paſt his *Baptiſm*, cried out to his Diſciples *That was the Lamb of God, that took away the Sins the World*. Two of his *Diſciples*, (one of hich was S. *Andrew*) hearing their *Maſter* ve ſuch an advantageous Teſtimony of our viour, they immediately applied themſelves him.

e ſame Year of the mmon Æra 30.

They ask'd him where he dwelt; and ving ſhewed them the place, S. *Andrew* formed *Simon* his Brother with great Tranſorts of Joy, that he had met with the *Meſ*, and brought him to *Jeſus Chriſt*; who oking on him, foretold he ſhould be cal*Peter*.

The number of our *Saviour*'s Auditors creaſing, his Reputation began alſo to be read abroad, altho' as yet he had wrought *Miracle*. But a particular Accident, and e Exigences of ſome perſons gave occaſion this.

A *Marriage* being made in *Cana*, a Town *Galilee*, where the *Holy Virgin* was preſent; r *Saviour* alſo and his *Diſciples* were thereo Invited. But the *Wine* not holding out, s want ſhewed the Tenderneſs of the *rgin Mary*; for being perſuaded of the *All-ficient Power* of her *Son*, as well as of his arity, ſhe thought ſhe needed only to inm him of the neceſſity theſe Perſons were , to procure his help; ſhe was not deived in her Expectations: And tho' our viour ſeemed to anſwer her in a kind of a ugh manner, ſaying to her, *Woman, what ve I to do with thee? Mine hour is not yet me*. Yet he failed not of doing what ſhe ſired; for his Mother ſaid unto the Ser-nts, *Whatſoever he ſaith unto you, that do. And there were ſet ſix* Water-pots *of* Stone, *after the manner of the purifying of the* Jews, *containing two or three Firkins a piece. And* Jeſus *commanded them to fill them with* Water; *and they filled them to the brim.* And having inſenſibly changed this *Water* into *Wine*, he commanded it to be drawn out, and given to the Governour or Maſter of the Feaſt.

This *Man* being ſurprized at the excellency of this *Miraculous Wine*, called the *Bride-groom*, and told him, He had done contrary to the common Cuſtom; *For every Man at the beginning ſets forth good Wine, and when men have well drank, then that which is worſe; but thou haſt kept the good Wine till now.*

Thus did our *Saviour* (as the *Goſpel* obſerves) manifeſt his Glory, and his *Diſciples* began to believe in him. Hence appears the Charity of the *Holy Virgin*, to whom it may be ſaid, we are obliged for this *Miracle*.

The two *Wines* here ſpoken of, are the *Wine of the World*, and the *Wine of Grace*. The *Devil* preſents the firſt, which is of better taſte to *Carnal Men*, who inebriate themſelves with the Sweetneſſes of *Worldly Delights*, which at firſt appear extream pleaſant to them, but at laſt their Taſte is bitter as *Wormwood*. 'Twere well if Men would conſider Pleaſures in their *Farewels*, as well as in their *Approaches*. They begin with *Smiles*, but end with *Sighs*; they *embrace* us that they may *ſtrangle* us; and always accoſt us with a Face of *Friendſhip*, when as indeed they are our mortal *Enemies*. We are ſafe if we renounce their Acquaintance, and keep them without Doors as Strangers; for being once let in, they never fail of doing us Miſchief.

The ſecond *Wine*, is the *Wine of Heaven*, and the *New Wine* of the *New Man*, which ſweetly inebriates the *Soul*, maſters and predominates over the Carnal Reaſoning, changing the heart of Man by a real and perfect Converſion, that being as it were dead to himſelf, he may live to none but to *GOD*, and only reliſh the Spiritual Food of *Heaven*.

Nicodemus rightly informed.

Nicodemus *comes to our* SAVIOUR *by Night.*

THE first *Miracle* of *Jesus Christ* in *Cana* of *Galilee*, having been followed by several others, our *Saviour*'s Fame began to be spread about those Parts, and to be taken notice of by the Great People of the *World*. One of the most considerable Persons amongst the *Jews*, named *Nicodemus*, being much concerned at what he heard related of our *Saviour*, resolved to be informed of the *Truth*, by the *Truth* it self, and not from the Report of others. But foreseeing by his Humane Prudence, that this new Prophet must meet with great *Enemies*, he thought it the wisest Course, not too openly to declare himself, and therefore judged it the safest way to go to him by *Night*.

The same Year of the common Æra. 30.

He told our *Saviour*, That he really believed he was a *Master* sent from GOD; for the great number of *Miracles* he wrought, left no place to doubt thereof. But our *Saviour* shewed in this occasion, That we ought not to suffer our selves to be blinded by the Praises of *Men*: For having received such a signal one from *Nicodemus*, he parted with none of his usual Freedom. And although *Nicodemus* past for a very skilful Person in the Law, yet he spake to him of *Humility* and *Christian Simplicity*, shewing him, That *unless a Man were born again, he cannot enter into the Kingdom of Heaven.*

This *Jewish Doctor* could not understand this great Truth, and thereby plainly teacheth us, That nothing is so contrary to Faith, as *Human Arguments*. He enquired of our *Blessed Saviour*, How a Man could enter again into his *Mothers Womb?* But *Jesus Christ* demanded of him, How he (being a *Master* of *Israel*) could be ignorant of so weighty a matter? And he clearly shewed him, That he was only the *Doctor* of the *Dead Letter*, as S. *Austin* calls it. He reasoned with him about the marvellous effects of the *Holy Spirit*, who Breatheth where he pleaseth; like the *Wind, which bloweth where it listeth, and we hear the sound thereof, but know not whence it cometh, nor whither it goeth.*

He told him several other things, which made this Learned Man comprehend, by the difficulty he had of conceiving and believing them, That God (to make us his Disciples) must pull down in us the foolish Edifice of our Reasonings, which will admit of nothing but what are objects of Sense.

Our *Blessed Lord* ended this Conversation by Discoveries to him of the great *Love* of *GOD to Men*, who had given them his own *Son*, to make them thereby eternally happy. In fine, He informed him of the chief cause of Mens *Misery*, That they loved *Darkness* better than *Light*, because it condemns them, by shewing the madness of their ways, until *GOD* gives them other *Eyes*, which makes them hate the Extravagancies of their Courses, and love this *Light* which comes from *GOD*, and guides them to him.

Thus did our *Saviour* dismiss this Eminent Person amongst the *Jews*; who afterwards shew'd, that this Entertainment had not been fruitless unto him, the powerful Word of *God* having made lasting Impressions in him.

For having at first discovered a kind of *Fearful Sagacity*, in not daring to come to our *Saviour*, but by *Night*; he had the Courage afterwards to maintain publickly his Innocency in a full *Council*; and to declare at his *Death*, and after it, That he would have no part in the Injustice committed on his *Person*, when they made him suffer so cruel and shameful a *Death*. And so far was his *Love* from being lessened to our *Saviour* then, that on the contrary he increased the Signs, of it; for he publickly brought *Perfumes* for to Embalm his *Body*, when it was to be laid in the *Sepulchre*.

The *Holy Fathers* observe hence, That we must not despair of the Sincerity of those whom *Fear* does at present with-hold from making an open Profession of the *Truth*. Those weak in *Faith* may hide themselves for a time, to be instructed privately in the *Truths* of GOD, and to be nourished by them in silence, that they may afterwards publickly appear in the *World*, when GOD shall offer them a fit Occasion.

T



Samuel Wehrich of the Tower of London Gentleman.

For advancement of this worke Contributed this Plate



The Honourable The Lady Mary Goodricke of great Ribston Yorkeshire. For advancement of this Worke. Contributed this Plate.

The Woman of Samaria.

Our SAVIOUR *Diſcourſing with a Woman of* Samaria, *declares to Her the Myſteries of the Chriſtian Religion.*

WHen our *Saviour* began to be followed, and the *Miracles* which he wrought, together with the Teſtimonies of St. *John*, drew after him a greater number of *Diſciples*, than this *Holy Fore-runner* ever had: The *Impriſonment* of this great *Man* now happened, which obliged our *Saviour* to retire apart.

The ſame Year of the common Æra 30.

As *S. John the Baptiſt* ſeemed to have nothing more to do in the *World*, after he had Proclaim'd the *Meſſias*; ſo the Divine Providence to take him ſpeedily out of it, made him leave his Solitary abode in the *Deſart*, and come to the Court of *Herod*.

This *Prince*, who had heard of the Auſterity and Excellency of his *Life* in the *Wilderneſs*, reſpecting him as a *Prophet*, had a great Kindneſs for him, as is obſerved in the *Goſpel*. Neither did his Love grow cold, for the freedom he uſed, in Reprehending him for his *Inceſtuous* Defilements.

But the *Devil*, who could not quietly ſuffer the *Reformation*, which perhaps this excellent Perſon might have made in the *Court* of this *Prince*, betook himſelf to his uſual Artifices, and envenom'd the *Spirit* of a *Woman* againſt him, who ſoon got him to be thrown into Priſon, till ſuch time as a fit opportunity offered it ſelf, of doing further miſchief, and crowning the *Life* of this great *Man* with the Glory of *Martyrdom*.

Our *Saviour* avoiding for a while the Malicious ſtroaks of the *Phariſees*, who had alſo counſelled *Herod* to throw St. *John* into Priſon, Left *Judea*, and returned into *Galilee*. His Journey lay through *Samaria*, and by by converting a *Samaritan Woman*, he ſhewed us, That oft-times in flying from the Rage of the *World*, we ſtill may be profitable to *Men*, and that the *Church* generally increaſes by *Perſecution*.

For this *Woman* being come (as ſhe was accuſtomed) to draw *Water* from a *Well*, ſhe found our *Bleſſed Saviour* ſitting there by; who asked her for ſome of the *Water*, to quench that Thirſt which the Tireſomeneſs of the way had cauſed in him; although this *Thirſt* was more Divine than Natural.

This *Woman* ſhewed him her Aſtoniſhment, at a *Jew*'s addreſſing himſelf to a *Woman* of *Samaria*, which were a *People* that the *Jews* extreamly abhorred. But our *Bleſſed Lord* anſwered her, That if ſhe knew the *Gift of GOD*, and whom he was that asked *Drink* of her, ſhe would have ask'd of him, and he would have given her *Living Water*; that was not like the Natural *Waters* of the *Earth* which hinder not thoſe that drink of them, from being ſtill *Thirſty*; but which would become in her a Spring of *Living Water*, never ceaſing to refreſh her, till ſhe had attained to *Eternal Life*.

This *Woman* at length began to grow attentive to what he ſaid, and being ſurprized at what our *Saviour* told her concerning her paſt Life, ſhe knew thereby he was a *Prophet*.

He made known to her all the *Myſteries* of the *New Law*, which is a Spiritual Adoration, and the Worſhipping of *GOD* in *Spirit* and *Truth*. At the hearing of this, the *Woman* replied to him, *That the* Meſſiah *would come and teach them all things*. To which our *Saviour* anſwered, That He was the Perſon.

Whereupon this *Woman* immediately goeth to the *Town*, and informs the *People* of what ſhe had heard, and infuſed a Deſire into all the *Inhabitants* of *Samaria*, to go out to ſee our *Saviour*.

They entreated him to enter into their *Town*, where he remained two days.

The *Holy Fathers* cannot ſufficiently enough admire the Conduct which the *Son* of *GOD*, held towards this *Woman*, to whom he preſently diſcovered all the Secrets of the *Goſpel*. He carries off her fond Devotion from the *Temple*, and the *Holy Mountain*: tho' both *Jews* and *Samaritans* placed much of it in both theſe places. He ſhewed her, That the true *Churches* are not built with Hands, nor made of *Stone*; but that *GOD*'s *Temples* are the *Hearts* of the *faithful*, in which he continually reſides by his *Holy Spirit*.

Christ appeaseth the Tempest.

Our SAVIOUR *in the Storm is awaken'd by his Disciples, and appeaseth the Tempest.*

OUR *Saviour* being returned to *Galilee*, by reason of S. *John*'s Imprisonment, began to *Preach* there publickly, and to exhort Men (as S. *John* had done) to *Repentance*, because the *Kingdom of* GOD was at hand. He went into the City of *Capernaum*, and discovered to those *People* (buried in *Darkness*) a *Divine Light*, but which served (as was afterwards seen) only to render them the more *Criminal*.

The same year of the common Æra 30.

He accompanied his *Preachings* with a Gravity and Authority which extreamly distinguish'd him from all the *Doctors* of the *Law*: He joyned *Actions* to *Words*, and his *Miracles* every day gave fresh Testimonies to the *Truths* which he offered

He healed in *Cana* a certain great Man's Son that was at the point of Death. He cast a *Devil* out of a Man possessed; and passing from the *Synagogue* where he had wrought this *Miracle*, he entred into the House of S. *Peter* where he did another on the Person of his *Wives Mother*, whom he cured of a violent *Fever*.

This *Miracle* no less engaged S. *Peter* to follow our *Saviour*, than that of the *Fishing* had done; which struck this *Disciple* with such an awe, that he threw himself at our *Saviour*'s Feet, entreating him to retire from him, being a sinful Man.

So many *Signs* and *Miraculous Cures* drew the *Sick* from all parts, who came to seek in our *Saviour* a Remedy for their *Griefs*: And the *People* came crowding about him, to have the double Joy of hearing his *Sermons*, and being Witnesses of his *Miracles*.

But his *Disciples* pleasing themselves with the Honour they received in following him, our *Saviour* instructed them by degrees, not to expect from him a Temporal Felicity. And therefore to signifie to them their Future State, he engaged them to pass over an Arm of the Sea with him; and there arose a great *Tempest* in the Sea, insomuch that the *Ship* was covered with the *Waves*; and our *Saviour* being asleep, his *Disciples* came to him and awaked him, saying, *LORD save us, we perish.* And he said unto them, *Why are ye fearful, O ye of little faith.*

This was to be a clear Representation to them, of what was to befal the Church in all Ages. For the *Winds* roaring, and the *Waves* arising, and beating violently against the *Ship*, filled the *Disciples* with Fear, causing them to cry out, and to awake our *Saviour* as aforesaid; who (to shew his Assurance in greatest *Perils*) slept peaceably in the midst of the *Storm*.

He reprehended them for their Fearfulness, and shewed them, they had nothing to fear all the time that he was with them: And then immediately arising, he commanded the *Winds* to be still, and the *Sea* to be calm; who both obeying his Voice, the Fear of his *Disciples* was changed into Admiration at so great a Power.

This *Ship* (says S. *Austin*) denotes the *Church*, which is in this *World*, as in a *Sea* always troubled. *GOD* suffers these *Tempests*, lest our Faith lessen: and to prevent that the *Peace* we may meet with in this *World* should not make us forget our *Heavenly Country*. 'Tis no marvel, if we be seized with *Fear* during the Storm; and 'tis no Fault, if we do not distrust the Assistance from above.

The *Goodness of GOD* having prepared this *Vessel* to pass over such a troublesome and dangerous *Sea*, we ought to commit our selves to his skilful Conduct, who will not fail to bring us to our desired *Port*.

These *Storms*, instead of troubling us, ought to raise up our *Spirits*, seeing they have been foretold, and do bear Testimony to the Truth of our *Saviour*'s Words.

The *Divine Providence* (which tho continually busied, yet is always at rest) will guide in safety through the midst of the *Storm*, those that look upon him. He can not forget those for whom he has died; *yea, even as a Father pitieth his own Children, so hath the LORD compassion on those that fear him.*

THE



ffrancis Mosley Rector of Wimslow in Cheshire, and ffellow of Manchester Colledge in Lancashire.
For advancement of this Worke, Contributed this Plate.



Sr. Robert Clayton of Marden in Surrey & of the Citty of London Knight & Alderman & Lord Major thereof Anno Domi 1680 For Advancement of this Worke Contributed this Plate.

The Poſſeſt Man Healed.

Our Bleſſed SAVIOUR caſts out the Devil from one that was Poſſeſſed.

The ſame Year of the common Æra 30.

AFter our *Saviour* had ſhewed his *Diſciples*, the Power he had over the *Elements*, in calming the *Sea* by his Word; he likewiſe diſcovered to them, the Authority he had over the *unclean Spirits*, by delivering ſeveral *Perſons* that were poſſeſſed with them. But amongſt all thoſe which he cured, there was one moſt conſiderable, as is more particularly rehearſed in the *Goſpel*; to ſhew us with great Horrour, the *Empire* which the *Devils* viſibly exerciſed on *Men*, and with what Fury (when they tormented their *Souls*) they tore moreover their *Bodies*.

It was a *Man*, who for a long time had left dwelling in *Houſes*, and made his conſtant abode amongſt *Graves*, and ſuch like ſolitary Places: He was Naked, and would endure no *Cloaths*.

When Endeavours were uſed to tie him, he broke all *Cords*, yea, and *Chains*; ſo that no one could tame him. He kept *Day* and *Night* in theſe *doleful Abodes*; where he caſt forth terrible *Screeks* and *Howlings*, mangling and disfiguring his *Body* with ſtroaks of *ſharp Stones*. In fine, the Place where he dwelt was become inacceſſible to all *People*; no one daring to be ſo bold, to paſs by that way.

But as ſoon as ever he ſaw *Jeſus Chriſt*, tho' afar off, he ran to meet him, and changing this brutiſh *Fierceneſs* into an *Adoration* full of Reſpect, he fell proſtrate on the Ground, ſaying with a loud Voice; JESUS, *thou Son of the Moſt High GOD! Wherefore doſt thou come to torment me before my Time? I conjure you to leave me alone.*

Our Bleſſed *Saviour* ask'd him his Name, not that he was ignorant of it, (ſay the *Fathers*); but to fill *Men* with *Fear*, in ſeeing how many *Devils* one *Man* might be poſſeſſed with. For this Spirit anſwered him, That he was called *Legion*, becauſe they were ſeveral in number; and he entreated *Jeſus Chriſt*, That if he would caſt them out of this Man, he would permit them to enter into a great *Herd of Swine*, who were feeding not far off; which he did: And this *Herd* (to the number of 2000) immediately ran down a ſteep *Rock*, and precipitated themſelves into the *Sea*.

This *Poſſeſſed Perſon* was from that time perfectly cured, and the whole *Town* being gathered together at the News of this *Miracle*, ſaw this *Man* (ſo furious heretofore) meek as a *Lamb*, lying at our *Saviour's* Feet, whom he deſired to follow whereſoever he went, as his *Deliverer*.

But our *Saviour* ſent him back to his own *Houſe*, to declare the Favour which GOD had ſhewed him; by this, learning us the Thankfulneſs we ought to ſhew to GOD before Men, for the *Mercies* we have received from him. *And when the Devil was caſt out*, and the Poſſeſt Man ſpake, *the Multitude marvelled, ſaying. It never was ſo ſeen in* Iſrael. *But the* Phariſees *ſaid, He caſteth out Devils through the Prince of Devils.*

The *Fathers* tells us, That this *Demoniac* was a *Type* of thoſe Men, who before our *Saviour's* Birth were plunged into all ſorts of *Crimes*, and that groaned under the Tyranny of the *Devil*.

This Man was without *Cloaths*, to ſignifie, That we have loſt our *Primitive Innocency* and *Original Righteouſneſs*, which were as a *Garment of Light*, that covered us in our State of *Purity*.

Men that remained no longer in their *Houſes*, no more than this *Poſſeſſed Perſon*; which is to ſay, They came not to themſelves, nor found any Reſt in their *Minds*. They remained only amongſt *Tombs*, that is to ſay, in *Dead Works*; they broke all their *Chains*, which is to ſay, all *Laws*, both *Divine* and *Humane*.

Theſe *Swine* wherein the *Devil* entred, are a repreſentation of Men immerſt in filthy Pleaſures, over whom theſe impure *Spirits* do exerciſe a peculiar Dominion; and the *Deep* wherein they plunged themſelves, denotes the *Bottomleſs Pit* wherein the *Devils* have retired, ſince our *Saviour* has driven them out of the Hearts of the *Incredulous*, who from that time do enter into the *glorious Liberty of the Sons of* GOD.

Curing

Curing the Sick of the Palsie.

THE *Doctrine* and *Miracles* of our *Saviour* encreasing by degrees the number of his *Disciples*, St. *Matthew* presently left the Office of a *Publican*, to enter into that of a *Disciple* of *Jesus Christ*. Our Blessed *Saviour* came to him, as he passed by the Place where he was; and amongst so many Persons who lived at *Capernaum*, he chose only this Man, leaving the others in their Incredulity; which renders them more Culpable (as our Blessed *Saviour* himself assured us,) than were the People of *Sodom* and *Gomorrha*.

The same Year 30.

He cleansed immediately the Heart of this *Disciple* from all that greediness after Gain, which is too common amongst Persons of that Rank; And made him with great Joy to follow a *Poor Despised Man* that was scorned, and set at Naught by the great People of the *World*.

He only of all the *Apostles* who were called by our Blessed *LORD*, expresst the outward Satisfaction he had in following him, by a *Feast* whereunto he invited him; by which he shewed us, That there is no Satisfaction, like that, which arises from a True Conversion.

This new *Convert*, invited also to this *Feast*, several other *Publicans*; as if he would share the *Grace* he had received, with those, to whom he had been United in his former Life.

The proud *Pharisees* were scandalized, to see our Blessed *Saviour* and his *Apostles*, eat publickly, with Persons whom the *Jews* abhorred. But our *Saviour* confounded their Pride, by telling them, he was the *Soul*'s Physician, and that he could do no Good to any, but such as acknowledged themselves to be great *Sinners*.

He moreover in *Capernaum*, wrought a famous *Bodily Cure*, on one troubled with the *Palsie*.

The *House* wherein our *LORD* and *Saviour* entred, being so full of People, that those who brought this *Paralytick*, knew not how to bring him in before our *Saviour*; They at last fell on a Determination, which was an evident Mark of their great *Faith*.

They ascended to the top of the *House*, and uncovering it, let down their sick Person before *Jesus Christ*, who admiring their *Faith*, bid the sick of the *Palsie*, be of good cheer, for his *Sins* were forgiven him.

This Man had certainly good reason to be Cheerful; For what better News can any Man hear, what Words can be more comfortable, than these of our *Saviour*? Which made the *Psalmist* cry out as it were with an *Extacy*, Blessed is the Man whose Transgressions are remitted, and whose Sins are covered: And in the Sense of this he exults, saying, *Thou hast put Gladness into my Heart*, I will therefore lay me down in Peace, and take my Rest. Thou shalt open my *Lips*, O *LORD*, and my *Mouth* shall shew forth thy Praise. My *Song* shall be always of the loving Kindness of the *LORD*; with my *Mouth* will I be ever shewing of thy Truth from one Generation to another.

The *Scribes* and *Pharisees* took these Words immediately for *Blasphemy*, Muttering to themselves, that 'twas only *GOD*, that could remit *Sins*. But our *Saviour* to Convince them that he was *GOD*, assured them of the inward Health of this Man, by the outward *Cure* which he had wrought on his *Body*, and shewed them, that he had effectually remitted his *Sins*, by delivering him from the *Palsie*.

All the *People* admiring this double Effect of our *Saviour's Power*, and returning Thanks to *GOD*, in that he had given such great Power to Men.

As our *Saviour* intended the Healing of this Man should be a Proof that he had really remitted his *Sins*; so the Cure of the *Spiritual Sicknesses* of the *Soul*, must be the Proof that our *Sins* have been forgiven us according to this Rule of our *Saviour*. Considerable to this Purpose, are the Words of St. *Cyprian*, *To daub over a Sinner's Wounds instead of healing them, and to deprive him of the Remedies of a True Repentance, by a deceitful Assurance of an hasty Reconciliation*. This is not to be a *Physician*, but an Enemy of *Souls*. This Peace which is promised them is not a Peace; it is both dangerous to him that gives it, and unprofitable to him that receives it.

T



S.r Thomas Mompesson of Bathampton
in the County of Wilts Knight.
For Advancement of this Worke, Contributed this Plate



Mrs Henrietta Browne 2d daughter of Edward Browne of London Dr in Physick For advancement of this Worke Contributed this Plate.

The Sermon on the Mountain.

In the Year of the common Æra of Chriſtians 31. ſecond after Chriſt's Preachings.

OUR *Saviour Chriſt*'s drawing *Diſciples* after him, would have been of ſmall Advantage to us, had not his Concern for the *Church* in future Ages, made him chooſe out of this number, twelve Perſons, whom he deſigned for its Foundation, honouring them on this Account, with the particular Title of *Apoſtles*, as being to be ſent to *preach* his *Name* and *Goſpel* throughout all the *World*.

Having ſeparated them once already from the reſt of Men, he now again ſeparated them from the reſt of the *Diſciples*; to make them underſtand by this double Separation, that they ought to have a double Perfection of *Vertue*; and to excel as much, the common *Diſciples*, as thoſe *Diſciples* exceeded the common ſort of *Jews*.

They had this Advantage above the reſt; That they were (as it were) the *Domeſticks* of our *Bleſſed Saviour*, and lived with him in the ſame *Houſe*; For we know he kept the *Paſſover*, and eat the *Lamb* with them alone; ſo that they were *Witneſſes*, not only of his *Actions*, and publick *Preachings*, but of his private *Life* and *Secrets*, after he had diſcourſed to others in *Parables*.

This Choice of the *Twelve Apoſtles* was preceded by *Prayers*, in which our *Saviour* is ſaid to have ſpent the *Night*; to learn his *Church* what ſhe ought to do in future *Ages*, in the Election of her *Miniſters*; to diſtinguiſh thoſe whom *GOD* had choſen.

As ſoon as he had made this Choice, he led them up a *Mountain*, being followed by a great Croud of *People*: And then he made them that famous Diſcourſe, commonly called *the Sermon on the Mount*; which contains the whole *Goſpel*, and all neceſſary *Rules* of *Behaviour*, as well for the *Miniſters*, as for the *People*: *Saying*, Bleſſed *are the poor in Spirit, for theirs is the Kingdom of Heaven*, Bleſſed *are they that Mourn, for they ſhall be Comforted*. Bleſſed *are the Meek, for they ſhall inherit the Earth*. Bleſſed *are they that hunger and thirſt after Righteouſneſs, for they ſhall be filled*. Bleſſed *are the Merciful, for they ſhall obtain Mercy*. Bleſſed *are the Pure in Heart, for they ſhall ſee GOD*. Bleſſed *are the Peace-makers, for they ſhall be called the Children of GOD*. Bleſſed *are they that ſhall be Perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven*. Bleſſed *are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſely for my ſake; rejoice and be exceeding glad, for great is your Reward in Heaven; for ſo perſecuted they the* Prophets *which were before you*.

Having at the beginning of this *Diſcourſe*, overthrown all the *Judgments* of *Men*, and all the Notices of Natural Reaſon; in calling thoſe *Happy*, whom the *World* eſteems *Miſerable*; He afterwards ſhewed, how inconſiderable the Ordinances of the *Jewiſh Law*, are in Compariſon of the *Precepts* of his *Goſpel*; plainly telling them he required of his *Diſciples*, ſuch a Righteouſneſs, as far exceeded that of the *Scribes* and *Phariſees*, without which he declared they could not enter into the *Kingdom* of *Heaven*.

He taught us by theſe *Words*: That he will not be pleaſed with our abſtaining from things, which are apparently Evil to others Sight; nor with the doing of ſuch things, as have the Face of *good Works*, which may gain us Eſteem from *Men*; this being a very common thing amongſt the *Phariſees*.

And therefore he enjoyns us toward the end of his *Sermon*, not to lay up Treaſures on *Earth*, leſt our Hearts be there where our *Treaſure* is.

That the *Eye* of our Intentions be Pure and Simple, that it may ſanctifie the whole Body of our *Actions*.

That we have but one *Maſter*, and that we do not ſhare our ſelves betwixt *Jeſus Chriſt*, and the *World*: And that we ſeek only the *Kingdom* of *Heaven*, and the Righteouſneſs thereof; to the end the reſt may be given us as an *Overplus*.

Which clearly ſhews us, That the end of the new *Law*, is to give a new *Heart* to the new *Man*; becauſe our outward *Actions* muſt be regulated by the inward *Principles* of our *Minds*; for the *River* cannot be Pure, if the *Fountain* be corrupted.

Judge

Judge not, leſt ye be Judged.

AFter the general *Maxims* which our *Bleſſed Saviour* eſtabliſhed on the *Mount*, where he inſtructed the *People*; he deſcended to particular *Inſtructions*, and ſhewed, that to ſatisfie this Abundance of *Righteouſneſs*, which he required from his *Diſciples*, he was not contented with their obſerving of the *Decalogue*, which forbids great *Offences*, but required the Avoiding the very beginnings of *Sin*.

The ſame Year 31.

He ſhewed his principal Deſign was, to regulate the *Heart*, and to reduce it to ſuch an Order, that it ſhould abominate the leaſt Inclination to *Sin*. Wherefore having forbidden the entertaining the ſmalleſt *Deſires* to Revenge, he afterwards prohibits *Injurious Words*; becauſe a peaceable *Mind*, and a well governed *Tongue*, are the beſt outward Signs of a True *Chriſtian Spirit*.

The *Jews* chief Endeavours were to ſatisfie the *Eyes* of *Men*; whereas True *Chriſtians* ſeek only to do what is well pleaſing in the Sight of *GOD*, who looks into the *Heart*. So that our Saviour *Jeſus Chriſt* ſeems to reſpect the *Decalogue*, as containing only Precepts of leſſer Excellency; whereas he gives the Name of *Great Commandments*, to this keeping of the *Heart* and *Tongue*; which ſtifle all Motions to *Wrath* and evil *Speaking*.

Our *Bleſſed Saviour*, under the Prohibition of two ſuch ſmall things, conceals all the greatneſs of *Chriſtianity*. It ſeems, as if he did not much value the Forbearance from *Murther*, becauſe this may happen without any inward Vertue, *Humane Reaſons* often hindering it.

But that which he moſt eſteemed was, not to murmur inwardly againſt ones *Brother*; becauſe the Forbearance of this, muſt happen from an excellent Principle. For the riſe of *Great Sins*, comes from theſe *ſmall Beginnings*, of which we take no Notice.

It being certain, *That he which fears to injure a Man in Word, cannot fall into the Sin of Murther.*

And therefore do's our *Saviour*, in the latter Part of his Diſcourſe, ſo greatly commend to us the Love of our *Enemies*; by which he ſaith, we become like to his *Father*, who cauſeth his *Sun* to ſhine, both on the *Juſt* and *Unjuſt*.

But one of the *Commandments*, on which our *Saviour* do's moſt inſiſt in this *Sermon*, is the *Precept* of *not judging our Brother*. For foreſeeing a natural Inclination in the bottom of *Mens Hearts* of judging others, he bounds this Liberty, telling us, that by our raſh Judgments, we are like unto a Man that having a *Beam* in his own *Eye*, yet would pull out the *Mote* out of his *Brother's Eye*: As the Scripture ſaith, *Judge not, leſt ye be Judged; for with what Judgment ye judge ye ſhall be judged; and with what Meaſure ye mete, it ſhall be meaſured to you again. And why beholdeſt thou the Mote that is in thy Brothers Eye, but conſidereſt not the Beam in thine own Eye? Or how wilt thou ſay to thy Brother Let me pull out the Mote out of thine Eye, and behold a Beam in thine own? Thou* Hypocrite *firſt caſt out the Beam out of thine own Eye, and then thou ſhalt ſee clearly to caſt out the Mote of thy Brother's Eye.*

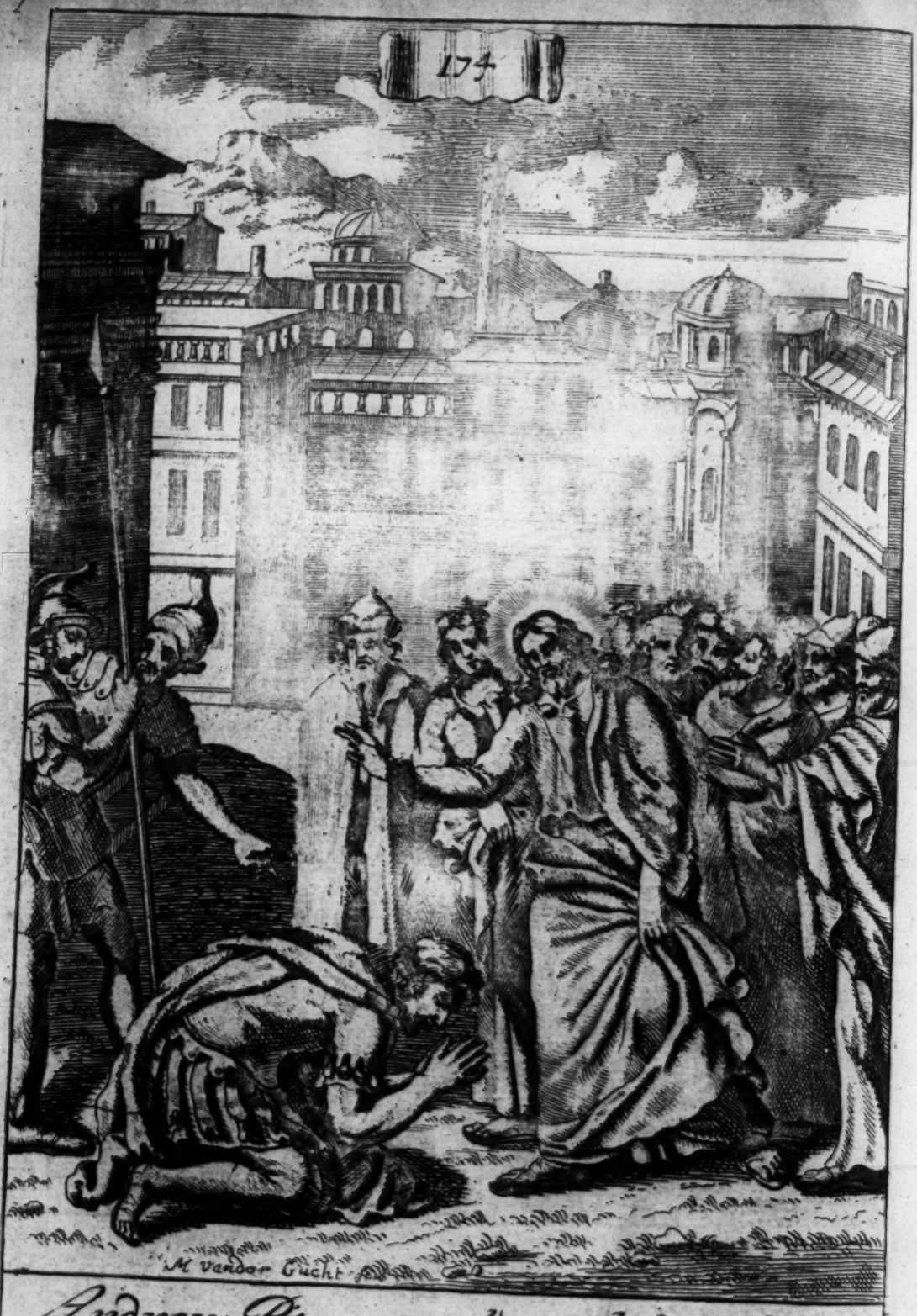
The *World* is full of Offences of this kind ſay the *Fathers*; but the greateſt Remedy they could find againſt them, is *Humility*: That having low Thoughts of our ſelves, which will hinder us from having mean Thoughts of others. So that either our *Charity*, or *Humility* muſt ſuppreſs in us, all theſe raſh Judgings; and if neither of them will do it, then will Fear conſtrain us, by remembring the Day, in which *Jeſus Chriſt* ſhall come to judge the ſmalleſt Defects, which are to be found in our good *Works*, which often deceive both our ſelves and others.

He do's aſſure us, he will deal out to us the ſame *Weight* and *Meaſure*, we have given others.

He that ſeriouſly thinks on this *Judgment* cannot judge his *Brother*, much leſs make himſelf a pleaſant entertainment of his Faults. *Charity* makes us take all things by the best Handle, and practiſe the Advice of an Holy *Biſhop*, who tells us, that *if an Action had a Hundred Faces, we ſhould always look upon it by that which is faireſt.*



Archibald Primrose of Dowmenie in the County of Linlithgow in the Kingdome of Scotland Esqr.
For advancement of this Worke. Contributed this Plate.



Andrew Ateame alias Wheler of Datchet in the County of Bucks Armiger For advancement of this Worke. Contributed this Place.

A Leprous Perſon beſought our SAVIOUR to cure him of his Leproſie; and a Centurion that ſent ſome *Jews* to requeſt our SAVIOUR to come and heal his ſick Servant.

OUR *Saviour*, being come down from the *Mountain*, where he had eſtabliſhed all the Rules of *Chriſtian Morality*, wrought two *Miracles* related in the *Goſpel*.

The ſame Year 31.

The firſt was the *Leprous Perſon*, who in the manner he approaches our *Saviour*, gives us an excellent Model of *Prayer*. For as ſoon as he had perceived him, he acknowledged him his *Saviour*, and by vertue of this *Faith*, he ſaith to him with an inward *Humility* of *Soul*, which he teſtified by his outward Geſtures, *LORD if thou wilt thou canſt make me clean*: Shewing on the one hand, what was his *Faith*, and on the other his Submiſſion to the Will of GOD.

Our *Saviour* had Compaſſion on him, and ſtretching out his Hand to touch him, ſaith unto him, *I will, be thou clean*; to approve what this Man had declared, and to ſhew us, that his *Will* alone, is the Source of all thoſe *Graces* which they receive, whom he has loved with an *everlaſting Love*, when he ſaw nothing in them but *Bruiſes* and *Putrified Sores*.

Having *Healed* this Man, and forbidden him to make known this *Miraculous Cure*, (which teacheth us to conceal the ſecret *Graces* that he beſtows on us) as ſoon as he was entred into *Capernaum*, a *Centurion*, who was extreamly troubled at the Sickneſs of his Servant, who was at the point of Death; ſent ſome *Jews* to requeſt him to come and heal this Sick Perſon.

The *Jews* came to him, to entreat this Favour at his hands, and urged in his Commendation, that this *Centurion* had built them a *Synagogue*: Our *Saviour* yielded to their Requeſt, and went with them to the Houſe where this ſick Man lay. But as he drew near, this *Centurion*, who had a more lively *Faith*, than all the *Jews*; ſent his moſt intimate Friend to our *Saviour*, to entreat him not to be at the trouble to come to his *Lodging*, becauſe he was unworthy of ſo great an Honour; and that it was for that reaſon he dared not wait upon him himſelf: That he knew, he needed but ſpeak the *Word*, and his *Servant* would be healed.

Our Bleſſed LORD admired the *Faith* of this *Centurion*; and the *Church* had ſo admired it, after his *Example*, that ſhe offers it continually as a Model to her *Children*, and puts the Words of this *Holy Man* into the Mouths of her *Miniſters and People*, when they are ready to receive the ſame LORD, to whom this great Man ſpake.

Wherefore to draw the Inſtruction which our *Saviour Jeſus Chriſt* and his *Spouſe*, would have us to draw from ſo great an Example, we ought to have in Imitation of this *Centurion*, a profound *Humility* of *Soul*; and to believe our ſelves unworthy to offer up the leaſt Requeſt to our *Saviour*. For he muſt hear us, for his own Merits ſake, and not for any thing that is in us, to make our *Prayers* acceptable.

We ought alſo to believe, as ſay the *Holy Fathers*, That the leaſt Word of our *Saviour*, can Operate, if he pleaſeth, as great Effects in our *Souls*, as his *Divine Body*. For this *Centurion*, did in effect, receive by the ſole Word of our *Saviour*, the ſame *Grace*, as if he had received his Preſence.

Our Bleſſed LORD would ſurrender himſelf to his *Humility*; and in ſome ſort, be Obedient to him: He abſtained from coming to him, becauſe he would not render him confuſed.

But in not entring the Houſe himſelf, ſays St. *Auſtin*, he made an inviſible Vertue enter in, which cured the Sickneſs of his *Servant*; and if he viſited him not in Perſon, 'twas to viſit him more happily by his *Graces* and *Mercy*.

The ancient *Fathers* have taken occaſion, from the *Charity* of this *Centurion*, towards his *Servant*; to recommend to all Perſons in the World, the care of their *Domeſticks*, eſpecially when they are ſick. 'Tis in theſe Occaſions, wherein they muſt teſtify to GOD, that they know both Poor and Rich are equal; and that if they will have him to have pity on them as the *Servants* of GOD; they ought alſo to be compaſſionate to thoſe that ſerve them.

A *Dead Man* Reſtor'd to *Life.*

The Widow's Son of Naim *reſtor'd to* Life.

AFter the Cure of ſo many ſeveral *Diſeaſes*, our bleſſed *Saviour* did that which was more ſurprizing; which is, the Miracle of the *Reſurrection* from the Dead. The firſt, which the *Holy Ghoſt* denotes, that *Jeſus Chriſt* raiſed up to Life, is a young *Damoſel*, aged Twelve Years, who was Daughter to a Ruler of the *Synagogue*, named *Jairus*. *The ſame year* 31.

There appeared nothing extraordinary in this *Miracle*, nor in the *Faith* of the *Father*, who being on this account, of a Temper different from the *Centurion*, ſuffered our *Saviour* to come to his *Houſe*; nor in the *Faith* of this *Damoſel* that was raiſed up, of whoſe acknowledgment the *Goſpel* makes no mention; nor in that of thoſe, who were preſent; ſeeing on the contrary they derided our bleſſed LORD, for ſaying this young *Damoſel ſlept*, and was not dead.

The ſecond *Reſurrection* we read of in the *Goſpel*, contains ſomething more particular, as will appear by what follows.

When our bleſſed *Saviour* went into the *City* of *NAIM*, accompanied by his *Diſciples*, and a great Croud of People, he met with a dead *Corps* at the Gates of the *Town*, that was going to be buried, which was the only *Son* of a *Widow*, who much lamented his Death. Our *Saviour* was moved with Compaſſion at the Sight, and though ſhe ſpake not to him, yet her Tears called aloud for Compaſſion. He drew near to her, and bid her hold her Peace; and then ſtopping thoſe that carried this dead Body, he touched the *Bier*, whereon this young Man lay, and bid him ariſe, which he immediately did, and he delivered him to his *Mother*.

This *Miracle* contains great *Inſtructions*, as is obſerved by the *Ancient Fathers*. We hence learn, that nothing happens by chance; and that whatever appears to Men to be a meer Accident, is a real Deſign in GOD; for our *Saviour* came by on purpoſe, to raiſe this dead Man to Life. We may here remark, That theſe *Bearers* whom *Jeſus Chriſt* ſtops in the Way, are the *Devils*, which carry the *Soul* into *Hell*, which is its laſt reſting Place; and the *Sinners Grave*.

Theſe *Bearers* are really horrible; whence we may truly judge, that the Soul of a Sinner is but a meer inanimate *Corps*, that is not able to ſtir it ſelf, unleſs the *Devils* bear it up and move it, as they are ſaid to enter into the dead Bodies of wicked Perſons to appear viſible to our ſight.

And therefore this Circumſtance of the *Goſpel*, agrees with what is ſaid in another Place of the ſame *Writings*: That *Jeſus Chriſt* muſt firſt bind the ſtrong Man, to ſpoil him of his *Veſſels*; which is to ſay, the Soul, in which he inhabits, as in his common Dwelling. And in effect when we conſider the Difficulty there is in converting a Soul, that is a Slave to *Luſt*; we find it ſo great, that it cannot be done unleſs our Saviour does firſt tye up the *Devils*, to make this Man love that which before he abhorred.

Our bleſſed LORD, having reſtored this young Man to Life, he gave him to his *Mother* to whom he belonged; as well for that ſhe had brought him into the World, as likewiſe becauſe ſhe had reſtored him again to it by her Prayers, which ſhews us our great Obligation to the *Church*; and that we are not able ſufficiently to requite the great care ſhe has took of us. And therefore the *Holy Fathers* have ſaid, That theſe Dead being again raiſed up by the Prayers of the *Church*, ought after their Converſion, to be in Mourning with the *Divine Mother*, to obtain altogether the *Reſurrection* of their *Brethren*, whoſe Death ſhe ſtill bewails.

'Twere well if People *would conſider the Obligations they have to their Parents, to whom, next to* GOD *they are moſt Indebted. We have more reaſon to love them, than they have to love us. But 'tis true, they are led by Nature to be infinitely kind to us, and we ſhould be led by Reaſon to be infinitely grateful to them. Yet we ſee when* Parents *grow old, and need their* Children *Aſſiſtance, how ſeldom is it chearfully given them. For whatſoever they do for them, ſeems to be more Burthenſom than what they will do perhaps for thoſe to whom they have no Obligation.*

MAR



Bridget the Wife of John Blake of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate.



Thomas Lewes of the Parish of Hackney, in the County of Middlesex Gentleman. For advancement of this Worke. Contributed this Plate.

Mary *Magdalen* Waſheth our SAVIOUR's Feet with her *Tears*, and Obtains Pardon of her *Sins*.

THE Fame of the *Reſurrection* of this young Man of *Naim* from the *Dead*; together with the other *Miracles* which our *Saviour* wrought, ſpreading over all Parts; the *Diſciples* of S. *John*, informed him of them in *Priſon*, where *Herod* had thrown him.

The ſame Year. 31.

This *Holy Man* having no other intention than the diſcovering of our *Saviour* to the *World*, as knowing he had his *Life* for that purpoſe; he continued ſtill, in ſome ſort, to do the Work he came for; at leaſt, as much as he could; and therefore, he deſigned to force, as it were, our *Saviour* himſelf to declare, that he was the *Meſſias*, in the Preſence of ſome of his *Diſciples*, which he ſent to him, not to intreat him, to deliver him from Priſon; but to enquire of him, if he were the Perſon the World had ſo long expected. Our *Saviour* knowing that the *Diſciples* of S. *John* did, in ſome ſort, envy him, as excelling their *Maſter*, he therefore would not ſay any thing, which might appear advantageous of himſelf, but rather choſe to do ſome Miracles before them, and enjoined them to relate to S. *John* what they had ſeen.

When they were gone, our *Saviour* took occaſion from this *Deputation*, to ſpeak of S. *John* before the *People*, and to praiſe that Firmneſs and Conſtancy of Mind, wherewith he was endued; *That is not like our Tempers*, which are as *Reeds* ſhaken with the *Wind*.

And as the Life of this *Holy Man* had been attended with great *Auſterities* and *Mortifications*; ſo our *Lord* declared, that it muſt be with great *Strivings* and *Watchfulneſs* that a Man can be ſaved: That the *Kingdom of Heaven*, could not be taken, otherwiſe than by a long *Siege*, and violent *Storm*.

He declared the miſerable Circumſtances, which ſome *Cities* lay under, where he had ſhewed great Joy, at the hearing of his *Doctrine*; becauſe they had not given any Tokens of their Amendment; ſaying, *That it will be more tolerable for* Sodom *and* Gomorrah *at the Day of Judgment, than for them.*

But the generality of Men being ſtrangely hardned, and bare *Diſcourſes* not being ſufficient to work a *Reformation* in them; our *Saviour* therefore, would bring them to it, by a Famous *Example*, which was that of the Bleſſed *Mary Magdalen.*

This *Holy Sinner*, moved by the *Divine Grace*, came running to *Jeſus Chriſt*, as the only *Phyſician* of her Soul. And therefore knowing that he had entred into the Houſe of *Simon the Phariſee*, to Eat there: ſhe came thither with an *Holy Boldneſs*; and without bluſhing, at ſo many *Witneſſes*, ſhe threw her ſelf at his *Feet*, *Embraced* them, *Kiſſed* them, *Waſh'd* them with her *Tears*, and *wiped* them with the *Hair* of her *Head.*

The *Phariſees*, who knew this *Woman*, (for the Irregularity of her Life, had made her infamous, throughout all the *Town*,) began to doubt, whether our *Saviour Chriſt* was a *Prophet*, ſeeing he knew not who ſhe was, that had dared to touch him; doubting not, but if he had known her, he would have rejected her. But our *Bleſſed Saviour*, confounding the vain Imaginations of this *Doctor* of the *Law*; learnt him, how much he preferred the fervent *Love* of this *Sinner*, to the Lukewarmneſs of thoſe who had not committed ſuch great *Crimes*. And having ſhewed that the Multitude of her *Sins* were forgiven, becauſe ſhe loved much, he ſent her away in *Peace*, after this *Holy Action.*

This Woman (as is obſerved by the *Fathers*) *has given in her Perſon a compleat Pattern of* Repentance, *in which there is nothing wanting but* Words; *to ſhew, That* GOD *doth not much value them, in ſuch a caſe; ſeeing they are only the* Leaves *of* Repentance.

She now employs to a Vertuous Uſe, whatſoever ſhe had before abuſed to Vice. She now offers to Jeſus Chriſt, *as many* Sacrifices, *as ſhe before had made to the* Devil; *and now* Sacrifices *to* Repentance, *whatever ſhe had heretofore offered up to* Luxury.

This ſo admirable a Converſion may be called the Glory of Repentance; *for it ſhews us, that the greateſt* Sinner, *becomes pure in the ſight of* GOD, *when his* Repentance *is ſanctified by* Humility: *And that on the contrary, the Chaſteſt* Soul *is impure in his ſight, when this Heavenly Gift, which ſhould render him the moſt humble of* Men, *does on the contrary, make him Proud.*

The PARABLE of the SEED.

OUR bleſſed *Lord*, being one day ſurrounded with great Crowds of *People* *The ſame Year* 31. Entred into a *Ship*; and putting off, ſome ſmall diſtance from the Land, he ſat down in it, and thence taught the *People*, inſtructing them by many *Parables*.

He told them in that of the *Sower*, that the *Huſbandman* ſowing his *Seed*, part of it fell out of the *Field*, into the way ſide; and there was trodden under foot, or eaten by the *Fowls*. And afterwards Explaining privately this *Parable*, to his *Diſciples*; he told them, that theſe *Perſons* are thoſe, who hear the *Word* of *GOD*, and from whoſe *Hearts*, the *Devil* at the ſame time comes and takes it away; leſt they ſhould believe, and be ſaved.

For this *Spirit* of *Darkneſs* who often mixes his *Tares* with the *Wheat*, as our *Saviour* obſerves in the following *Parable*, always endeavours at the ſame time that *GOD* Sows his good *Seed* in our *Souls*, to produce their Converſion, to deſtroy it, either by himſelf, or by Men that are his *Inſtruments*, leſt it ſhould take deep Root in our *Hearts*.

The ſecond *Parable* of the *Seed* is, that which fell on *Stony Ground*; which not being able to take Root, ſoon withers at the *Sun*'s Appearance.

And theſe are thoſe, ſays our *Saviour Jeſus Chriſt*, who hear the *Word* with gladneſs; but taking no *Root*, are diſcompoſed, and loſt, at the leaſt *Affliction*, or *Perſecution*, which may happen, becauſe of the *Goſpel*.

'Tis eaſie for thoſe Perſons to be deceived, and to be Ignorant, that notwithſtanding this delight which they have in the *Word* of *GOD*, yet their *Hearts* are as hard as *Stone*, and that they have need of ſoftening them by continual Exerciſes of *Faith* and *Repentance*.

The third part of the *Seed*, falls among *Thorns*, which grow up with the good *Grain*, and Choak it. And theſe *Perſons*, ſays our *Saviour*, are thoſe, who hear the *Word*; But the *Cares and Troubles of this World*, the deceitfulneſs of *Riches*, and an infinite number of inordinate deſires, ſtifle this *Word*, and render it fruitleſs. For 'tis too evident, that the Cares of this *World*, make us apply our *Minds* with leſs Attention to what *GOD*, or his *Miniſters* ſpeak to us.

We cannot ſufficiently enough Lament before *GOD*, the miſchief which theſe ſecular Concerns bring along with them; killing in us ſo frequently this Precious *Seed*, after ſeveral Acts of Devotion have made it ſpring up in us. For all the Miſeries which reſpect the Body, as *Plague*, *War*, *Famine*, &c. are not Subjects worthy of our *Tears*, ſo much as the loſs of this *Divine Seed*.

In fine, the fourth part of this good *Grain* falls on good *Ground*, which ſoon ſprings up, and brings forth good *Fruit*, although not all alike; ſome *Grains* yielding one *Hundred* fold for one, others *Sixty*, and others *Thirty*.

Theſe *Perſons*, ſays our *Saviour Jeſus Chriſt*, are thoſe who have their *Hearts* not only good, but very good. If the *Heart* be ſimply good, it is expoſed to two great Evils, to one, that it bears ſmall *Fruit*, and the other, that it eaſily becomes Bad. Wherefore we muſt endeavour, how good ſoever it is, to make it better; which is done by increaſing in *Charity*.

But our *Saviour Jeſus Chriſt* doth himſelf obſerve, that 'tis only by *Patience*, that we bear much *Fruit*, that is to ſay, in enduring many *Afflictions*, which do in ſome ſort Cultivate our *Fields*, and renders our *Charity* more Vigorous. For ſhe is the Root of all good *Fruit*, and the ſtronger that this Root is, the more excellent is the *Fruit*, which ſprings from it, proportionable to the Condition and Rank of each true *Believer*.

Thus *Afflictions* overthrow the Weak, as 'tis obſervable touching the ſecond *Seed*; but become, on the contrary, the Exerciſe and Crown of the Strong.

The



John Rositer of Somerby in the County of Lincoln Esq.
For Advancement of this Worke Contributed this Plate.



The Right Honourable Ann Lady Morpoth, daughter of the Right Honourable Arthur Capell, Earle of Essex deceased.
For Advancement of this Worke Contributed this Plate.

The Beheading of S. JOHN the Baptiſt.

WHen our *Saviour*'s Fame was ſpread throughout all Parts; *Nazareth* being the *Country* where he chiefly reſided, ſhewed more Incredulity than the reſt of *Judea*.

The ſame Year 31.

They could not reconcile what was ſaid touching the great things he did, with what they beheld in his *Perſon*. They ſaw on one hand his *Poverty*, the mean condition of his *Father* and *Kindred*; and on the other, the great *Miracles* which were publiſhed of him, and the Applauſes of the *People*. In fine, their Pride (being offended at this extraordinary Fame of our *Saviour*) made them contrive to precipitate him from the Top of the *Mountain* whereon their *Town* ſtood.

But our *Saviour*'s hour was not then come, neither was it in the power of any Man to haſten it; ſo that paſſing through the midſt of them, he render'd ineffectual their wicked deſign.

Our bleſſed *Lord* well underſtanding the Averſion they had to him, would not immediately preach in *Nazareth*, but in *Capernaum*, and other circumjacent *Towns*; as well to humble himſelf, as to ſhew us, that we ought to avoid all pompous Appearances in a place where we have before lived in obſcurity; as alſo to diſpoſe by degrees thoſe of *Nazareth* by his *Abſence*, to believe in him, as well as others, and to reſpect him for the time to come whom they had before deſpiſed.

But the hardneſs of their *Hearts* being inſuperable, our *Saviour* contented himſelf with working ſome few *Miracles* to ſhew that he did not ſlight them; and he did no more, leſt he ſhould make them more Criminal.

He paſt then from them, and leaving *Nazareth*, he had News brought him of the Death of S. *John* the *Baptiſt*, which happened in this manner.

The *Devil* having inſtigated *Herod* to caſt him into *Priſon* for having repreſented to him, how ſcandalous his inceſtuous Cohabitation was with *Herodias*, his Brother's *Wife*; (who not contented with this good mans Impriſonment, moved *Herod* to put him to Death:) He brought to paſs whatſoever was neceſſary to this Deſign; and ſhewed, how well he could manage occaſions, and diſpoſe all requiſite Circumſtances, for the execution of his Malice, on this *Holy Man*.

Herod's *Birth-day* being come, this *Prince* made a great *Feaſt* to all the *Grandees* of his *Court*; and the Daughter of this inceſtuous *Herodias* dancing in the midſt of this Aſſembly, ſhe ſo extreamly pleaſed *Herod*, that he at the ſame time commanded her to ask of him whatever ſhe would, and he would give it her, tho it were half of his *Kingdom*. She went preſently to her *Mother*, to know what ſhe ſhould demand; who preferring the gratifying her Revenge on S. *John*, above whatever her Ambition or Covetouſneſs could deſire, enjoined her to ask only of him the Head of S. *John* the *Baptiſt*.

Herod was much troubled at this demand, as having a great eſteem for S. *John*: But the *Devil* leſſening the Reverence he had to this *Holy Man*, and encreaſing his fond Affection to *Herodias*, cauſed him at length to yield, that he might not break his Word.

S. *John*'s Head was cut off in *Priſon*, and delivered to *Herodias*'s Daugher in a *Charger*; who immediately came, and brought it to her *Mother*.

Thus did this truly great Man die; and thus at length ended the high Opinion which *Herod* had of him; who having been the great *Admirer* of this *Holy Perſon*, became at length no leſs than his *Murtherer*. His firſt Enormities ſerved him as a paſſage to this hainous Crime; and this barbarous Cruelty was the Puniſhment of his Inceſt.

'Tis ſtrange, ſays S. *Gregory*, that ſuch infamous *People* ſhould have that Power over ſo *Divine* a *Perſon* as S. *John*: But if his Life was precious in the eyes of GOD, it was not ſo in his own; and one may ſay that GOD ſeconding his *Humility*, and conſidering how little he valued it, gave it therefore for a *Dance*; by which, adds this *Holy Father*, the Servants of GOD may learn to deſpiſe their own *Lives*, and be willing they ſhould be at the Mercy of cruel and wicked *People*; for in ſacrificing them to GOD for and to whom alone they live, their Death, like S. *John*'s, will be the more eſtimable, and acceptable in the ſight of GOD by how much it may appear more ſhameful in the Eyes of Men.

The MIRACLE of the LOAVES.

OUR Bleſſed LORD and *Saviour*, having been informed of the Death of S. *John* the *Baptiſt*, withdrew thereupon into the *Deſert*; taking his *Diſciples* along with him, to learn his *Church* to retire to Places of Retreat in times of Danger. And this was the more neceſſary, by how much the *Miracles* of *Jeſus Chriſt* began to be taken notice of at *Court*: and *Herod Antipater*, the *Son* of him who had put the *Innocent Children* to death, was in trouble to know who this man ſhould be that was ſo powerful, both in *Word* and *Deed*; Imagining ſome times, he was S. *John the Baptiſt* whom he had put to death; who being Riſen from the Dead, wrought all theſe wonderful things.

In the Year of the common Æra 32. the 3d of Chriſt's Preaching.

Such Imaginations as theſe trouble the Repoſe of this Wicked Prince; whilſt our *Saviour* was Retired into the *Wilderneſs*, where *Herod* could not hinder the People from running after him: for he was followed by near five thouſand Perſons, who were continually attentive to his *Doctrine* and *Miracles*. Their Minds, were ſo taken up with what they ſaw and heard from him, that they forgot to take along with them their neceſſary Proviſions. And three Days being already paſt ſince they left their Habitations to follow *Jeſus Chriſt* in the *Deſert*, our *Saviour* was moved with Compaſſion in ſeeing theſe Perſons, and ſpake to his *Diſciples* about the procuring of them Suſtenance. They anſwered him, that the place, where they were, was a *Deſert*, far diſtant from *Towns*, and that they had no other Proviſion than five *Barly Loaves*, and ſome few *Fiſhes*.

Our *Bleſſed Saviour* Commanded the *Diſciples*, to cauſe them to ſit down, in divers Companies; and when this was done, lifting up his *Eyes* to *Heaven*, he bleſſed theſe *Loaves*, and gave them to his Diſciples, that they might ſhare them amongſt the People.

Theſe *Loaves* Multiplied themſelves in our *Saviour's* Hands; for all the People Eat of them, and were ſatisfy'd; and our *Saviour* commanded his Diſciples to gather up t Fragments with great care, with which we filled Twelve Baskets.

The Ancient *Fathers*, have ever regarde theſe five thouſand *Men* that followed our S viour *Jeſus Chriſt*, as a Type of true *Chriſtian* who forſake the *World*, at leaſt their Heart to follow *Jeſus Chriſt* wherever he calls them.

There is obſervable in their whole Conduc an excellent Image, or Repreſentation of th *Church*. They are attentive to the Words o our Saviour, and expect no Relief on Earth but from his Bounty. They all appear but a one ſingle Man. They have all the ſame *Af fections*, the ſame *Inclinations*, and the ſam end, whereto they tend by the ſame mean They continue in this Deſert, and grow no weary of our *Saviour's* Company. They perſi therein, till they faint, without murmurin for Suſtenance. And therefore our *Saviou Chriſt* ſeeing their great *Faith*, ſtays till th third day before he feeds them; and thoug his *Charity* was great, yet he would not do i preſently. He then ſhewed that Pious Conflict which oft happens between GOD, and Elect Souls; when on the one Hand, GOD wil not yet ſuccour 'em in their Diſtreſſes; becauſe 'tis not the time; and on the other, his *Elect* feeling ſuch *Joy* and *Comfort*, in the Accomplishment of his Will, remain ſtedfaſt and firm in that Condition, without deſiring to get out of it.

Prayer, in all other occaſions, is the effect of *Faith*; but 'tis the effect of a very ſmall *Faith*, to be earneſt with GOD, to deliver one out of any Temporal Affliction.

Ought not this to ſatisfie us, that GOD *himſelf, keeps account of the* Days *and* Minutes *of our ſufferings? He, I ſay, who aſſures us, that he numbers the very Hairs of our Heads.*

We ſhould let him alone, to do with us as he thinks fitting; for the beſt remedy in our Griefs, is to commit our ſelves wholly to his Will *and* Pleaſure, *and to remain quietly in the Condition he has placed us, not deſirous to depart out of it, until his due time.*



Richard Whitworth of Adbaston.
in the County of Stafford Esq.
For advancement of this Worke. Contributed this Plate.


180
G. Freman inv.
J. Kip Sculp.

S. PETER's Faith fails him.

S. Peter *Walks on the Sea to Meet our* SAVIOUR, *and ſinking, Cries out to him for help.*

WHEN our *Saviour* had done this great *Miracle* of the *Loaves*, the *People* would needs lay hold of him, and make him a *King* by Force: But our bleſſed LORD, though he preſented himſelf of his own accord, when he was to die, yet fled, when they offered him this Dignity: to teach his *Diſciples* to Fly *Eccleſiaſtical Promotions*, when Men do offer them; even as *Jeſus Chriſt* would not receive Honour from *Men*, but from his *Father*.

The ſame year 32.

When 'twas night, he came to his *Diſciples*, at the place where this *Miracle* was wrought; and to put the Remembrance of it out of their Minds, which were puft up at the thoughts thereof, He made them enter into a *Ship*, and paſs the *Sea*, that the *Tempeſt* which ſoon after happened by his Order, might make them ſenſible of their Weakneſs in the abſence of their *Maſter*; and that this Knowledge might keep them in *Humility*, which was to be (as it were) the Foundation on which he would erect this ſolid Vertue, which was to render them the *Pillars* of the *Church*.

He left them for ſome time, in the midſt of the *Waves*, being driven up and down the whole night by the Weather, without his haſtning to deliver them. But when the day appeared, he drew towards them, Walking on the Surface of the *Waters*.

When they beheld him, thus coming on the *Floods*, as on dry Land, they thought him to be a *Spectrum*, and their Fear made them ſend forth ſtrong Cries.

But our *Saviour* ſpake to them to encourage them, ſaying, Fear not, It is I. S. *Peter* was the firſt that felt the Efficacy of this *Divine Word*; and having his Heart full of an Aſſurance, which placed him above all fear of danger, he ſaid to *Jeſus Chriſt*, if it be thou LORD, Command me to come upon the *Waters* to thee. Our *Saviour* bad him come; and S. *Peter* leapt immediately into the *Sea*, with a Confidence which cannot be ſufficiently enough admired, and which then denoted, That GOD would make his *Church* in future Ages Victorious throughout all the *World*; and that ſhe ſhould tread under foot, whatſoever ſhould oppoſe her.

But as S. *Peter* thus went to join himſelf to *Jeſus Chriſt*, a great Wind aroſe, which put him into an Aſtoniſhment; Fear overwhelmed his *Spirits*, and his *Faith* failing, he began immediately to ſink.

Then did he addreſs himſelf to our *Saviour*, who had already given him ſome power, entreating him to ſuccour him. And *Jeſus Chriſt* ſtretching out his hand, took hold of him, and blaming the Weakneſs of his *Faith*, bid him not be afraid. And when they were entred into the *Ship*, the Wind immediately ceaſed, and the *Waves* melted themſelves into a Calm Smoothneſs.

The *Ancient Fathers* who have always regarded the *Actions* and *Words* of our *Saviour*, as full of *Myſteries*; have admired, he ſhould ſuffer S. *Peter* to be in danger of drowning, after he had Commanded him to come on the *Waters*.

He deſigned, ſay theſe *Ancient Writers*, to convince this good *Diſciple*, by his own Experience, That 'tis *he only can Save*, leſt his natural Aſſurance ſhould Tempt him to *Pride*.

Even our Fears in the Service of GOD, are of uſe, when they be Moderate. They inform us of our Weakneſſes, and make us depend more on him, and expect all our Safety from him.

There are few ſincere *Chriſtians* in the *World*, for whom GOD has not done more than he did on this Occaſion for S. *Peter*. There are other *Depths*, and *Tempeſts*, whence he has delivered them, and does yet daily and hourly deliver them by his powerful Word: And they cannot be wanting in the Acknowledgment, which they ought to have of ſo ſenſible a Protection without the greateſt Stupidity and Ingratitude.

Our

Our SAVIOUR admires the *Faith* of the *Canaanitiſh Woman*, and Heals her *Daughter*.

OUR *Saviour*, having left the place where he had miraculouſly fed ſo great a Multitude of People; theſe Perſons were in great trouble the next day, to know what was become of him. *The ſame year* 32.

They knew there was in this place but only one *Bark*, or *Veſſel*; and they alſo knew that *Jeſus Chriſt* had not entred therein, nor his *Diſciples*. Wherefore not finding him along the Rivers ſide, and having paſt over again the *Water* to go to *Capernaum*; they ask'd him, when they had found him, when and how he came there? But our *Saviour* not liſting to ſatisfy their Curious Humour, and concealing the manner of his Walking on the *Waters*; only told them, who were ſo zealous in their ſearch after him, That they followed him, meerly for the *Loaves* ſake, and not out of any real Love to his *Perſon*, or *Doctrine*. And therefore he Exhorted them, to labour after other *Food*; and not to ſeek ſo greedily after the Meat which periſheth.

He diſcourſed to them of the *Euchariſtical Bread*, whereat many were Scandalized, even of his own *Diſciples*. When they went away, *Jeſus Chriſt*, without ſhewing any Concern, at the ſeeing himſelf thus abandoned by his *Diſciples*. Addreſt himſelf to the Twelve *Apoſtles*, Demanding of them, whether they would alſo leave him? To which St. *Peter* anſwered with his uſual Fervor; *LORD, to whom ſhall we go, ſeeing thou haſt the Words of Eternal Life.*

Our *Saviour* alſo plainly ſhewed, 'twas no wonder that ſeveral of his *Diſciples* left him, ſeeing of the Twelve, which he had choſen particularly, there was one of them, which he aſſured them was a *Devil*.

He left then *Judea*, to avoid the Rage of his *Enemies*, who began openly to declare themſelves againſt him, and departed to the Coaſts of *Tyre* and *Sidon*; where he did more than he had done in *Judea*.

For a *Canaanitiſh Woman* (arriving from thoſe Parts, where our *Saviour Chriſt* would not go himſelf, leſt he ſhould ſcandalize the *Jews*) came by a Secret Inſtinct of *Jeſus Chriſt*, who called her to him, though unknown to her, who ſhewed him with great *Cries*, that her *Daughter* was tormented with a *Devil*, and entreated him to have Pity on her. But our *Saviour* although ſo Compaſſionate to others, yet ſeemed to give no Ear to the Complaints of this *Woman*, to the end he might give us in her *Perſon* an excellent inſtance of the Prevalency of *Prayer*; and to ſhew us by her example, with what *Humility* we ought to perſevere in it, when it ſeems to us that GOD *Almighty* is deaf to our Requeſts, and rejects all our *Petitions*.

This humble *Woman*, being not able to obtain any thing of *Jeſus Chriſt*, addreſt her ſelf to the *Apoſtles*, who interceded for her to our *Saviour*. But he anſwered, he was only ſent to the loſt *Sheep* of *Iſrael*, and not to the *Gentiles*. And they being urgent with him, becauſe the *Canaanitiſh Woman* importuned them with her Entreaties; Our *Saviour* therefore to ſhew the Solidity of her *Faith*, would not yet yield to her. When at length ſhe came up to him and caſt herſelf at his *Feet*, and Worſhipped him, Imploring his Aſſiſtance, with great Lamentations. Our *Lord* ſtill Repell'd her, and uſing her as a *Dog*, ſaid to her, *That it was not lawful to take the Childrens Bread and caſt it to the Dogs*. This Uſage which would have ſufficiently provoked a proud Spirit, ſerved only to encreaſe her Confidence in our *Saviour*. She confeſt indeed ſhe was but a *Dog*, yet that the *Dogs were permitted to Eat of the Crums which fell from the Childrens Table*, and that ſhe deſired no more.

She put herſelf into the Condition of ſuch a mean Creature, and acknowledged the *Jews* to be her *Maſters*, and the *Children* of the true GOD. This humble Confeſſion in the midſt of ſuch a rude Treatment in Appearance, made our *Saviour* immediately cry out, *O Woman, great is thy Faith*; and changing his Roughneſs into an Admiration of her *Faith*, immediately granted what ſhe deſired.

The *Holy Fathers* have much extolled this *Faith* in a *Pagan Woman*; and St. *Gregory the Great* ſaith, that as this Idolatrous *Woman* confounded the Incredulity of the *Jews*, ſo it may often happen in the *Church*; That *Perſons* who are engaged in *Worldly* Buſineſs, ſhall make thoſe Bluſh, who make Profeſſion of a more *Heavenly Calling*.

OUR



Elizabeth the wife of Edward Hubbald of the Tower of London Gentleman.
For advancement of this Worke Contributed this Plate.



Jane Lady Spencer, relict of S.r Thomas Spencer of Yarington in Oxfordshire Baronet. For advancement of this Worke Contributed this Plate.

The TRANSFIGURATION of our Saviour JESUS CHRIST on the Mountain, in the Preſence of his Three Diſciples, St. *Peter*, St. *James*, and St. *John*.

OUR *Saviour Jeſus Chriſt*, being alone with his *Diſciples*, and paſſing with them over moſt of the *Cities* of *Cæſarea*, demanded of his Diſciples, *what the World ſaid of him? They anſwered, That ſome thought he was* John the Baptiſt; *others that he was* Elias; *others, that he was* Jeremiah, *or one of the ancient Prophets.* And you (ſaid our *Lord*) *whom think ye that I am?* St. *Peter* then without Hæſitating, anſwered, *Thou art Chriſt, the Son of the Living* GOD. Our *Saviour* called him *Bleſſed*, becauſe his *Father* had revealed to him this Truth, and aſſured him, he would ſo firmly eſtabliſh his *Holy Church*, on this his Confeſſion, *That the Gates of* Hell *ſhould never prevail againſt it.*

The ſame Year 32.

This was a proper and ingenuous Profeſſion of S. *Peter's Faith*; yet this hindred not our Bleſſed LORD, from calling him *Satan*, when he would have diſſwaded him from ſuffering and yielding unto Death: Which ſhews us, that GOD ſeldom raiſes up his *Saints*, but he immediately abaſes them; for Human Weakneſs is ſo great, that if the *Divine Goodneſs* dealt not thus with us, we ſhould be puft up, either with our *Temporal* or *Spiritual Proſperity*; which might prove of dreadful Conſequence to us.

Eight Days after this had happned, our *Saviour* took Three of his *Diſciples, viz.* S. *Peter*, S. *James*, and St. *John* (who ever ſeemed to be the chiefeſt *Favourites*, and to whom he ſhewed moſt Tenderneſs.) He led them up a High *Mountain* apart, and when he prayed there, he was immediately *Transfigured*: His Countenance ſhined like the *Sun*, and his *Garments* were white as *Snow*: At the ſame time *Moſes* and *Elias* appeared, who diſcourſed with *Jeſus Chriſt* touching what was to happen to him at *Jeruſalem*.

The Three *Diſciples that ſlept*, immediately awaked; and were ſurprized at the *Glory* of our *Saviour*, and at the ſight of the Two *Prophets* who were talking with him. S. *Peter* being tranſported with *Joy*, thus ſpake to our *Saviour, Maſter, it is good for us to be here: Let us make here three Tabernacles; one for thee, another for* Moſes, *and another for* Elias. But whilſt he was yet ſpeaking, a *Cloud* came and over ſhadowed 'em, and a *Voice* was heard, ſaying, *This is my Beloved Son, hear ye Him.* Whereupon the *Diſciples* fell immediately on the Ground with Aſtoniſhment; when *Jeſus Chriſt* drawing near unto them, touched them, ſaying, *Ariſe, and be not afraid*; they then aroſe, and ſaw no one ſave *Jeſus Chriſt*; who ſtrictly charged them, as they were coming down from the *Mountain, to tell no Body what they had ſeen and heard.*

This Transfiguration *full of* Myſteries, *was one of the Means which our* Saviour *made uſe of, to ſtrengthen the* Faith *of his* Diſciples; *and for a more ſenſible Perſwaſion to them that he was* GOD, *He intended by this Anticipation of his Glory, to ſhew them, what they ſhould one Day be themſelves at the* Reſurrection *of the Dead; and that maugre all the* Labours, Tryals, *and* Sufferings *of this Life, they ſhould certainly enjoy the Glory of which they had been* Eye-witneſſes *on this* Mountain. *And 'tis this ſight which made them ſtrong in their greateſt* Conflicts.

When the Holy Spirit *came upon them, he made this* Viſion *more uſeful to them, than it then appeared, comprehending by its* Light, *that this ineffable* Glory *of* Jeſus Chriſt, *which they had ſeen with their own* Eyes, *ſhould be communicated to their own Body; ſo that we may ſay the Deſign of* JESUS CHRIST *in this* Tranſfiguration, *was not only to render his* Apoſtles *ſtrong in the Day of his* Paſſion, *and to remember his* Glory *in the time of his* Humiliation; *but even to make them ſtrong themſelves in the Time of their* Sufferings, *and to encourage them in their* Afflictions, *by the ſight of the Glory with which they were to be attended.*

INFANTS the TYPE of HUMILITY.

Our SAVIOUR *propoſes to his* Diſciples *a* Child *for an Example of Chriſtian Humility.*

OUR *Saviour Chriſt* being come down with his Three *Apoſtles* from *Mount Tabor*; found his other *Diſciples* en-
The ſame Year 32. vironed with a great Croud of *People*; and a certain Perſon, whoſe Son was vexed with an *Evil Spirit*, was entreating them to heal him, in the Abſence of their Maſter.

Now altho' our *Bleſſed Lord* had given them Power over theſe *Spirits*, yet could not they drive out this; wherefore our *Saviour Chriſt* having done it himſelf, and reſtored this Son to his *Father*, his *Diſciples* ask'd him privately, why they could not do it. He anſwered them, Becauſe of their Unbelief; adding, That if they had *Faith*, they might remove the *Mountains*, and place them in the midſt of the Sea. He afterwards informed them, that this kind of *Devils*, went not out but by *Faſting* and *Prayer*.

Thus did he teach them their Miſtake, in pretending to exerciſe an abſolute Authority over the *Devil*, without uſing the ordinary Means which GOD had preſcribed, ſuch as were *Faſting* and *Prayer*.

Our LORD after this went to *Capernaum*, where thoſe that gathered *Taxes*, as'd St. *Peter*, whether his Maſter was for paying *Tribute*; and he anſwered he was: And they had no ſooner entred into an Houſe, but our Saviour prevented *Peter* with this Queſtion: From whom do Princes require *Tribute*; from their *Children*, or *Strangers*? But added he, that we may give no Offence; Go thou to the Sea, and open the Mouth of the firſt *Fiſh* thou ſhalt take; and therein thou ſhalt find a piece of Money, give it for me and thee.

Our *Saviour* teaches us by this Example, to ſubmit to the *Laws* of the place where we *Live*, and to obey Magiſtrates when the thing they require of us be not ſinful.

Our LORD being ſeated in an *Houſe*, with his Diſciples, he demanded of them the Subject of their Diſcourſe in the way; for he knew they had been diſputing, which of them ſhould be the greateſt. And intending to overthrow in their Minds all proud Conceptions, and Deſires of Preheminency, he told them, *That he that would be the firſt of all, ſhould be the laſt.* And to give them a more lively Image of this *diſpoſition of Soul*, he took up a little *Child*, and placed him in the midſt of them, ſaying, That if they endeavoured not to become like this *Child*, they could in no wiſe enter into the *Kingdom of Heaven*. For the *Scripture* ſaith, that the *Diſciples* coming to him, asked him, *who was the greateſt in the Kingdom of Heaven?* And our *Saviour* called to him a little *Child*, and ſet him in the midſt of them, and ſaid, *Verily I ſay unto you, except ye be converted, and become as little* Children, *ye ſhall not enter into the* Kingdom *of* Heaven; *whoſoever therefore ſhall humble himſelf as this little* Child, *the ſame is greateſt in the* Kingdom of Heaven; *and who ſo ſhall receive one ſuch little* Child, *in my Name, receiveth me. But who ſo offends one of theſe little ones which believe in me, it were better for him that a* Mill-ſtone *were hung about his Neck, and that he were drown'd in the Sea.*

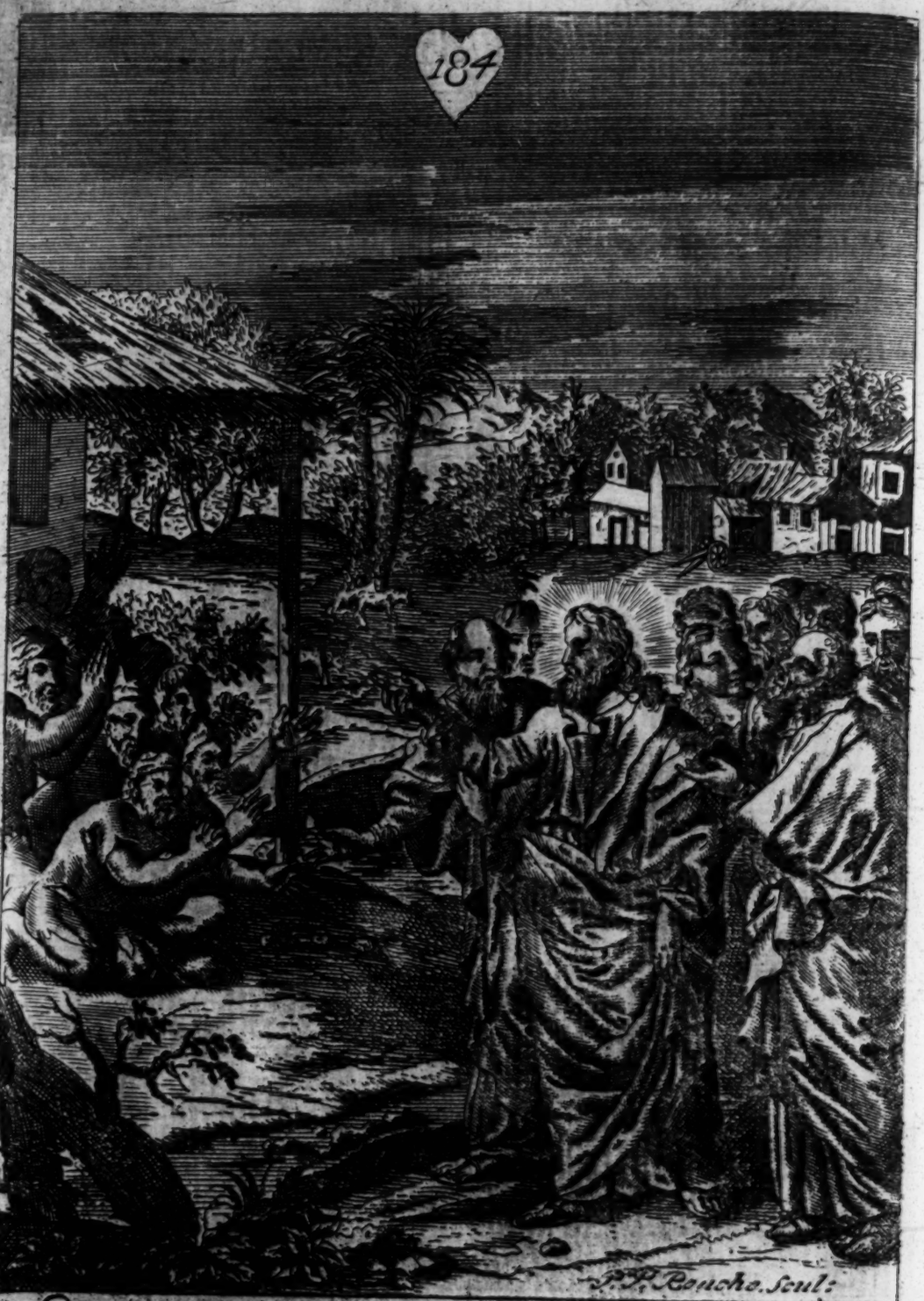
The Holy Fathers *have much reflected on this* Saying *of our* Saviour; *and conſidering how difficult this is to the proud* Spirit of Man, *their only Hope has been, in the Grace of him who uttered this* Sentence.

Hence they have diſcourſed how neceſſary it is to ſtifle all thoſe Ambitious Deſires *of appearing greater than others; and that a True* Chriſtian's *ſtudy ought to be to conceal himſelf; and to be willing, that others ſhould be preferred before him. One* Man *is no greater than another; but only as he has more* Charity, *or more* Humility; *for all the reſt is meer* Vanity *before* GOD. *And ſhould a* Man *extol himſelf above other* Men, *becauſe he has more* Charity, *this Glory would rank him among the Loweſt.*

Our Bleſſed Saviour *ſtifles* Pride, *and pluck it up by the* Roots, *by reducing his* Diſciples *to the Condition of a little* Child. *And if a* Man *would judge whether he ſhall be of the number of the* Bleſſed *in the other* World, *he need only to conſider whether he be humble as an Infant in this, and whether he endeavours by* Chriſtian Simplicity, *by* Humility, *by* Obedience, *and other* Vertues, *to be as little in* Spirit *as* Children *are in* Body.



Mr. David Hamilton son of David Hamil-
ton of the citty of London Dr. in Phyſick.
For advancement of this Worke, Contributed this Plate.



Elizabeth Lady Onslow, wife of the Honourable Sr. Richard Onslow, of Clandon in Surrey Baronet. &c.ª

For adornament of this Worke, Contributed this Plate.

The TEN LEPERS HEALED.

Our SAVIOUR *Heals the Ten Lepers.*

OUR LORD taking occaſion from his *Diſciples Diſputes*, to recommend to them the Practice of *Chriſtian Humility*, and to make them reſpectful to *Children*, and to the *Weak*, whom he ſaid to offend was extream dangerous, he left *Galilee*; and the *Feaſt of Tabernacles* drawing nigh, his *Kindred and Brethren* exhorted him to go into *Judea*, whence he had retired on the Death of S. *John*. They told him he had nothing to fear, and ſpeaking to him as a Man that affected Popularity by his great *Miracles*, they ſhewed, as the *Goſpel* Teſtifies, That they did not believe in him.

The ſame Year 32.

Our *Saviour* did not ſet himſelf to Refute their Vain *Imaginations*: He only told them, their Time was always ready, whereas his was not yet come, and that he would not go yet into *Judea*. His *Kindred* aſſiſted at the *Feaſt* before him; But having remained ſome days in *Galilee*, he went into *Judæa*, not Publickly, and with a Concourſe of *people*, as he was wont, but in Private. When paſſing through the midſt of *Samaria*, he entred into a certain *Village*, and there met him Ten *Men* that were *Lepers*, who ſtood a far off; and they lifted up their *Voices*, and ſaid, *Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, go ſhew your ſelves to the* Prieſts *in obedience to the* Law: *And it came to paſs, that as they went, they were cleanſed*; Thereby teaching thoſe that ſhould believe in him, what reſpect they ought to have to the *Cuſtoms* and *Practices* of the *Church*; and how great a deference they ought to pay to the *Rulers* therein eſtabliſhed. For no ſooner had theſe *Perſons* ſhewed themſelves to the *Prieſts*, but they found themſelves Cured of the *Leproſy*. One of the *Ten* immediately thereupon returned, loudly glorifying GOD for ſo miraculous a Cure; and went to our *Saviour*, throwing himſelf at his *Feet*, and Bowing his *Head* to the Ground, gave him Thanks for the Mercy, which he came from Receiving. Our LORD ask'd him, whether they had not all been *Cured*, and what were become of the other *Nine*?

The *Goſpel* tells us only one of the *Ten* returned to our *Saviour* to give him *Thanks*, and he was a *Samaritan*. Our Bleſſed *Saviour* ſent him away, telling him his *Faith* had ſaved him, ſufficiently ſhewing how greatly the Ingratitude of the reſt did diſpleaſe him.

The *Holy Fathers* conſidering this Example, have ever taken hence occaſion to exhort *men* to fly Ingratitude and to receive no favour from GOD, without ſhewing him, by all the ſigns they are able, how greatly they deſire to make their Acknowledgments ſuitable to the Benefits they receive.

'Tis not ſufficient for us to rejoice at the inward Cures of our *Souls*, ſeeing 'tis not to be queſtioned but that theſe 9 *Lepers* were thus affected. They had beyond all queſtion a perfect ſenſe of their *Cure*, and even admired from their *Hearts*, him that was the Author of it. but this was not enough. They ought to have returned and proſtrated themſelves, giving him Thanks in a beſeeming manner.

Theſe ungrateful Perſons *have become by their* Ingratitude, *Lepros* in their *Souls, in ceaſing to be ſo in their* Bodies; *and have been in this Particular like thoſe, who forbearing ſometimes to commit* Groſs Sins *in the ſight of* Men, *increaſe by their Ingratitude their* Secret Sins *before* GOD.

Happy is he (ſays S. *Bernard*) *who always lies proſtrate at our* Saviour's Feet, *giving him* Thanks *for the ſmalleſt* Graces; *and who conſidering himſelf as a Stranger in Imitation of this* Samaritan, *believes that all the* Favours *done him, are the more Obliging, in that he deſerves only* Shame *and* Puniſhment.

The WOMAN taken in ADULTERY.

Our SAVIOUR wiſely eſcapes the Snare, *laid him by the* Jews, *concerning the* Adulterous Woman.

OUR *Saviour Chriſt* having Healed theſe *Ten Lepers*, as he paſt along, found, when he arrived in *Judea*, all *Jeruſalem* in trouble, in that he was not come to the *Feaſt*, and all the *People* were divided in the Judgments they made of him; ſome ſaying, he was a *Good Man*, others maintaining he was a *Seducer*. But eight days after the *Feaſt*, our *Saviour* appeared in the *Temple*, and there taught the People with ſuch Wiſdom, as aſtoniſhed all thoſe as knew he had not been brought up in *Human Sciences*, and the Study of the *Law*.

The ſame Year 32.

Speaking then publickly with great Freedom, thoſe that heard him Admired, his Enemies that heard him, did not ſeize on him, Imagining ſometimes they believed he was the *Chriſt*.

But 'twas not long before *Deſigns* were laid againſt his *Perſon*, which yet proved Fruitleſs, *becauſe his hour was not then come*. For the *Phariſes* ſeeing the People ſpeak of his Miracles with Admiration, loudly affirming, that when *Chriſt* came, he could not do greater things: They could not ſuffer this Teſtimony which was given him, wherefore they ſent *Officers* to ſeize on his *Perſon*: But whereas hitherto he had often hid himſelf, he did not ſo now; to give Examples of the different motions which *God's Spirit* ſhould produce in thoſe who ſhould be Perſecuted in following *Ages*.

Thoſe then who came to take him, were with-held by a ſecret Stroak from GOD; ſo that inſtead of ſeizing him, they ſtood ſtill and became his *Auditors*. And when the *Phariſees*, who ſent them, blamed them for not bringing him, they anſwered, *That never man ſpake as he did*.

Our *Saviour* Retiring afterwards on the *Mount of Olives* to *Pray* there, he came thence the next Morning very early into the *Temple*, where a great Croud ſurrounded him; But whilſt he was *preaching*, the *Phariſees* laid a Snare for him, by preſenting him with a *Woman* taken in *Adultery*, to the end, that if he condemned her to die, he might be decryed by the People as a *Man* extream ſevere; and if he condemned her not, he might be charged as a Breaker of GOD's *Law*.

Jeſus knowing their Malice, ſtoop'd down, and wrote on the Ground; and they perſiſting to know his Opinion, he lifted up his Head, and ſaid, *He amongſt you that is without ſin, caſt the firſt ſtone at her*. Then began he again to write on the Ground, and in the mean time the *Phariſees* ſlunk one by one away, and the *Woman* was left alone, to whom our Saviour ſaid, that ſeeing no one had condemned her, neither would he; and thereupon immediately ſent her home in *peace*, charging her to ſin no more. Whereby our *Lord* ſhews us, he would rather have Men to condemn themſelves than accuſe others, and to examine their own *Lives*, rather than to cenſure the *Faults* of their *Brethren*.

Men generally abhor groſs Sins becauſe they make them uneaſy; but make little regard of Spiritual Sins, which do more offend GOD, who is all *Spirit*: The *Sin of the Fallen Angels* and that of the firſt *Man* have more offended GOD, than the Crime of this *Adultereſs*. And this is that which ought to humble us in the ſight of GOD, and make us gentle and moderate to thoſe who fall into theſe dreadful Exceſſes. This *Gentleneſs* being many times a Means to withdraw them from theſe *Diſorders*. The *Mildneſs* wherewith our *Saviour* treated this *Woman*, had perhaps a greater effect upon her to diſengage her from this *Evil Courſe*, than all the Severity of the *Law*. *Nothing does more effect, and perſwade a good Natur'd Perſon, than meekneſs and gentleneſs, where they expected rigor and ſeverity.*

The Church *therefore, in Imitation of our* Saviour, *diſcourages not the greateſt* Sinner, *from hopes of* Mercy, *on the leaſt ſigns of* Contrition. *She has thought fitting, that this* Sentence *of our* Saviour, *Let him that is without* Sin *caſt the firſt* Stone; *ſhould have at leaſt as great effect on the Hearts of* Chriſtians, *as it had on the* Jews; *and that the* Piety *of ſuch ſhould yield to thoſe* Words *to which the others hardneſs was obliged to yield.*

The



Godfry Kneller of Lubeck in Saxony. and of St. Pauls Covint Garden in Middlesex Esq.r Principall Painter in ordinary to their Majestys King William and Q.n Mary. For advancement of this Worke. Contributed this Plate.



M.rs Anne Brounc 3.d daughter of Edward Brown of London D.r in Physick —
For advancement of this Worke. Contributed this Plate.

The Man born Blind, reſtored to his Sight by our SAVIOUR.

OUR *Saviour Chriſt* having delivered by his Goodneſs the *Adulterous Woman*, and freed himſelf from the Snare which his *Enemies* had laid for him, he continued to Preach to the People in the *Temple*, ſeveral Important Truths, and reproach the *Phariſees* with their deſign of deſtroying him. He ſhewed them from whence they were the *Devils Miniſters*, who delighted in Blood from the beginning of the *World*, and had Slain the *Prophets*. He ask'd them openly which of them could Convince him of *Sin*; and why they did not believe him, ſeeing he Preached the Truth.

The ſame Year 32.

The *Jews* anſwered theſe juſt Reproaches, not with *Reaſons*, but with *Injuries*, calling him a *Samaritan*, and one poſſeſſed with a *Devil*. Our *Saviour* anſwered theſe *Blaſphemies* with great Meekneſs: But ſeeing them take up Stones to throw at him, he privately paſt out of the *Temple*.

In his paſſage thence, he ſaw a Man who was *Born Blind*. His *Diſciples* asked him, whether this Man had *ſinned*, or his Parents, in that he was *Born Blind?* But our *Saviour* anſwered them and ſaid, that neither this Man hath *ſinned* nor his *Parents*, but that the *Works* of GOD ſhould be made manifeſt in him; and told them, *That he muſt work the Works of him that ſent him, whilſt it is day; for the night cometh when no Man can work; and as long as he was in the* World, *he was the Light of the* World. When he had thus ſpoken, *he ſpat on the Ground, and made Clay with the Spittle, and anointed the* Eyes *of the Blind Man therewith, and bid him go waſh in the* Pool *of* Siloam, *which he no ſooner had done, but he received his* Sight.

Thoſe that knew him were ſtrangely ſurprized when they ſaw him. All who demanded of him in what manner ſo great a *Miracle* was wrought on him, were told, that a Man called *Jeſus* had made *Clay*, and putting it on his *Eyes*, ſent him to the *Pool* to waſh them, which he had no ſooner done but he recovered his *Sight*.

He was hereupon carried to the *Phariſees*, who asked him the ſame *Queſtions*, and had the ſame *Anſwers*.

Some of them would needs have it, That a Man who had made *Clay* on the *Sabbath Day*, could not be a good Man. Others who were aſtoniſh'd at the Greatneſs of the *Miracle* replied, That an *ill* Man could not *Cure* one that was *Born Blind*.

Being thus divided one againſt another, they made the *Blind Man* ſpeak again, and demanded of him what he thought of this Man? To which he anſwered, That he was without doubt a *Prophet*. Angred with this Reply, they would not believe he had been *Blind*. They therefore made his *Parents* come, who fearing ſuch paſſionate People, managed themſelves with addreſs, aſſerting nothing elſe but that this was their *Son*, and that he was *Born Blind*; but as to the reſt, they ſaid, their *Son* was of Age to anſwer for himſelf.

Having again made this *Blind Man* come to them, they ſpake to him with greater Earneſtneſs, bidding him give Glory to GOD, for they well knew our *Saviour Chriſt* was a *Sinner*. I know not, anſwered he, whether he be a *Sinner*; but this I know, that having been *Born Blind*, I now ſee. The *Jews* ſaid, That as for their parts, they were *Moſes's Diſciples*, but they knew not what this Man was. This I cannot but wonder at, ſaid he, that ye know not who he is, and yet he has opened mine *Eyes*.

The *Phariſees* after this put him out of the *Synagogue*, and our *Saviour* having found him, ask'd him, Whether he Believed in the *Son* of GOD? adding he was the Perſon who ſpake to him. The Man fell on the Ground, and Worſhipped him.

An happy Blind Man, ſay the *Fathers*, who *Diſcovered the true Light*. He was not only the Worſhipper of *Jeſus Chriſt*, but his *Defender*. He confounded the *Doctors* of the *Law*, and ſhewed, that a Simple *Faith* which is Humble, is more Enlightned, than Science which puffeth up. The *Jews* drove him out of their *Synagogue*, but our *Saviour Chriſt* received him into the Communion of the Faithful, and made his Heart his Living *Temple*.

The PARABLE of the Good *Samaritan.*

AFter the Cure of the Man *Born Blind*, the *Goſpel* relates what *Jeſus Chriſt* ſaid to the *Jews*, of the *Charity* which the *Paſtors* ought to have for the Flock committed to them; in imitating that of the Sovereign *Paſtor* of our *Souls*, who laid down his Life freely for the ſafety of his *Sheep*. He gave in the few Words which he ſpake on this Subject, all deſirable Marks to know, whether one be of the number of the true *Paſtors* of the *Divine Flock*; ſeeing we need only to know whether we be ready to part with, not only our *Eſtates* and our Eaſe, but our *Lives* alſo, in loſing them immediately, or by a long ſequel of *Sufferings*.

The ſame Year 32.

He ſhewed how greatly oppoſite in this Point to the true *Paſtor*, is he that is an *Hireling*, and flies away, when he eſpies the *Wolf* coming; that is, who keeps a Cowardly ſilence, when he ſhould vigorouſly oppoſe thoſe who deſtroy the *Flock* of *Jeſus Chriſt*.

But having inſtructed the *Paſtors* in this Diſcourſe of the *Charity* which they owe their *People*, he afterwards inſtructs all Men in that which they ought to have for one another. For a *Doctor* coming to demand of him, tempting him, which was the greateſt *Commandment* of the *Law?* Our *Lord* anſwered him in one Word, That it was to love GOD *with all ones Heart, and ones Neighbour as ones ſelf.*

This *Doctor* asked our *Saviour*, who are our Neighbours? and was informed by this *Parable.*

A certain *Man* went down from *Jeruſalem* to *Jerico*, and fell among *Thieves*, which ſtripped him of his *Rayment*, *Wounded* him, and departed, leaving him half dead. And by chance there came down a certain *Prieſt* that way, and when he ſaw him, he paſſed by on the other ſide.

A *Levite* did the ſame thing, both ſhewing that great *Vertues* are not inherent to the higheſt Offices; and that one may have the Dignities of the *Church*, without having that *Charity* which ſhould always accompany them.

In fine, a *Samaritan*, which is to ſay, a *Pagan*, and an *Idolater*, paſſing near this place in his Journey, ſaw this *Man*, and having Compaſſion on him, went to him, bound up his *Wounds*, pouring in *Oyl* and *Wine*, and ſet him on his *Beaſt*, brought him to an *Inn*, and took care of him; and on the Morrow when he departed, he took out two *Pence* and gave it to the *Inn-keeper*, ſaying to him, take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

Our *Saviour* demanded of this *Doctor*, who of theſe three Men had been his *Neighbour*, who fell amongſt *Thieves?* To which he anſwered, That 'twas he who had Compaſſion on him. Go then, reply'd our *Saviour Chriſt*, and do the ſame thing.

Our LORD commands us in the Perſon of this *Doctor* to be always ready to ſuccour thoſe whom we ſee in *Miſery*, and to ſpare neither our *Cares*, nor our *Pains*, nor our *Eſtates*, when an occaſion of *Charity* offers it ſelf. The *Holy Fathers* complain, that Men are too cautious in theſe occaſions.

This *Prieſt* and *Levite* thought they had good reaſons to paſs on: They were alſo ſeemingly affected in ſeeing this *Piteous Object*; but this *Ineffectual Compaſſion* hindred them not from being Cruel, in being wanting to ſo preſſing a Duty of *Charity*.

The *Samaritan* reaſoned not much on the matter, he acted more *Naturally* and more *Charitably* than they; he thought the ſight of this Pitious Object obliged him to uſe his utmoſt endeavours to aſſiſt him. Thus ought we to do; for how ſhall we be ready to ſuccour thoſe miſerable People, who are at a diſtance from us, if we do not aſſiſt ſuch as lie languiſhing before our Eyes?



Catherine wife of John Dormer of Ascott in Oxford-Shire Esqr, and Daughter and Coheyres of Sr. Thomas Spencer of yarington in the said County Baronet. deceased. For advancement of this Worke Contributed this Plate.



Gentille Fichborne. wife of Sr Benjamin Fich=
borne of Woodnicks in Hartfordshire Knight. descended
from the antient family of Fichborne in Hantshire.
For advancement of this Worke. Contributed this Plate.

MARTHA and *MARY*.

Our SAVIOUR *enters into* Martha's *Houſe, who buſies her ſelf in making Preparation to entertain him, whilſt* Mary *her Siſter hears his* Holy Diſcourſes.

OUR *Bleſſed* LORD, did not only ſelect Twelve *Apoſtles*; but moreover choſe Seventy and two *Diſciples*, whom he ſent two by two before him, whereſoever he was to go; and who living Content in their Condition, without envying the *Apoſtles* who were above them, they then gave us to underſtand, that thoſe who ſhould be one day in the inferiour Degrees in the Church, ſhould live therein ſatisfied, without Grudging at thoſe who are in higher Places, where they muſt not think to aſcend by their *Pride*, but remain with an humble Reſignedneſs in their Condition, unleſs GOD draw them thence, as he drew out *Matthias* from the Seventy and two *Diſciples*, to promote him to the *Apoſtleſhip*. Having ſent them with Power to caſt forth Devils, they returned tranſported with Joy, telling our LORD, that theſe *Unclean Spirits* were ſubject to them by Virtue of his Name. But our *Saviour Chriſt* inſpiring them with the Contempt of theſe lower *Gifts*, tells them, they ought not to rejoice at this *Empire*, which they had over the *Unclean Spirits*, but in that their Names were written in Heaven. And thereupon immediately by a Motion of the *Holy Spirit*, he gave Thanks to his *Father*, in that he had hid theſe things from the *Wiſe* and *Prudent*, and revealed them to *Babes*. And turning himſelf at the ſame time to his *Diſciples*, he ſaid unto them, Bleſſed are the *Eyes* which ſee thoſe things which they ſaw; for many *Prophets* and *Kings* had deſired that Sight, but could not obtain it; whereby he ſhewed to thoſe that had received from the *Apoſtles*, the knowledge of the ſame Myſteries, how great their Crime would be, in loſing them; or not eſteeming them as they ought, for want of applying themſelves to the ſerious and continual Conſideration of them.

The ſame Year 32.

And therefore *Jeſus Chriſt* deſigning to give us an Inſtance, how *Chriſtians* ſhould ſpend their time, went into a *Caſtle*, where a Woman, named *Martha*, received him, which Woman had a Siſter named *Mary*; who lying at our *Saviour's Feet* heard *attentively* his Holy *Word*, whilſt *Martha* was buſied in making Preparations for his Entertainment: She was alſo diſſatisfied that her Siſter did not help her, in the Perplexity ſhe found her ſelf in; and therefore ſhe makes known her Complaint to our *Saviour Chriſt*, who was ſo far from ſending away *Mary*, from this her important Attention, that he took her part againſt her Siſter, and told *Martha*, that whilſt ſhe was employed with ſo great Earneſtneſs about ſeveral Matters, *Mary* had choſen the better part, and which ſhould never be taken from her.

The *Fathers* have hence gathered, That though the external Actions of *Charity* be neceſſary during this Life, yet thoſe whom GOD gives Diſpenſations from them for to keep them in a calm State of Life, wholly employed in the Meditation of his *Word*, are always in the moſt happy Condition.

Nothing appears more beſeeming, than to prepare fit Entertainments for our LORD himſelf; and yet *Jeſus Chriſt* prefers the Repoſe of *Mary* before the Employments of *Martha*.

This Saying of our Saviour, *That there is but one thing neceſſary*, has had a great Influence on the Conduct of the Saints. They have ſeen, that all things elſe are comparatively ſuperfluous, and that 'tis difficult to apply ones ſelf to them, without Prejudice to *this one thing*. Wherefore they have affirmed, that this Sentence ſhould moderate the Activity of thoſe who place all their *Piety* in external *Actions*; and tho' theſe Works of *Charity* be excellent in themſelves; yet they ſhould fear, leſt the *Trouble* and *Paſſions* wherewith they be circumſtanced, do not inſenſibly leſſen the inward *Purity* and Union of *Heart* with GOD; in which doth properly conſiſt this one thing neceſſary, which our Saviour *Chriſt* would have preferred before all things.

The FOLLY of RICHES.

OUR *Lord* having learnt us, by the Answer he made to *Martha*, how much he preferred the Life that was peaceable and always attentive to GOD, before that which is active, and always employed in Works of *Charity*; he also shewed us, how greatly we may be deceived in these External Actions of *Piety*, by the Reproaches he made the *Pharisees*, who were very circumspect in the outward Actions of *Religion*, but neglectful of the inward parts thereof. For the *Holy Fathers* considering the Conduct of these *Persons*, and what *Jesus Christ* says in the *Gospel*, have found that the *Devil* loves nothing more, when he has gotten sure Possession of a Man, than to make him do several good outward *Works*, which glister in the Eyes of Men; provided that whilst he gives the outside to GOD, he become Master of the inside.

The same Year 32.

That if these External Engagements are always to be dreaded by all sorts of Persons; Our *Saviour* shews how much more they are to be so by those he has chosen to be his *Ministers*. For two *Brethren* having entreated him to accord them, and to divide to each his Portion, he said to them with a kind of Indignation, Who made me a *Judge*, or *Divider* over you? Shewing by this Answer, that he would not concern himself in the *Affairs* of this *World*; and that a True *Christian*, and especially a Minister of *Jesus Christ*, should avoid these secular Employments, and not deceive themselves by a Pretence of *Charity*, with which they are covered.

He took occasion from the Difference between these two *Brethren* touching the Division of their *Estate*, to warn Men to avoid Covetousness, and to assure them, that Man's Life consists not in the Abundance of these things which he possesseth; whereupon he told them this *Parable*.

The *Ground* of a certain *Rich Man* brought forth plentifully; and he thought within himself, saying, What shall I do, having no Room to bestow my *Fruits?* I will pull down my *Barns* and build greater, and there will I bestow all my *Fruits* and *Goods*, and will say to my *Soul*, *Soul* thou hast much *Goods* laid up for many Years, take thine *Ease*, *Eat*, *Drink*, and be *Merry*.

But GOD said unto him, *Thou Fool, this Night shall thy Soul be required of thee; Then whose shall those things be which thou hast provided?* So is he that layeth up Treasure for himself, and is not *Rich* towards GOD. And our *Saviour* said to his *Disciples*, *Take no thought for your Life, what ye shall Eat; neither for your Body, what ye shall put on; the Life is more than Meat, and the Body more than Rayment; Consider the* Ravens, *for they neither Sow nor Reap, nor have Store-House or Barn, and* GOD *feedeth them; how much more are ye better than the Fowls? And which of you by taking thought, can add to his Stature one Cubit?* And again our *Saviour* saith, *Consider the* Lillies, *how they grow; they toil not, neither do they spin, and yet* Solomon *in all his Glory was not arayed like one of these. If then* GOD *so cloaths the Grass which is to day in the Field, and to Morrow is cast into the* Oven; *How much more will he Cloth you, O ye of little Faith.*

Our *Saviour Christ* will have those which belong to him, to labour after the acquiring of other Riches, than those which all Men must leave behind them. He will have them to be Rich, but with the *Goods of Heaven*, which perfectly discover the Vanity of the *Goods of this World*, for which he forbids them to have the least Thought.

The *Rich Man* whom our *Saviour* calls *Fool*, intended not to enrich himself by unlawful means; his *Folly* consisted in making such *Provision* for many Years, when he was presently surprized by Death. So that our *Lord* would have us stifle in our selves, all immoderate Desires after things below, by the continual foresight of the Moment, wherein we must leave all these things.

There is nothing which a Man sooner forgets than his *Mortality*; nay scarce any Body thinks of it, as he ought, though nothing is more likely to make us renounce all things.

Jesus Christ who knew the Importance of it, here learns us to have this Consideration perpetually in our *Minds*; and 'tis one of the chief Effects of *Christian Humility*, to nourish our Souls with the *Meditation* of Death, and to say with *David*, *Lord, make me to know my End, and the Number of my Days.*

The



Elizabeth Lady Coryton, relict of Sr. John Coryton of West-Newton-ffetras in Cornwall Baronet. & daughter and Coheyress of Sr. Richard Chiverton deceased.
For advancement of this Worke. Contributed this Plate.



John Jeffreys of Llywell in the County of Brecknock Esqr For Advancement of this Worke Contributed this Plate.

The PARABLE of the PRODIGAL SON.

Who Returning to his Father, was Received with great Joy.

THE *Son* of GOD often exhorting *Man* unto *Repentance*, would ſhew them again by divers *Parables*, how pleaſing this was both to GOD, and his *Holy Angels*. For he ſometimes propoſes the Rejoicing of a *Shepherd*, who had found a loſt *Sheep*; otherwhiles the *Joy* of a *Woman*, who having long ſearched for a Piece of *Money*, invites (when ſhe had found it,) her *Neighbours* to rejoice with her.

The ſame Year 32.

But the moſt cogent Inſtance which our *Saviour* has given us on this Subject, is that of the *Prodigal Son*.

A certain Man, ſays he, had two Sons, the younger of them deſired his *Father* to give him his Portion of Goods that was fallen to him, and the *Father* divided his Living unto them; and not many days after the younger gathered all together, and took his Journey into a far Countrey, and there waſted his *Eſtate* with *Harlots*, and in other *Debaucheries*. And having ſpent all, a great *Famine* aroſe in the *Land*, ſo that he began to be in want; Whereupon he was conſtrained to Pin himſelf upon one of the *Inhabitants* of that Countrey, who ſent him into the *Field* to feed *Swine*: And his *Hunger* was ſo great, that altho' he earneſtly deſired to Eat what the *Hogs* did Eat: yet no body would give that unto him.

And when he came to himſelf, he ſighed at the Remembrance of his *Father's* hired *Servants*, to think that they had *Bread* enough, and to ſpare, whilſt he was ready to periſh with Hunger. *I will therefore ariſe*, leave this wretched Condition, *and go to my Father.*

His *Father* perceived him, when he was a great way off; and being moved to Compaſſion, he ran to meet him, and embraced him; being not aſhamed to acknowledge him for his Son; Suppreſſing, by the Joy which he had in poſſeſſing him, the Reſentment of the Injury he had done him in ſeparating himſelf from him.

This *Young Man* being then more than ever, effectually ſenſible of the Offence which he had committed in forſaking ſo good a *Father*, ſaid to him, with the deepeſt Sorrow,

Father, I have ſinned againſt Heaven and againſt thee, and am therefore no more worthy to be called thy Son.

But this good *Father*, willing to Re-eſtabliſh him in his former Condition of a Son, of which he acknowledged himſelf ſo unworthy, commanded his Servants to *bring forth the beſt Robe*, and to *put it on him*, and to *put a Ring on his Hand, and Shoes on his Feet*, and to *bring forth the fatted Calf, and kill it, that they might Eat and be Merry*; *For this my Son*, ſays he, *was Dead, and is Alive, he was loſt, and is found*; *and they began to Rejoice.*

Now his Elder Son was in the *Field*, and as he drew nigh to the *Houſe*, he heard *Muſick* and *Dancing*. And he called one of the *Servants*, asking him, what was the meaning of this Mirth; who told him, That *his Brother was come, and his Father had killed the Fatted Calf for Joy.* Whereupon he was *Angry*, and would not go in, therefore his Father came out and entreated him, ſaying, *That although all he had was his, yet* he might Rejoice at the Recovery of his other Son from the *Grave.*

'Tis a difficult matter, ſay the *Fathers*, *to add any thing to this* Parable, *ſeeing it explains it ſelf in ſuch a full and lively manner.*

The Eye *ſees therein, and the* Heart *therein feels what is above all* Words. *The* Marks of *a* True Converſion *are here admirably well expreſs'd. This* Son *ſees his* Miſery, *and leaves it, he returns to his* Father, *and gives himſelf to him. Let us alſo forſake* Sin, *and turn we to* GOD *from the bottom of our* Souls, *and he will have* Bowels *of* Compaſſion *for us; Let us be ſorrowful like this* Young Man, *for having forſook our* Father's Houſe; *and let us eſteem our ſelves happy for having again been received into it. Thus will our* Repentance *be always Enlivened with a Regret mixt with* Love, *and accompanied with* Peace *and* Joy.

The PARABLE of *DIVES* and *LAZARUS*.

OUR LORD having condemned the desire after *Riches*, was not contented with the *Maledictions* he Pronounced against it, but he produces also an Example of their Condition, which must needs make all those tremble that have but the least Grain of *Faith*.

The same year 32.

There was, says he, *a certain* Rich Man, *that was cloathed in* Purple, *fine* Linnen, *and fared sumptuously every day*: *And there was a certain* Beggar *named* Lazarus, *which was laid at his* Gate, *full of* Sores; and so Indigent was his Condition, that he Begged only for the *Crumbs* which fell from the *Rich Man's Table*; yet no body took care so much as to procure him the least Comfort.

The *Dogs* who were more Charitable than their *Master*, came and Officiously licked his *Sores*; which *Lazarus* permitted; to learn us not to disdain the Consolations, which GOD sends us by the meanest of his *Creatures*.

But GOD at length Crowning his great Patience in so hard a Condition, and recompensing a Constancy which had suffered without *Complaints*, *Repinings*, and *Murmurings* at so unworthy usages, took *Lazarus* out of this World; whose *Soul* having been therein Purified by *Afflictions*, was after his Death carried by *Angels* into *Abraham's Bosom*.

The *Rich man* also died, but his Condition after Death, was as different from that of *Lazarus*, as it had been during his Life: For he was condemned to the Torments of *Hell*, where lifting up his *Eyes*, he saw *Abraham* afar off, and *Lazarus* in his *Bosom*; and he cried, in the *Anguish* which possessed his *Soul*, unto *Father Abraham* to have pity on him, and to send *Lazarus*, *that he might dip the Tip of his Finger in Water*, *and Cool his Tongue*, being horribly scorched with those *Flames*.

But *Abraham* bid him remember, *that he had in his Life-time received his good things*, whilst *Lazarus* lived in *want* and *misery*; but that now *Lazarus* enjoyed inexpressible Happiness, whilst he was enduring the saddest Torments. *And besides*, said he, *between us and you there is a great Gulph fixed, so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.*

Then, said he, *I pray thee at least Father Abraham, that thou would send him to my Father's House; for I have five Brethren*, who if they were certainly informed of the Horrors of this place, would undoubtedly amend their Lives, to prevent their falling into such a state of Misery.

Abraham answered him, *That they had Moses and the* Prophets, *whom if they did not hear, neither would they be perswaded, should one arise from the dead to convince them.*

This *Parable* has two different Countenances. Whatever concerns *Lazarus* is sweet and pleasant; and whatever relates to *Dives*, that is, the *Rich man*, is dreadful and astonishing.

The one was really happy in appearing miserable; and if he desired Consolations, 'twas only *Crumbs*, the better to bear his After-Miseries, not to end them. The other on the contrary was truly miserable, when he appeared happy; and he found *Lazarus* as constant after his Death, in refusing him the least Consolations, as he had been Hard-hearted himself in his Life-time, in refusing *Lazarus* the *Crumbs* which fell from his *Table*.

After this Example which *Jesus Christ* himself proposes, *The* Faithful Poor *do not at all envy the* Rich: *But on the contrary, they have a secret Compassion for them; and so far are they from murmuring against the* Rich, *and desiring their* Riches, *that they bless* GOD *for their Poverty, and regard it as an excellent means to humble them before* GOD, *for their Sins, which they have always before their* Eyes, *and which they feel as* Lazarus *felt his* Sores.

Poverty *suffered in this* World *in this manner, is a Spring of Happiness in the* World *to come; and the* Rich *are very unhappy, if they place not their Happiness in succouring these kind of Poor, seeing that according to the Words of S.* Bernard, *The Poors Friends, are the Friends of Kings; and the Voluntary Poor, are Kings themselves.*

The



Madam Elizabeth Jeffreys. Wife of John Jeffreys
of Llywell in the County of Brecknock Esqr
For Advancement of this Worke. contributed this Plate.



The Right Honourable Katherine Lady Dowager North, and Grey

For advancement of this Worke Contributed this Plate.

The PHARISEE, and the PUBLICAN.

Of the Pharisee *and the* Publican *who went to Pray in the Temple.*

OUR *Blessed Saviour* having shewed in so remarkable a manner, the miserable End of the *Rich Man*; he yet more amazed his *Disciples*, by representing to them the Surprize, wherein all *men* would find themselves, when he shall come to judge the *Earth*. *The same Year.* 32.

For he compares the Time in which he shall come, to that in which the *Deluge* drowned the *World*; *Men then*, says he, *Eat and Drank*; *they married* their *Sons* and *Daughters*, till the Day that the *Flood* hapned, which buried them all.

To avoid a Surprize of this dismal Consequence, our *Saviour* advises the Faithful to *Pray without ceasing*, and to do it with the same Earnestness and Constancy as a *Widow*, which is oppressed, entreats a *Judge* to do her *Justice*, and who importunes him in such a sort, by the assiduity of her Cries, that he is forced against his own Inclinations, to yield to her Requests, and do what she would have him.

But in exhorting us to frequent and earnest *Prayer*, and in giving us so excellent an Instance in this *Widow* he speaks of, he gives us in the same *Parable*, a double Model of two *Persons* that *Pray*, one of which he greatly dislikes, but the other's manner is very pleasing to them.

Two *Men*, says he, *went to the Temple to pray: The one was a* Pharisee, that is to say, of the Number of those, who made profession of a greater Vertue; *and the other was a* Publican: that is, one of those who were counted the poorest sort of People amongst the *Jews*, as well for their *Rapines* and *Covetousness*, as other sort of Irregularities.

The *Pharisee* standing upright, gave Thanks to GOD, that he was not like the rest of *men*, who live disorderly, without any certain *Rule of Life*; or else like meer *Formalists*, void of the *Spirit* and *Power* of *Godliness*; nor as this scandalous *Publican*, who he then beheld in the *Temple*. He told *God Almighty*, he fasted twice in the *Week*, and gave exactly the tenth part of his *Goods*.

But whilst he offered to GOD these presumptuous *Boastings*, and laid before him his best *Works*; The *Publican* in a very different Temper of Mind, stood at the lower end of the *Temple*, and blushing at the *pravity* of his Nature, and actual Transgressions, shewed outwardly the Confusion he felt within. He dared not to lift up his *Eyes* to *Heaven*; he smote his *Breast*, and opened his Mouth only to say these *Words*, GOD *be merciful to me a Sinner*. *This* Publican (our *Saviour* saith, *went down to his House justified, rather than the other*; *for every one that exalteth himself shall be abased*; *and he that humbleth himself shall be exalted.*

Our *Blessed* LORD, shews us in the Relating of this *Parable*, how greatly different his Thoughts are from ours; and how greatly his *Judgments* are above those of *Men*. For *Men* would have been apt to have regarded this *Pharisee* with *Admiration*; whereas GOD only looks upon him with Contempt and Dislike: And whereas this *Publican* was despised by all the *World*, our *Saviour* assures us, that his *Humility* rendred him honourable and acceptable in the sight of GOD; For *GOD resisteth the Proud, but giveth Grace to the Humble*; and that he is certainly a Proud Man, that prefers himself before others, on the account of any advantageous Qualifications that they want.

St. *Austin* observes, *That this* Pharisee's *Crime was, not that he attributed the Good Qualities he was endowed with to himself, as purely his own, Independent from* GOD; *seeing he thanked him for them, but in that he extolled himself above those, who seemed not to be so highly favoured of* Heaven, *by the participation of these Gifts.*

External Vertues *are dangerous, if they be not at the same time accompanied with great* Humility; *and 'tis better to be sensible only of Faults in ones self, than to behold like this* Pharisee, *a great number of* Good Works, *which too often serve to inspire us with Complacency in our selves, and Contempt of others.*

The PARABLE of the Labourers in the Vineyard.

Our SAVIOUR *by the Similitude of* Labourers *in the* Vineyard, *ſheweth that* GOD *is Debtor to no Man.*

THE *Son* of *GOD*, intending to give to his *Diſciples*, a Repreſentation of what ſhould happen to his *Church* in all *Ages*, ſpake to them this *Parable*.

The ſame Year 32.

The Kingdom of Heaven is like unto a Man *that is an* Houſholder, *which went out early in the Morning, to hire Labourers into his Vineyard: And having agreed with the Labourers for a* Penny *a* Day, *he ſent them into his* Vineyard.

And he went out about the third Hour, *and ſaw others ſtanding idle in the* Market-Place, *to whom he ſaid, Go ye alſo into the Vineyard, and whatſoever is right I will give you, and they went their way.*

Again he went out about the ſixth and ninth Hour, *and did the like; and about the eleventh* Hour, *he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the* day *idle? They ſaid unto him, becauſe no man has hired us; He ſaith unto them, Go ye alſo into the* Vineyard, *and whatſoever is right, that ſhall ye receive.*

When the Evening *was come, the* LORD *of the* Vineyard *ſaith unto his* Steward; *Call the* Labourers *and give them their* Hire, *beginning from the laſt unto the firſt.*

And when they came that were hired about the Eleventh *Hour*, they received every Man a *Penny:* But when thoſe that were hired firſt came, they ſuppoſed that they ſhould have received more; but they received the ſame *Wages*; which made them *murmur* againſt the Good Man of the Houſe, ſaying; *Theſe laſt have wrought but one Hour*, and thou haſt made them equal to us, *which have born the Burthen and Heat of the Day.* But he anſwered one of them, and ſaid, *Friend I do thee no wrong, didſt thou not agree with me for a* Penny *? Take that which is thine, and go thy way. I will give unto this laſt, even as unto thee; Is it not lawful for me to do what I will with mine own*; or are you Wicked, becauſe I am Good?

Thus ſays our *Saviour*, *The laſt ſhall be firſt, and the firſt ſhall be laſt; for many be called, but few choſen.*

What Encouragement and Comfort does this *Parable* yield to ſuch, the greateſt part of whoſe *Lives* have been conſumed in Folly and Wickedneſs, if they do but at length heartily bewail their ill-ſpent Time, and ſeriouſly betake themſelves to the working out of their *Salvation*? Who can ſufficiently enough admire and extol the *Goodneſs* and *Mercy* of the *Lord*? Who can ſhew forth all his *Praiſes*? as the *Pſalmiſt* ſpeaks; for he does not deal with us *after our Sins, nor reward us according to our Iniquities.*

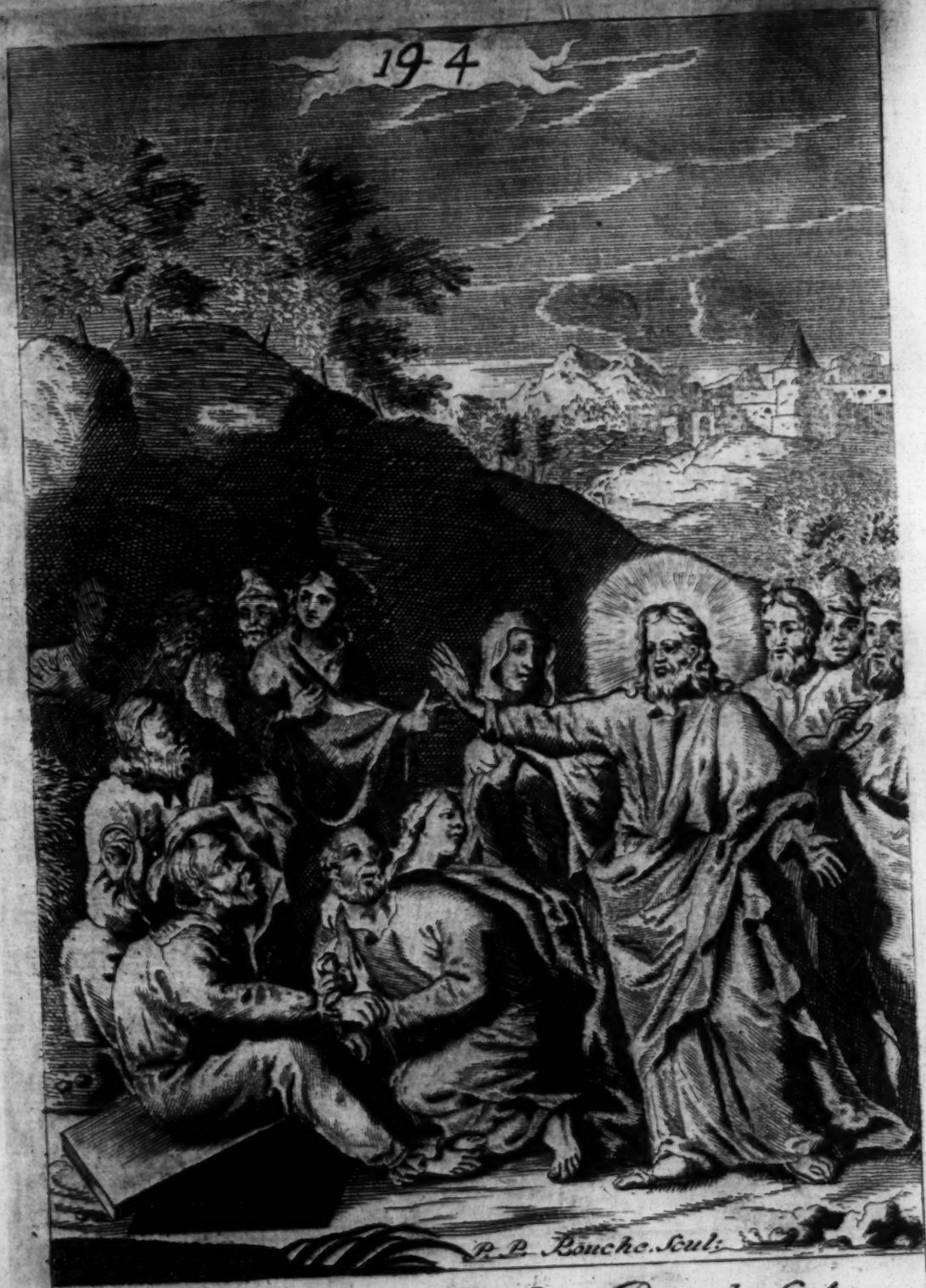
The Ancient *Fathers* have taken occaſion alſo from this *Parable*, to exhort *Chriſtians* to fly Idleneſs, which GOD hereby ſhews to be diſagreeable in his ſight. All *Work* in this *Vineyard*, tho' the *Work be different*; 'tis ſufficient to do therein what the *Father* of the *Family* commands us, contenting our ſelves both with the *Work* and *Wages*, which he thinks fitting to allot us. We ſhould alſo take care not to be puffed up, or *pride* our ſelves on the account of the Excellency of our *Work*, and to expect thereof greater Recompence for it. We loſe our Labour when we apply our ſelves too ſtrictly to it; and conſume our Strength in vain, when we build our Hopes thereon. It is from GOD alone, and his Bounty, from whom we are to expect whatever we may receive. Whatever Goodneſs we do, 'tis not properly we that do it, but GOD, *for 'tis he that worketh in us both to will and do of his good pleaſure*; And GOD in rewarding us, will only crown his own Gifts in us. *Unhappy*, ſaith S. *Auſtin*, *would the beſt of* Men *be, ſhould* GOD *leave them to themſelves, and examine the beſt of* Mens Works, *according to the ſtrict Rules of his* Purity.

The



White Fitchborne of Aldershot in Hantshire Esqr, descended of the antient family of Fitchborne of Fitchborne in the said County.

For advancement of this Worke Contributed this Plate.



Samuel Aubery of the Parish of St. Martins in the ffields in Middlesex, Their Majestys Coatchmaker
For advancement of this Worke, Contributed this Plate.

The RESURRECTION of *LAZARUS*.

THE appointed time of our *Saviour's Death* drawing near, it ſeems as if he in ſome ſort advanced it, by the *Reſurrection* of *Lazarus*. And this being one of his moſt famous *Miracles*, it ſtirred up a greater Envy in the Minds of his Enemies.

The ſame year 32.

When *Lazarus* was ſick in *Bethany*, his Siſters *Martha* and *Mary*, ſent to our Saviour to give him notice of it. Our Lord, who loved theſe two Siſters and their Brother *Lazarus*, contented himſelf with ſaying then that this *Sickneſs* hapned only for the greater Glory of GOD. And that the *Son* of GOD might be glorified thereby. And therefore ſo far was he from haſting to *Cure* him, that he remained two days on purpoſe in the ſame place, that *Lazarus* might *die*; and to ſhew us at the ſame time, that his Abſence from us is the cauſe of the *Spiritual Death* of our *Souls*.

After theſe two days, he told his *Diſciples* that he muſt go again into *Judea*: But they fearing the danger of that *Journey*, Remembred him, that 'twas but a Moment ſince his Enemies the *Jews ſought to ſtone* him, and take away his Life. Our Saviour ſaid unto them, Are there not 12 hours in the day, in which if one walk, he ſtumbleth not as ſeeing the light of this World; but if he walk in the night he ſtumbleth, becauſe there is no light in him. Then he ſaid unto them, That *Lazarus* ſleepeth, but I go to awaken him; his *Diſciples* anſwered, If he ſleep he ſhall do well: Then our Saviour told them plainly that he was *dead*, and was glad for their ſakes that he was not there at his *Death*.

It was on this occaſion that S. *Thomas* ſaid thoſe *Words*, which have been as it were the Device of all *Chriſtians* in all Ages, when they have ſeen *Jeſus Chriſt* perſecuted in his Members; *Let us go and die with him.*

When *Jeſus Chriſt* was in *Bethany*, he found *Lazarus* dead four days, and laid in the *Grave*. *Martha* underſtanding that our Lord was coming, made haſte to meet him; and left *Mary* her Siſter with thoſe of the *Jews*, who came from *Jeruſalem* to comfort her. *Martha* ſhewed her Grief to *Jeſus Chriſt*, in that he was not preſent at her *Brother's Sickneſs*; and ſhe ſhewed alſo her *Faith*, by ſaying, She was certain that notwithſtanding the condition her *Brother* was in, our Saviour could obtain of GOD whatever he deſired of him; and confeſſed that he was *Chriſt* the *Son* of the Living GOD, who came into the *World*. She went alſo to *Mary*, and told her privately, that our Saviour was come, and asked for her. *Mary* aroſe at theſe *Words*, and ran to *Jeſus Chriſt*, and the *Jews* which were with her to comfort her followed her, ſuppoſing the Violence of her Grief tranſported her to the Place, where her *Brother* lay *Buried*.

Our Bleſſed Lord ſeeing *Mary* drowned with *Tears*, as alſo the *Jews*, which accompanied her, *Wept alſo himſelf*, and demanded where *Lazarus* was laid: They led him to the *Sepulchre*, where he made the *Stone* to be rolled away; and having given thanks unto GOD in a *Prayer* which he offered him, he cried out with a loud Voice, *Lazarus come forth*: And he that was Dead came forth bound *Hand* and *Foot*, with *Grave-Cloths*, and his *Face* was bound about with a *Napkin*. *Jeſus Chriſt* commanded them to unbind him, and let him go.

The *Holy Fathers* have all of them reſpected this *Reſurrection* of *Lazarus* as a *Type* or *Figure* of the *Reſurrection* of the Soul, and the *Converſion* of a Sinner. Our *Saviour Chriſt* draws near to the Soul, as he drew near to *Lazarus*, and calls it with a loud *Voice*, to raiſe it by the Power of his Word, by the Power of *Binding* and *Looſing*, which he has given his *Church*, and by the Impreſſions of his *Holy Spirit*, which form in *Mens Hearts* a ſincere Regret, and makes them bring forth *Fruits* worthy of *Repentance*.

Theſe *Tears*, this *Trouble*, this *Groaning*, and this *Prayer* of *Jeſus Chriſt* do ſhew, how painful a thing it is to raiſe up thoſe Dead who have grown old in ſinful Habits. But what difficulty ſoever there is in this *Work*, we ought not to deſpair of any Man, when we conſider the Powerfulneſs of this *Voice*, which makes the Dead riſe out of their *Graves*, and the *Bounty* of him, who ſometimes after makes him Eat at his Table who lay before in the Rottenneſs of a *Sepulcher*.

The CONVERSION of *ZACHEUS*.

THE *Phariſees* being informed of the *Reſurrection* of *Lazarus*, and ſeeing with Sorrow the Fame which this *Miracle* had procured our Saviour; they thereupon immediately aſſembled together, to deliberate amongſt themſelves, what they had to do. If we let this Man go on, ſay they, in this manner, all the People will believe in him; and the *Romans* will come, and ſeize upon our *City* and *Eſtates*.

The ſame Year 32.

One amongſt them, who was *High Prieſt* that year, being inſpired of GOD, propheſied, That 'twas expedient one Man ſhould die for the People; and from that time they reſolved on his Death. Which *Jeſus Chriſt* knowing, he privately retired, and would no longer remain in *Judea*. But a while after, the time of his Death approaching, he reſolved to return to *Jeruſalem*; and foretold as he was Travelling thither, what was to befal him.

When they drew near to *Jerico*, a certain *Publican* named *Zacheus*, hearing of *Jeſus Chriſt*'s coming, had a great deſire of a long time to ſee him, and therefore thruſt himſelf amongſt the Croud of thoſe that went before him; but being a Man of low Stature, he was hindred by thoſe that attended our Saviour; whereupon he was forced to run before, and to get upon a *Sycamore-Tree* which ſtood in the way ſide, near to which our bleſſed *Lord* was to paſs by.

Our *Saviour* being come to the place where he ſtood, and lifting up his Eyes, bid *Zacheus* to come down, for he would abide that day at his Houſe.

Zacheus giving an Example of the Readineſs we ought to uſe in obeying GOD's *Commands*, immediately came down, and Entertained the *Son* of GOD at his Habitation with great Joy, although all the People murmured at our *Saviour's* chuſing this Man's Houſe for the place of his Retirement, when the Maſter of it was of ſo Odious a Profeſſion. But *Zacheus* being fully converted from the Bottom of his Soul; and Renouncing from that very Moment his paſt *Life*, came and preſented himſelf before our *Saviour Chriſt*, ſaying, with an humble *Confidence*, and gracious *Liberty*, That he would now diſtribute half of his *Goods* to the *Poor*, and with the reſt make *Reſtitutions*; and that if he wronged any body, he would reſtore them Four-fold.

Our *Saviour* having heard this *Holy Reſolution*, which he himſelf had put into his Heart, ſaid, That this day *Salvation* was come to his *Houſe*; and that this Man, whom the *Jews* could not but regard with Horror, was of the number of *Abraham's Children*.

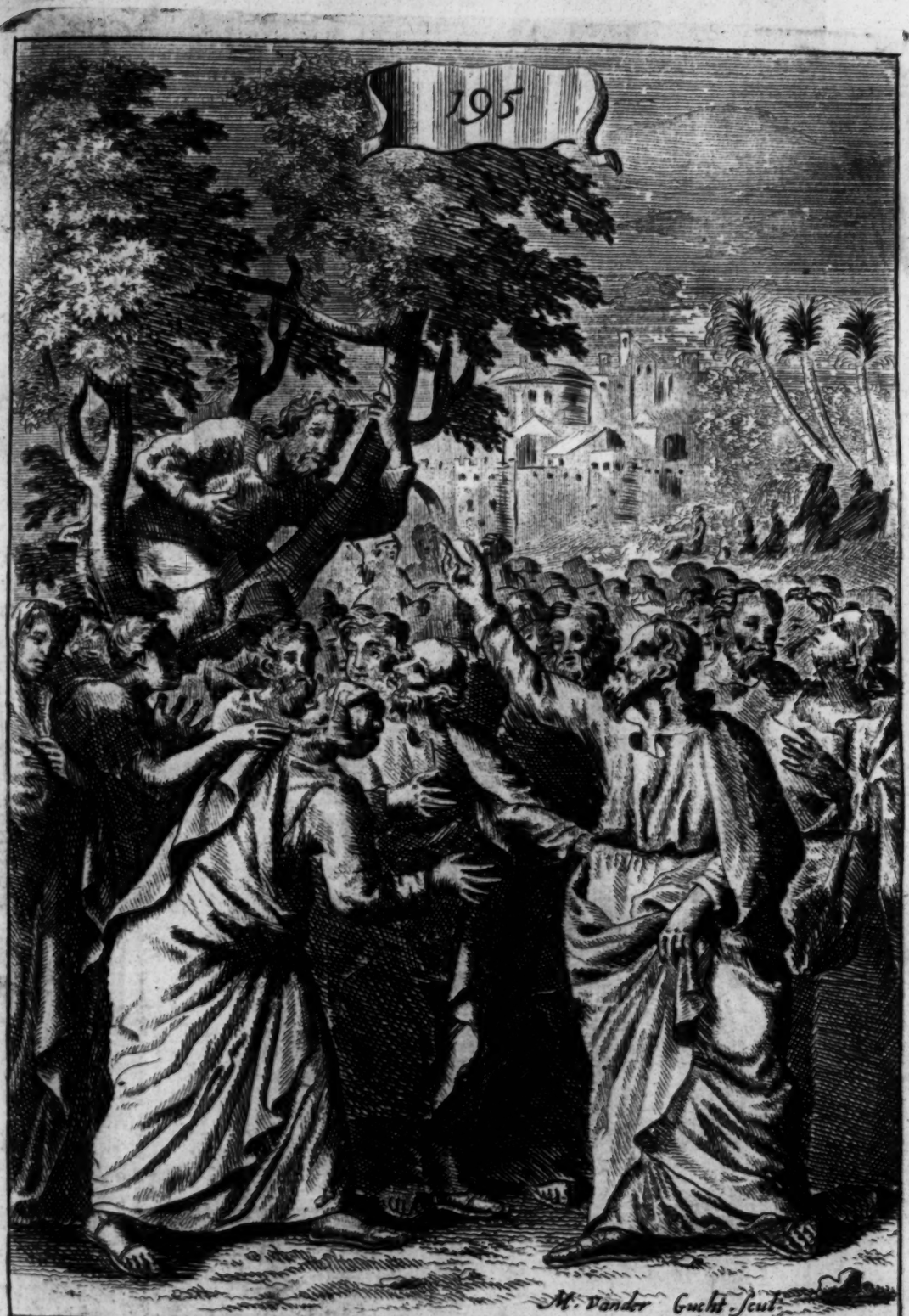
The *Holy Fathers* conſidered *Zacheus* as an Inſtance of a true *Converſion*. He ſeems to be before-hand with our *Saviour*: But our *Saviour* had indeed been firſt dealing with him by the Inviſible Motions of his *Spirit*, whence followed all thoſe Viſible *Signs of Grace* which he had received.

Zacheus was ſo full of *Faith* and *Joy* in believing, that he would willingly have parted with all his *Goods* to the *Poor*; but only he conſidered, that Neceſſity of reſerving a part to make Reſtitution, to ſuch as he might have wronged. For he knew that GOD did not approve of a Man's being charitable, with what is not his own.

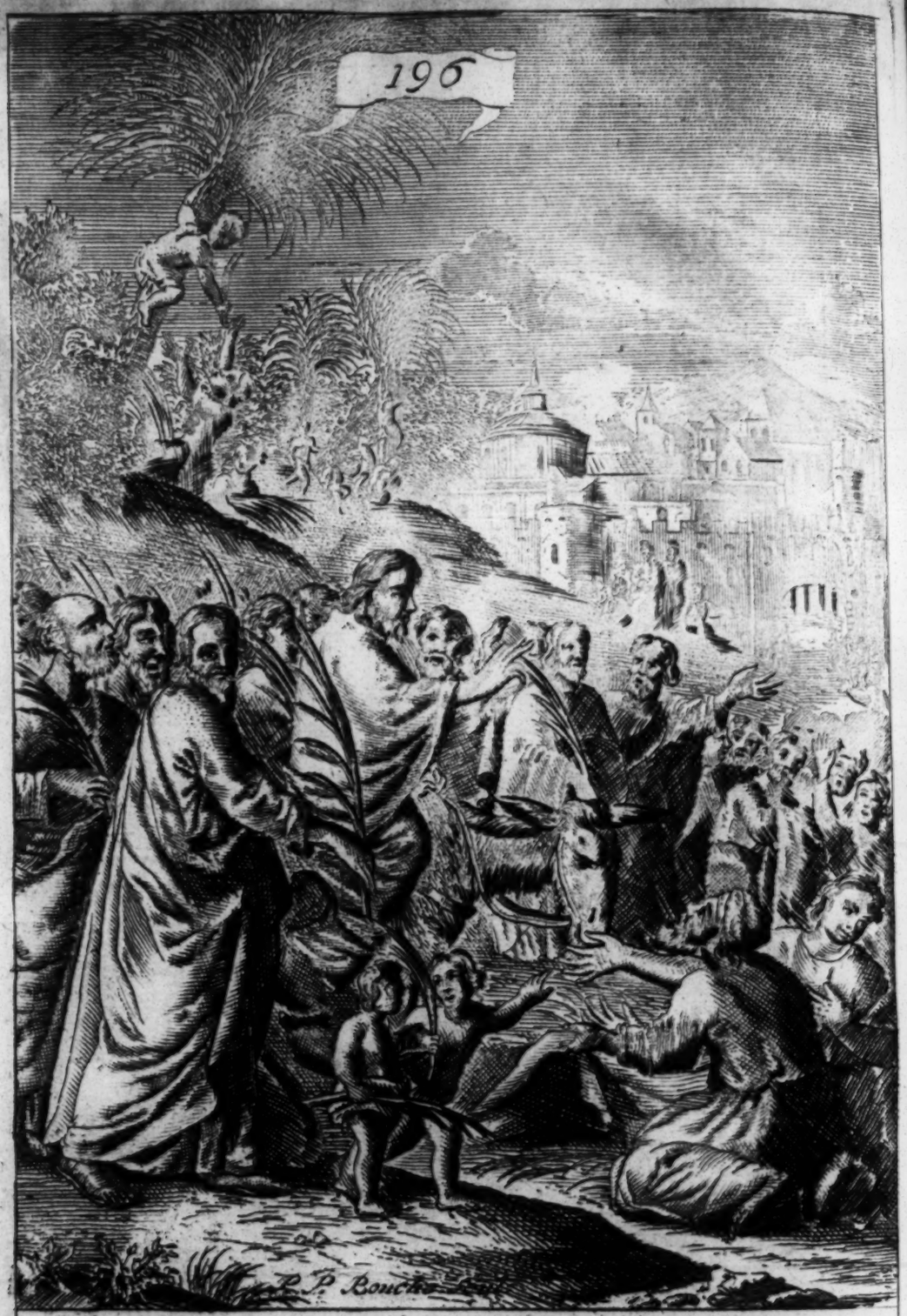
He thought it not enough to reſtore what he had taken away, but he would make a Four-fold return: And therefore *Jeſus Chriſt* immediately declares the Happineſs of his Condition. For when the Darling and Beloved *Sin* is parted with, as *Covetouſneſs* and *Griping* in theſe ſort of People, all the reſt do fall of courſe.

The *Goſpel* ſhews us, by this remarkable Inſtance, that we muſt always begin our Converſion, by removing the greateſt Obſtacles, ſuch as the *Reſtitution* of *Goods*, or good *Name*. For GOD ſooner pardons thoſe Offences which are committed againſt himſelf, than thoſe committed againſt our *Neighbours*.

Our



Thomas Rawlinson Esqr. son and heyre of Sr. Thomas Rawlinson Knight Alderman and Sheriff of London. and Middlesex Anno Domini 1686.
For advancement of this Worke, Contributed this Plate.



The P.t Honourable Robert Lord Lucas, Baron of Shenfeild, Cheife Governor of the Tower of London, and Lord Leiutenant of the Hamlets thereunto belonging.

For advancement of this Worke, Contributed this Plate.

Our SAVIOUR Riding to *Jeruſalem*, before the Paſſover of the Jews.

OUR *Saviour Chriſt* having left *Jerico*, after the Converſion of *Zachæus*, advanced towards the *City* of *Jeruſalem*; and ſix *Days* before the *Paſſover*, he went into *Bethany*; where *Mary* the Siſter of *Lazarus*, which was raiſed from the Dead, received him, made him a Supper, and *Martha* ſerved, but *Lazarus* ſat at the *Table*; then took *Mary* a pound of *Ointment* of *Spikenard*, which is very coſtly, and anointed our *Saviour's Feet*, and wiped them with her *Hair*; and the Houſe was filled with the Odour of the *Ointment*; for which cauſe *Judas*, who bore the Bag, was angry, ſaying, It might have been ſold for 300 pence, and given to the Poor: But our *Saviour* praiſed her Action, and ſaid, that ſhe had done it againſt the day of his *Burial*; *and that the Poor they had always with them, but him they had not.*

The Year of the common Æra 33. The Sixth of the preaching of Jeſus Chriſt.

The People knowing that *Jeſus Chriſt* was in this place, came crouding, not only to ſee him, but alſo *Lazarus*, that was raiſed from the Dead: which further diſcontenting the *Phariſees*, they determined to put him likewiſe to Death; whoſe *Reſurrection* encreaſing the Fame of our *Saviour*, hindred the deſign they had formed of deſtroying him, and induced ſeveral among the *Jews* to believe in him.

The next Morning our *Saviour Chriſt* being near the City, ſent his *Diſciples* from the *Mount of Olives*, where he was, to a Neighbouring Village, and commanded them to looſe an Aſs with its *Foal*, and bring them both away; and to anſwer thoſe that might offer to hinder them, that the *Lord* had need of them. The *Diſciples* did as our *Saviour* had commanded them, and ſpread their *Garments* on the *Aſs*, and ſet *Jeſus Chriſt* thereon, as it is written, *Fear not Daughter of* Sion, *behold thy King cometh ſitting on an Aſs's Colt.* When immediately all the People who were come to *Jeruſalem* on account of the *Paſſover*, hearing that our *Saviour* was about entring into the City, they took Branches of *Palms* in their Hands, and went before him with loud Acclamations of Joy: Several threw their *Garments* on the Ground, in the places where our *Saviour* was to paſs along; and others ſtrewed the Road with *Boughs* of *Trees*, and cried before him; *Salvation and Glory to the Son of* David; *Bleſſed is he that cometh in the Name of the Lord.*

Theſe *Applauſes* and *Acclamations* of the People, more and more enraged the Enemies of our *Saviour*, which made them ſay amongſt themſelves, What ſhall we do, for all the People croud after him?

The *Holy Fathers* have made excellent Obſervations on this *Miracle* of our *Saviour*. He *Triumphs*, ſay they before-hand, as he died before-hand in the laſt *Supper*. He ſhews the real Power he was to gain on Mens *Hearts*, by the Merits of his Death, and by the *Glory* of his *Reſurrection*.

He does what he will with theſe People; he forces the Wicked to adore him, even as they ſhall one day be conſtrained with the *Devils*, to bow their *Knees* before him, and confeſs that he is GOD.

The *Jews* hate him; they would have deſtroyed him, yet they cannot hinder his *Glory*.

It hence appears, that 'tis GOD alone, that governs all things on *Earth*, as well as in *Heaven*; That the Wicked as well as the Good, are ſubject to his Power; and that we do in vain think to rule the Events of this *World*. We ought always to ſay, whatever happens, That GOD has thus ordained it, and after this, to *lie down in Peace*.

This is the ſole advantage of *Chriſtians*, and the beſt courſe they can take in all their Affairs; ſeeing this Temper of Mind raiſes them above the *Earth* and *Hell*; above *Men*, *Angels* and *Devils*, nay, *Heaven* it ſelf; to make them enter into the Sanctuary of GOD, and to remain firm and unmoveable, whilſt they are on *Earth*, amidſt all the *Storms* and *Tempeſts* of it.

The:

The *Buyers* and *Sellers* drove out of the *Temple*.

WHEN our Saviour drew near to the *City* of *Jeruſalem*, the Joy of his *Triumph* could not hinder him from ſhedding *Tears*, which the Tenderneſs of his *Charity* made him ſhed, at the proſpect of thoſe Miſeries, which would ſoon come upon that unhappy City, as a Puniſhment for that *Deicide*, which ſhe was ready to commit. *The ſame year* 32.

He declared, the cauſes of thoſe future Miſeries were, for that ſhe had known the time of *God's Merciful Viſitation*; by this means learning *Chriſtians* not to deſpiſe the *Grace* of GOD, in letting it lie uſeleſs, and of none effect. That if they know not how great Puniſhment they make themſelves worthy of by this Contempt, they ought to tremble when they conſider, that if *Jeruſalem* was not puniſhed immediately for its Crime, the delay which GOD uſed, hindred not the Sentence (which he in his Wrath had pronounc'd) from being punctually executed.

Our Saviour thus Diſcourſing, and going from place to place, and ſhewing the Miſeries of great Cities, who almoſt always reject, or pervert the Truths of GOD: He at length entred into *Jeruſalem*, which was all in a Tumult, every one asking, Who it was that came in after that manner?

Our Saviour went immediately into the *Temple* of GOD, and having found Perſons that Bought and Sold, he drove them thence: He threw down all the Tables of the Money-changers, caſt down the Seats of thoſe that ſold *Doves*; and ſaid unto them, it is written, *My Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves:* And the *Blind* and the *Lame* came to him in the *Temple*, and he healed them; and when the chief *Prieſts* and *Scribes* ſaw the wonderful things that he did, and the crying in the *Temple*, *Hoſanna* to the Son of *David*, they were ſore diſpleaſed; and ſaid unto him, *Heareſt thou what theſe ſay?* And *Jeſus* ſaith unto them, *Yea, have ye never read, out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe?* And our Saviour left them, and went out of the City into *Bethany*, and lodged there.

The *Ancient Fathers* have much conſidered this Circumſtance, and admired that *Jeſus Chriſt*, having foretold the great Miſeries which were to happen to *Jeruſalem*, ſhould go immediately after to the *Temple*. But this was to ſhew without doubt, that 'twas the Diſorders which were there committed, and the Neglect and Irregularity of the *Prieſts*, that drew theſe Miſeries on the whole *Nation*; and that to appeaſe the Divine Juſtice, theſe *Guides* ſhould have lookt into themſelves to ſee whether there was nothing in them which might diſpleaſe GOD.

'Tis enough to make any *Chriſtian* tremble when he conſiders with what Severity the Son of GOD, (who was the mildeſt of all Men) uſed thoſe who profan'd this Holy Place. He never entred into a *Paſſion* (as we read of) till this Diſorder, although this was only in the out-parts of the *Temple*, and under the pretence of the Service and Worſhip paid to GOD in the Sacrifices.

The *Fathers* have attentively weighed all the Circumſtances of this *Hiſtory*, and warned us from hence, to have a care of Violating the Holineſs of our *Temples*, by the leaſt thing that may diſpleaſe GOD; ſeeing they are, or ought to be infinitely more *Holy*, than that of which *Jeſus Chriſt* could not ſuffer the Profanation. Wherefore they have ever recommended the Reverence which we own to *Churches*; there being nothing which doth more provoke GOD, than the diſreſpect which is ſhewed him in a place where he dwells, as in his *Throne*.

They have exhorted the Faithful to ſtand in awe, to watch over their *Hearts* and *Eyes* when they meet in the Service of GOD. For GOD cannot be mocked, and if he for a time bears with the Indecencies, which are committed in theſe places, we muſt not doubt but that he will one day pour out his Fury upon ſuch Perſons; then ſhall they cry ſeriouſly for Pity, but he will not hear them, for he *ſhall laugh at their Calamities, and mock when their Fear cometh.*



Madam Bridget Danvers, daughter of Nicholas Danvers of the Citty of London Gentleman For advancement of this Worke Contributed this Plate.



Mr. Henry Haynward of the Parish of St. saviours southwarke in the County of surrey.
For advancement of this Worke Contributed this Plate.

The Laſt and General JUDGMENT.

OUR *Bleſſed Saviour* having advertiz'd Men of the dreadful Severity of his *Juſtice*, by the Parable of the *Virgins*, and that of the *Talents*; He afterwards exhorted them to *Watch over themſelves*, by repreſenting and reminding them of the *Laſt* and *General Judgment*; ſaying, *When the Son of Man ſhall come in his Glory, and all the Holy Angels with him, then ſhall he ſit on the Throne of his* Glory; *and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth the* Sheep *from the* Goats: *And he ſhall ſet the* Sheep *on his right Hand, but the* Goats *on the left.*

The ſame Year 33.

This *Inſtruction* was very neceſſary, to awaken us out of that drowſy *Coldneſs*, whereunto we are all too ſubject during this Life.

For though our *Saviour Chriſt* has received from his *Father* a Sovereign Rule and Authority over all the World; yet he ſeems to let Men looſe, and to ſuffer all things to be confounded, as if he concern'd not himſelf with them.

But 'tis certain he exerciſes an *Inviſible Power* over them, and which he will one day demonſtrate with all *Solemnity*. And therefore 'tis that he inculcates it to be a Man's greateſt Wiſdom in this Life, ever to remember this *Judgment* that is to come, and to be before hand with it, by judging our ſelves, that is, our *Conſciences*.

When (ſays he) the *Son of Man* ſhall come in his *Majeſty*, attended by his *Holy Angels*, and all *Nations* ſhall come before his Preſence; he ſhall then ſeparate them as the *Shepherd* ſeparates the *Sheep* from the *Goats*; for he ſhall ſet the *Sheep* on his right Hand, and the *Goats* on his left. Then ſhall he ſay to the one, *Come ye bleſſed of my Father, receive the Kingdom prepared for you from the beginning of the World: For I was an hungry, and you gave me to eat; I was a thirſty, and you gave me to drink: I was a Stranger, and you gave me Entertainment; I was naked, and you cloathed me; I was ſick, and you comforted me; I was in Priſon, and you viſited me.*

Having ſaid theſe comfortable words to the *Righteous*, which will ſurprize them, and ſenſibly inform them, That when they did theſe Actions of *Charity* to the leaſt of thoſe which belong to *Jeſus Chriſt*, they did it to himſelf; neither will he leſs ſurprize the *Wicked*, in reproaching them with their hardneſs of Heart, in that having ſeen him an *hungry* and *thirſty*, and in other Extremities, they have not aſſiſted him. They will ask of him, *When ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?* And *Jeſus Chriſt* will plainly tell them, with the ſevereſt Anger, That when they refuſed all Kindneſs to the *Poor*, they refuſed it to himſelf, ſaying, *In as much as ye did it not to the leaſt of theſe, ye did it not to me*; therefore, *Depart from me ye Curſed into everlaſting Fire, prepared for the Devil and his Angels.*

Having thus publickly extolled the *Charity* of the one, and accuſed the *Ingratitude* of the others, he will bring the *Good* into *everlaſting Life*, and throw the *Wicked* into *everlaſting Torments*.

Our *Saviour* ſhews us in theſe words, That this *Judgment* will be a great ſurprize to moſt People, and that 'twill then be made manifeſt, how much we are deceived in our Accounts of *Salvation*. For 'tis plain from what our *Saviour* ſays both to the *Juſt* and *Unjuſt*; that 'tis not ſufficient to avoid *Evil*, but we muſt do *Good*; ſeeing *Jeſus Chriſt* condemning the *Wicked*, doth not reproach them with Crimes, but only with the want of *Charity*.

So that according as the *Fathers* have remarked from theſe words of our *Saviour*, our greateſt Truſt which we can have in the *Mercies of* GOD, muſt ariſe from the exerciſe of *Charity* towards our *Neighbour*, in all the occaſions which do offer themſelves. And thoſe who ſet about the *working out of their Salvation* in good earneſt, do eaſily find them.

We can no where turn our ſelves, but we ſee ſome Object or other that does even force our *Pity* and *Compaſſion*. The lewd and debauched do need our *Prayers*, *That* GOD *would open their* Eyes, *and purify their* Underſtandings *by* Faith *and* Repentance, *that they may not receive the Wages of their* Sins, *which is* Eternal Death.

The LAST SUPPER.

Or, The Inſtitution *of the* LORD's Supper.

OUR *Bleſſed Saviour*, having finiſhed his *Diſcourſes* to the *People*, and there remaining only Two Days to the *Paſſover*, he commanded his *Diſciples* to prepare all things in order to it. Which being done, and *Judas* having agreed with the *Jews* about the manner of betraying his Maſter to them, our *Saviour* went into a large Room, which he had enjoined his *Diſciples* to get for him; where being ſeated, he immediately declared to them the great deſire he had to celebrate this *Paſſover* with them; and that in ſuch a manner, as if that which he had already done for them was not worth mentioning, ſo great was his Love to them.

The ſame year 33.

Having eaten the *Lamb* with them, according to the preſcription of the *Law*; before he eſtabliſh'd his *Divine Supper*, he ſo far abaſed himſelf, that he took Water in a *Baſon*, to waſh his *Diſciples* Feet, and wiped them with a *Towel*, with which he had girded himſelf; and finiſhed this Act of a prodigious Humility with theſe Words, which concern all the World, *I have given you an Example, which every man that will be my Diſciple, muſt follow.*

And being ſat down with the Twelve *Diſciples*, as they did eat, *Jeſus* ſaid, *Verily I ſay unto you, that one of you ſhall betray me.* At which words they were exceeding ſorrowful, and began every one to ſay unto him, *Lord! is it I?* And our *Saviour* ſaid, *He that dippeth his hand with me in the Diſh, ſhall betray me; but wo unto that man that ſhall betray me, it had been better he had not been born.* Then *Judas* ſaid, *Maſter, Is it I?* Our *Saviour* ſaid unto him, *Thou haſt ſaid.* And as they were eating, *Jeſus* took Bread and bleſſed it, and brake it, and gave it to his *Diſciples*, ſaying, *Take, eat; this is my Body:* And he took the Cup, and gave Thanks, and gave it to them, ſaying, *Drink ye all of it; for this is my Blood of the* New Teſtament, *which is ſhed for many, for the Remiſſion of* Sins. *I will not drink henceforth of this Fruit of the Vine, until that day that I drink it new with you in my* Father's *Kingdom.*

He diſtributed it to them with his own hands, and he refuſed not *Judas* this Favour: And altho' he well knew his *Treachery*, yet he would not plainly diſcover it to the reſt, to the end, that the mildneſs he uſed towards him, might (if poſſible) make ſome impreſſion on his hard Heart.

But he was an early Inſtance, that this *Sacrament*, which the *Son of* GOD then Inſtituted for the Comfort and Salvation of the *Faithful*, would only prove Condemnation to thoſe who ſhould receive it unworthily; and that the *Devil* would enter into their Souls at the ſame time, when the *Holy Elements* ſhould enter into their *Bodies.*

This *Diſciple*, who was guilty of ſhedding the *Blood* of our LORD and SAVIOUR, ſtill continued his hardneſs of Heart and Impenitency; for when each of the *Diſciples* were diſmay'd, and demanded of *Jeſus Chriſt*, whether he was the Man that ſhould do this horrid Deed? *Judas* had the boldneſs to ask the ſame Queſtion. And immediately after, he went forth to put in execution this his perfidious Contrivance.

This Diſciple's *Treachery has made the Ancient Fathers admire and wonder at the goodneſs of our* Saviour; *who for all this deſiſted not from giving him his* Body *even as to the reſt, with the ſame patience wherewith he a while after ſuffered his* Perfidious Salutation.

The Church *in all* Ages *has ſighed and groaned, in conſidering that her holy* Spouſe *doth every day ſuffer the ſame Indignity at the* Altar, *as he ſuffered then. She has teſtify'd her deep Sorrow, to ſee her ſelf forced (as it were) to give our* Saviour's *pure* Body *to impure* Souls; *and has admired the* Humility *of* Jeſus Chriſt, *that he doth not come down from* Heaven, *to puniſh thoſe who thus unworthily receive him.*

He is preſent at this Day at our Altars, *as an Example to us of Patience, and if we be faithful to him, we muſt endeavour in Receiving his* Body, *to be the Imitators of his ineffable* Humility; *and to lament the wretched blindneſs of thoſe who diſhonour him by ſo many Sacrilegious* Communions.

Our



C. freman in. J. kip Sculp

Sr. James Tillie of Pentillie Castle in the County of Cornwall Knight.

For advancement of this worke Contributed this Plate.



Mr. Edward Jeffreys. eldest son of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr. For advancement of this Worke Contributed this Plate.

Our SAVIOUR's Agony and Bloody Sweat, when he Prayed in the Garden, before his Betraying and Apprehenſion.

AFter *Judas* had left our *Saviour*, to execute the deſign he had contracted with the *Jews*, our *Bleſſed* LORD made an admirable Diſcourſe to his *Apoſtles*; whereby he ſhewed us, in joyning the *Word* to his *Body*, that it alſo is the nouriſhment of our *Souls*, and that we ought not to part them, according to our *Saviour's* own Example.

The ſame year 33.

He at the ſame time ſaid to St. *Peter*, That the *Devil* had deſired to tempt him; but that he had prayed his *Father* for him. This *Apoſtle*, inſtead of humbling himſelf at theſe *Words* and *Prayers* of the Son of GOD in his behalf, grew conceited of himſelf, as it ſoon after too plainly appeared. For our *Saviour Chriſt* formally foretelling him, That he would Three times deny him before the *Cock* Crowed: He boldly anſwered him, He would never do it; and that he was ſo far from Renouncing him, that he was ready to go to *Priſon* with him, yea, to die with him: ſo that the terrible Prediction of his *Fall*, not being able to humble him, there was a neceſſity of doing it by the Fall it ſelf.

Our *Saviour Chriſt* then having ſaid theſe admirable Truths to his *Diſciples*, contained in this laſt *Sermon*, he commanded them to take *Arms* with them; and thus they paſt over the Brook *Cedron*, to go (as he was wont) to the *Mount* of *Olives*.

His *Diſciples* followed him, and being come to a Place called *Gethſemane*, he cauſed them to tarry there, that he might go alone into the *Garden* not far off, to *pray* there, according to his uſual cuſtom, and on this occaſion was well known to *Judas*.

He took only *Peter*, *James* and *John*, with him, who were his chiefeſt Favourites, and who more immediately attended him. Being with them, he told them, That he was in great anguiſh of Spirit, even unto Death, and therefore he deſired them to watch with him whilſt he *prayed*. He afterwards went from them about a Stones-caſt, and falling upon his Face, he prayed, ſaying, *My Father, if it be poſſible let this Cup paſs from me; nevertheleſs, not as I will, but as thou wilt.* And when our *Saviour* came to his *Diſciples*, he found them aſleep, and ſaid, *Could ye not watch with me one hour? watch and pray leſt ye enter into Temptation; the Spirit indeed is willing, but the Fleſh is weak.* He went away the ſecond time, and *prayed* as formerly, and returning he found them aſleep, for their Eyes were heavy. Again our *Saviour* left them and *prayed* the ſame words. Then he came to them and ſaid, *Sleep on now, and take your reſt, behold the hour is at hand, and the Son of Man is betrayed into the hands of Sinners. Riſe let us go, he is at hand that betrays me.*

Our *Saviour's Agony* was ſo great, although there was an *Angel* appeared to ſtrengthen him, that he ſweat drops of *Blood*.

This our *Saviour's Paſſion* in the *Garden*, has been the admiration and aſtoniſhment of *Chriſtians* in all Ages; eſpecially when they conſidered how many *People* have gone joyfully to ſuffer *Death* but this might well happen to them, ſeeing their Caſe and our *Saviour's* extreamly differed. For our *Saviour* bore on him the *Iniquity* and *Puniſhment* of us all; the *Sins* of the whole *World* lay on his *Shoulders*, and he was to undergo the *Penalty* of them.

It is moreover to be conſidered, that being a *Man*, he was liable to all the Infirmities of that ſtate: For he was ſubject to *Grief* and *Sorrow*, to *Hopes* and *Fears*, as we are *For it behoved him to be in all things like unto us*, Sin *only excepted.*

The *Prayer* he thrice offered up to his *Father*, to remove this *Cup* from him, concluding at each time with *ſubmiſſion* to his *Will*, ſhould ſerve as an excellent Inſtruction to us in all our *Prayers*.

Having ſhewed throughout his whole Life a perfect Reſignation to his *Father's* Will, he ſeems to renew this Diſpoſition at his Death. By which he learns us, That we ought chiefly to labour after this Temper of Soul in all *Afflictions* and *Sufferings*, but more eſpecially at the Hour of *Death*; for then we ſhall have moſt occaſion to put his excellent Example in practice, and to ſay, *Not my Will, but thy Will be done.*

JUDAS's TREASON.

Our SAVIOUR *being Sold to the* Jews *by* Judas, *is Betrayed and Taken by him with a Kiss.*

OUR *Saviour* being overwhelmed with *Sadness*, when he was in an *Agony* in the *Garden*, gave us a great
The same Year 33. Instance of his *Humility*; for he came to his *Disciples*, to try, if peradventure he might find any *Consolation* in them, or any Mitigation of his *Grief*. But he found not them in any sort disposed to *wise Counsels*, for they were fallen into a *dead sleep*.

He came thrice to awake them, with these important Words, *Watch and Pray, the Spirit is willing, but the Flesh is weak*.

He had no sooner done speaking to them the third time, but *Judas* appeared at the Head of a great Company of People bearing Arms. *Judas* had given them a Sign, whereby they should know, which was the Person they should lay hold on, to the end he might not make his escape from them, and so occasion more trouble in taking him.

He came then boldly up to the *Saviour* of the World, and treacherously kist him, saying, *Hail Master*; which our *Blessed Lord* patiently endured, and with the same kindness as heretofore, to teach us, To bear gently with such Persons as are like him, and not to be sharp and spightful at the ill Usages of *Friends* and *Domesticks*. Yet he said to him, *Wherefore comest thou hither? Dost thou betray the Son of Man with a Kiss?* Which Words were rather spoken, to bring him to a thoughtfulness of what he did, than to complain of his *Ingratitude*.

After this *Kiss* of *Judas*, our *Blessed Saviour* (who had heretofore fled, when the People would have made him a *King*) went to meet those who came to him, asking them, *Whom they sought?* and that with so powerful a *Voice*, as made them all to fall flat on the Ground; shewing by this means, That 'twas not want of *Power* made him suffer Death; but that he underwent it of his own free-will. He then surrendred himself to these *wicked* People, having an eye to the *Power* which GOD had given them.

S. *Peter* endeavoured to defend Him from them, drew out his *Sword*, and cut off the Ear of *Malchus*, who was a Servant to the *High Priest*: But our *Saviour* was so far from delighting in this Resistance, and permitting this just *Revenge*, that immediately he healed the *Wound*, and reprehended S. *Peter* for making it; saying, *Put up thy* Sword *into his place; for all they that take the* Sword, *shall perish by the* Sword.

He told him he needed not his *Arm* to deliver him; for had he not fully determined to drink of this *Cup, He could pray to his* Father *and he would presently give him more than* 12 Legions *of* Angels *to assist him: But how then shall the* Scriptures *be fulfilled, that thus it must be?*

He suffered himself then to be bound, only saying to the *Officers*, That they needed not to have come out against him, as if he were a *Thief*, or a *Murtherer*; seeing he was every day in the *Temple*, where they might have laid hold on him.

Being then secured in their hands, all his *Disciples* fled, and left him alone with them. *And when they had laid hold on him, they led him away to* Caiaphas *the* High-Priest, *where the* Scribes *and* Elders *were assembled, and* Peter *followed afar off*. Our *Saviour* designed by this To comfort those who should fall by surprise into the hands of their Enemies.

He knew, that they were to come to take him, and he did not avoid them, because he knew it was his *Father's* Will; to the end that those who should fall into a like condition, without knowing it, should adore (as he did) the Power of GOD in *Men*; and not suffer themselves to be carried away by fruitless *Complaints* and *Repinings*. For there is nothing comes amiss to him, who considers *That he suffers nothing, but what a most Divine Person suffered before him; and that the Sufferings of this present Life, are not worthy to be compared to the* Glory *which shall be revealed*.

CHRIST



Mr. Nicholas Jeffreys second son of Jeffrey Jeffreys of Llynvell in Brecknockshire Esq.
For advancement of this Worke, Contributed this Plate.



Mrs Ann Jeffreys. eldest daughter of Jeffrey Jeffreys. of Llywell in Brecknockshire Esqr.
For whose advancement this Worke was contributed this Plate.

CHRIST's Examination, and Peter's Denial.

Our SAVIOUR is Carried and Examined before Caiaphas the High Priest, and is Denied there by Peter.

OUR *Bleſſed* LORD being in the Hands of the *Jews*, was carried before *Annas*, *Caiaphas* his Father-in-law, *the ſame Year* 33. who was *High Prieſt* that Year. *Annas* interrogated him touching his *Diſciples* and *Doctrine*; hereunto our *Bleſſed Saviour* replied, *That he had not Taught in ſecret, ſo that he might be informed by every Body of that matter.*

But this freedom of Speech diſpleaſing an Officer which ſtood near our *Saviour*, he gave him a blow on the *Face*, and ask'd him, Whether it became him to anſwer the *High Prieſt* in that manner?

Jeſus Chriſt ſuffered this Indignity with a divine *Patience*, and only bad this Perſon to tell him what he had ſpoke amiſs, otherwiſe that ſmote him would ſhew himſelf to be one.

Annas after this ſent him to *Caiaphas*, at whoſe House the *Chief Prieſts* were aſſembled, to confer about the Charge they were to exhibit againſt him; and, if need were, to find falſe *Witneſſes*; who being brought, they could bring out nothing that was ſufficient to take away his Life: But at laſt one amongſt them accuſing him for having ſaid, *That he would deſtroy the* Temple, *and build it up again in Three Days.* The *High Prieſt* aroſe, and ask'd him, why he made no Defence againſt this Accuſation? *Jeſus Chriſt* obſerved ſtill a profound Silence, which made the *High Prieſt* command him, in the Name of the Moſt High GOD, to tell them if he were the *Chriſt?* Though I ſhould tell you (ſaith he) that I am he, ye will not believe me, neither will you let me go: but *You ſhall ſee the* Son of Man *coming in the Clouds, and ſitting at the right Hand of GOD.* The *High Prieſt* having heard theſe words, rent his *Cloaths*, and cried out, He has ſpoken Blaſphemy, what need have we of further *Witneſſes?* You your ſelves have heard his *Blaſphemy*. What think ye? They all anſwered, He had deſerved *Death*. Then the *Soldiers* began to miſuſe him; for they ſpit on his *Face*, and blinding him, ſtruck him, and then bid him *propheſy* and *divine* who it was.

The Night being thus ſpent, in the Morning they led him to *Pilate*, to pronounce Sentence on him. St. *Peter*, who had followed *Jeſus Chriſt* at a diſtance into the House of the *High Prieſt*, and warmed himſelf by the *Fire* with the *Officers*, loſt that Heat which he had ſhewed before, and his Courage changed into an exceſſive *Fearfulneſs*; when a *Servant Maid* asked him, Whether he had not been with *Jeſus Chriſt?* He anſwered, No. And having a while after charged him with the ſame Queſtion, he renounced him, (as he had done before) ſaying, That he knew not the *Man*. In fine, about an Hour after one of the *High Prieſt's* Servants, a Kinſman of him whoſe Ear *Peter* had cut off, poſitively affirmed, that he was with *Jeſus Chriſt*. But *Peter* denied it again the third time with horrid *Oaths* and *Imprecations*, and immediately the *Cock* Crew; and our *Bleſſed Saviour* looking on him, touched him to the *quick*, and made him remember what had been ſaid to him; and thereupon *he went out and wept bitterly.*

Whence we learn, That thoſe who turn to GOD, owe their *Converſion* to the gracious Look of our Saviour. We have no knowledge of the Wretchedneſs of our Condition, neither do we think of a Remedy, till GOD doth enlighten our *Minds* by his *Grace*.

The Relation of S. *Peter's* Sin, and his Sorrow for it, has been of great *Conſolation* to the *Faithful* in all Ages. His *Repentance* has no *Words*, becauſe they are ſuperfluous when *Works* ſpeak.

I hear not S. Peter's *Voice after his Sin*, (ſaith S. *Ambroſe*) *but I ſee his Tears. Happy* Tears, *which do not only beg* Pardon, *but do (in ſome ſort) deſerve it.*

PILATE to assuage the Rage of the *Jews*, condemns our SAVIOUR to be Scourged, and delivers him to them to be Crucified.

Jesus Christ was led from *Caiaphas* to *Pilate*, who demanded of the *Jews*, What were the chief Heads of their Accusations against this Man? But the *Jews* answered him confusedly, That if he had not been a wicked Man, they would not have brought him before him.

The same Year 33.

Pilate not being accustomed to judge People upon such slight Grounds, would have remitted him into their Hands again, that they might judge him according to their own *Law*. But to satisfy him they produced false *Witnesses*, who making no mention of *Religion*, or *Temple*, as they did before the *High Priest*, affirmed, That he was a *seditious Fellow*; that he stirred up the People to *Rebellion*, and hindred them from giving Tribute to *Cæsar*, *Calling himself a KING*.

Whereupon *Pilate* came to *Jesus Christ*, who spake freely to him touching himself, and of his *Kingdom*, and that 'twas not of this *World*; his only Business amongst Men being to instruct them in the Way to *everlasting Life*.

Pilate not being prejudiced with *Malice* against his *Person*, as the *Jews* were, easily discovered our *Saviour's* Innocency, and went to the *Jews* again to tell them, that he found him in no sort culpable.

But the People being impatient at the hearing of this, he was constrained to return to *Jesus Christ*, and question him again; but he remained in a deep Silence. *Pilate* shewed him what a great number of *Accusations* were laid against him: Unto all which *Jesus Christ* answered nothing, so that he astonished the *Judge* with his Silence.

This *Governour* understanding, that our *Saviour Jesus Christ* was of *Galilee*, he would make this a *Pretence* to be discharged of him, and sent him therefore to *Herod*, who was King of that *Province*, and was then at *Jerusalem*.

Herod was at first over-joy'd at the Sight of him; for having of a long time heard much of him, he was glad of this opportunity to *Converse* with him, and expected also, that he would do some *Miracle* before him. But having offered to him several *Questions*, t which our *Saviour* made no answer: Thi *Prince* therefore despised him, and esteeme him a *Fool*, and caused therefore a *white Ro* to be put on him, and sent him thus arraye back again to *Pilate*, with whom he was the reconciled, so that they became *Friends*.

Pilate having received our *Saviour*, went ou the third time to tell the *Jews*, That he foun no *Fault* in him, and that *Herod* himself, t whom he had sent him, could not find hi *guilty* of any thing. But the *Jews* being r solved to put our *Saviour* to Death, shewed b the *Shouts* and *Uproars* they made that the liked not *Pilate's* Opinion of him.

Pilate therefore thinking to assuage the *Rage*, and to gratify their revengeful Spiri condemned our Saviour to be scourged, im gining that this Punishment might be a mea to make him escape Death.

Then *Judas* when he saw how far the En mies of our Saviour began to carry their R *venge*, came to himself; and considering t *Crime* he had committed, was seized wi *Despair*, which made him bring back to t *Jews* the *Thirty pieces of Money* which he h received of them; telling them, He had *sin* in betraying *Innocent Blood*; and having throw his Money into the *Temple*, immediately we away, and *hanged himself*.

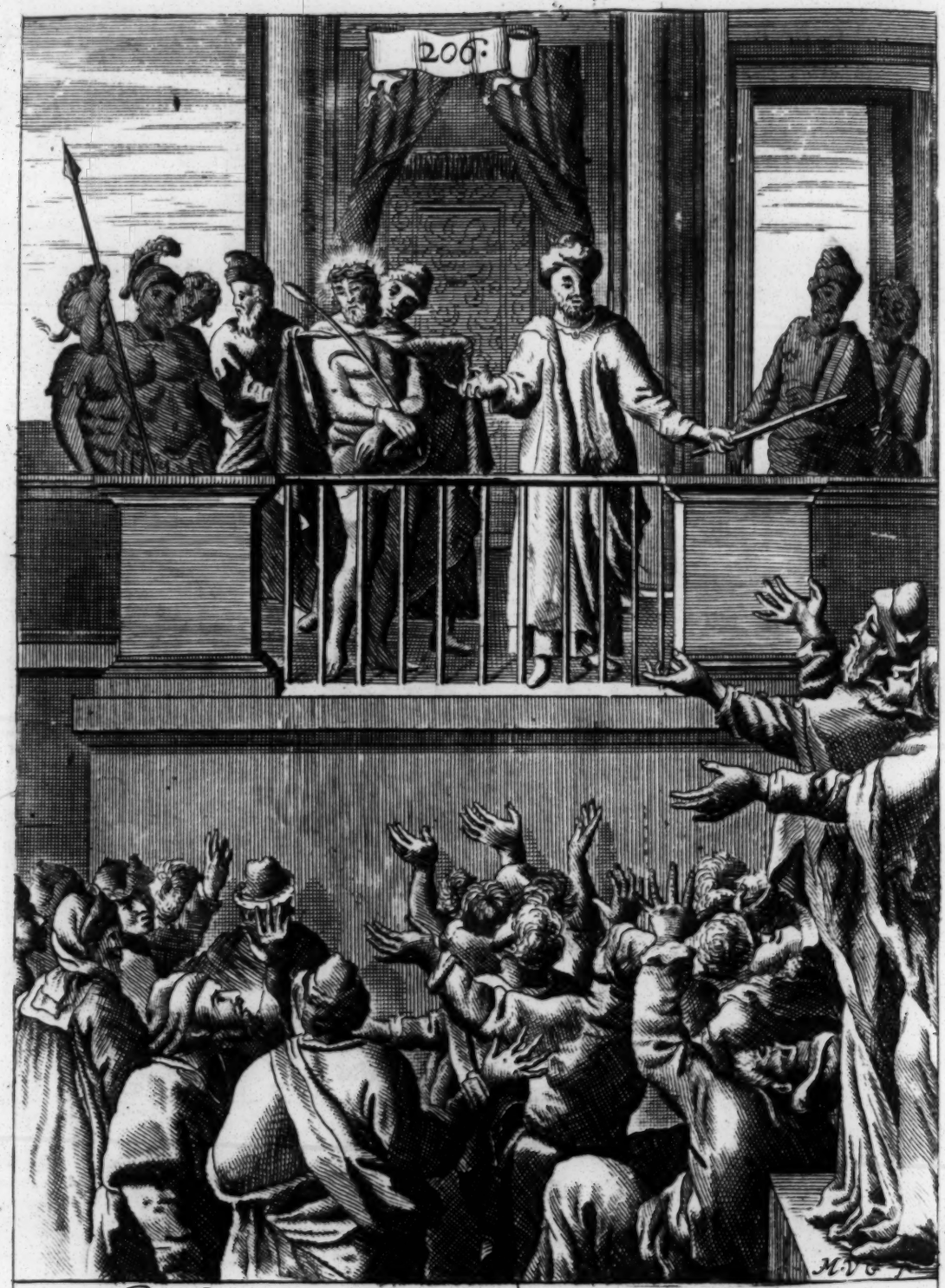
This *Disciple*, whose Heart the *Devil* h corrupted, and whose Malice GOD had ma subservient to his *Eternal Designs*, is a terri Example of the manner of the *Devil's* imp sing on Men. He disguises the *Mischief* whe unto he would cast them, he blinds the r leſt they should behold it, and so artificia colours it, that they cannot discern the ll ness of it. But as soon as they have commit it, he makes use of a quite contrary Cour aggravating their Sin, with the severe Just of GOD; and thus brings them to *Despai*

Those *Christians* that would escape his Snar must be sensible of their Sins, which are innum rable, and also be sensible of the *Mercies* of GO which knows no bounds; for there is no *lady* incurable to the Omnipotent *Physician*.

PILA



M.rs Jane Jeffreys: second Daughter of Jeffrey Jeffreys of Llywell in Brecknockshire Esq.r.
For advancement of this Work: Contributed this Plate.



Mrs Sarah Jeffreys, third daughter of Jeffrey Jeffreys of Llynvell in Brecknockshire Esqr, for advancement of this Work, Contributed this Plate.

PILATE *shews our* SAVIOUR *to the People, saying,* Ecce Homo!

PILATE having delivered *Jesus Christ* to the *Soldiers*, they added cruel *Mockings* to the punishent of Scourging; and in derision of his Royal Dignity, they put a *Crown of Thorns* on his *Head*, a *Reed* in his *Hand*, and cloathed him in a *Purple Robe*. They afterwards bowed the *Knee* before him, and *buffeting* him, said, *Hail King of the Jews*. In fine, They had so pitiously used him, that *Pilate* thought the shewing him to the *People* would be sufficient to *mollifie* them, and to make them lay aside their thirst after his *Death*. *The same year* 33.

But he was much mistaken in his Expectation; for as soon as he had presented *Jesus Christ* before them, saying, *Behold the man!* there arose such Cries and Clamours from all the People, that much troubled him. Even the Offer which he made them of delivering our Saviour on the account of the Passover; at which time he was wont to set at liberty one certain Person; was by one common Voice rejected; so that our *Blessed* LORD saw *Barabbas*, who was a *Thief*, a *seditious Person*, and a *Murtherer*, preferred before him.

The knowledge that this *Judge* had of the innocency of *Jesus Christ*, held him in suspence, and hindred him from blindly following the fury of the *people*: He was also further disturbed by the Advice of his *Wife*, who charged him not to be any ways concerned in the Death of that *Just Man*, for she had been much troubled on this occasion with *Dreams* in the Night.

In the mean while the *Jews*, who would not give over their Prosecution; cunningly told *Pilate*, That he shewed but small affection to the *Emperor*, in taking such a Man's part, who had declared himself a *King*, in opposition to *Cæsar*.

This *Governour*, who was very careful of his Fortune, and very little concern'd for *Justice*, could not hold out any longer against these Words. Wherefore finding all his *Unwillingnesses* were fruitless, and that the more he endeavoured to save him, the more he raised a *Tumult*, he caused *Water* to be brought him, and thought to do away the horrible *Crime* he was about committing, by washing his *Hands* before all the *People*, in saying, He was not guilty of the *Blood* of this *Man*.

He soon after pronounced the Sentence of *Death* on our *Saviour*, delivered him into the hands of the *Jews*, and set *Barabbas* at liberty.

There was never any greater Instance than this Action of *Pilate*, to shew how far the desire which the People of the *World* have to satisfie their *Ambition* and *Interests*, will carry them. He sets at naught whatever he knew of the Dignity and Innocency of *Jesus Christ*: He neglects the Advice of his *Wife*, which he ought to have respected as the warnings of *Heaven*; and treading under foot all the *equity* and *good inclinations* which he had to protect a *Just Man* oppress; he condemned *Jesus Christ*, not out of Passion, as the *Jews* did, nor out of *Covetousness*, as *Judas*; but only out of a *timerous humour*, that he might not expose himself to the danger of being out of favour at *Court*.

In the 27th. Chapter of *Matthew*, is set forth our *Saviour*'s being delivered to *Pontius Pilate* the *Governour*; how *Judas* which betrayed him, when he saw he was condemned, repented, and brought the 30 Pieces of Silver which he received for betraying him to the *Chief Priests*, and *Elders*, telling them, he had *sinned in betraying Innocent Blood*; *they answered him, What is that to us? see thou to that*. Then casting down the Silver in the *Temple*, *he went out and hanged himself*: That with this Silver they bought a piece of *Ground*, called *the Potters Field*, to *bury Strangers in*, *which was called, The Field of Blood*. How *Pilate* was admonished by his *Wife*, not to have his hands in the *Blood* of that *Innocent Man*; notwithstanding the Clamours of the People prevailed on him, that he pronounced Sentence of *Death*, which accordingly was *Executed*.

The Holy Fathers *have observed on this passage of the* Gospel, *That there's nothing but* Charity *which can make us prefer our* Conscience *and* Salvation, *to whatever we may lose in the* World.

Words *are vain*, Thoughts *are weak*, Resolutions *are too often broken*; *it must be* GOD *that works in us by the secret motions of his* Holy Spirit, *to keep us in anything that is good. Let us then earnestly implore his* Divine Goodness *to guide us, to counsel us, and to establish us*; for without him we can do nothing.

Our *SAVIOUR* Bearing the CROSS to MOUNT *CALVARY*.

THE *Jews* seeing they had at length gotten our *Saviour* into their Power, immediately put in Execution the Sentence of *Death*, which they had with much difficulty obtained. And their Fury being not able to admit of delays, they loaded him with his *Cross*, and made him thus depart out of *Jerusalem*, to go to Mount *Calvary*, which was the usual Place where Malefactors suffered Death.

The same Year 33.

But seeing our Blessed *Lord* (whose Spirits were exhausted by the undergoing of so many Miseries) fainted under so great a Burthen (as was the *Cross*) which they had laid on him; they therefore constrained one *Simon* to carry it after our *Saviour*, who thus went to *Calvary*, attended by the Insulting *Shouts* of the *people* that followed him.

Our *Saviour* suffered until he fainted, to teach us, not to be discouraged in less *Afflictions*, and to persevere unto the end. His *Cross* is carried by himself and *Simon*; and this *Mystery* is an Instruction, and an admirable Consolation to all the Faithful: For this shews us, That the *Cross*, as well as the *Yoke* of *Jesus Christ*, is always born by Two; by *Jesus Christ* himself, and by the *Christian* who suffers for him.

Here is a *Man* given to the *Son* of GOD, to ease him; but 'tis GOD himself who easeth us. And as in the Figure, *Simon* the *Cyrenian* eased *Jesus Christ* in appearance (yet 'twas our *Saviour* himself that bore the greatest weight of the *Cross*, for he had a Divine Strength, which suffered his *Body* to be weakened only as he thought fitting) so 'tis we that appear to carry the *Cross* which GOD lays on us; but if we suffer by the *Spirit* of *Jesus Christ*, 'tis he in effect that bears it, and hinders us from fainting, by proportioning it to our *Weakness*.

The Son of GOD assures us, That whosoever takes not up his *Cross*, and follows him, is not worthy to be his *Disciple*, for he hath first carried it himself, to the end we might be perswaded by his *Example*, if we could not be so by his *Words*.

The Holy *Woman* that had followed *Jesus Christ*, and had assisted him during his *Preachings*, attended him when he thus carried his *Cross* to *Calvary*, shewing by their *Sighs* and *Tears* what a share they had in his *Sufferings*; and therefore the Son of GOD speaks only to them, saying, *Daughters of* Jerusalem, *weep not for me, but rather for your selves.* He will not be lamented, tho' his *Cross* excessively deserve it; teaching us thereby, That we ought not to bewail our selves in our *Afflictions* above measure, whether they be little, or great, nor suffer others to lament for us.

The time, says he, *will come, in which it will be said, Blessed are the Barren, and the Breasts which have not given suck; Then shall they say to the* Mountains, *Fall on us, for if these things be done unto the Green Tree, what will become of the Dry?*

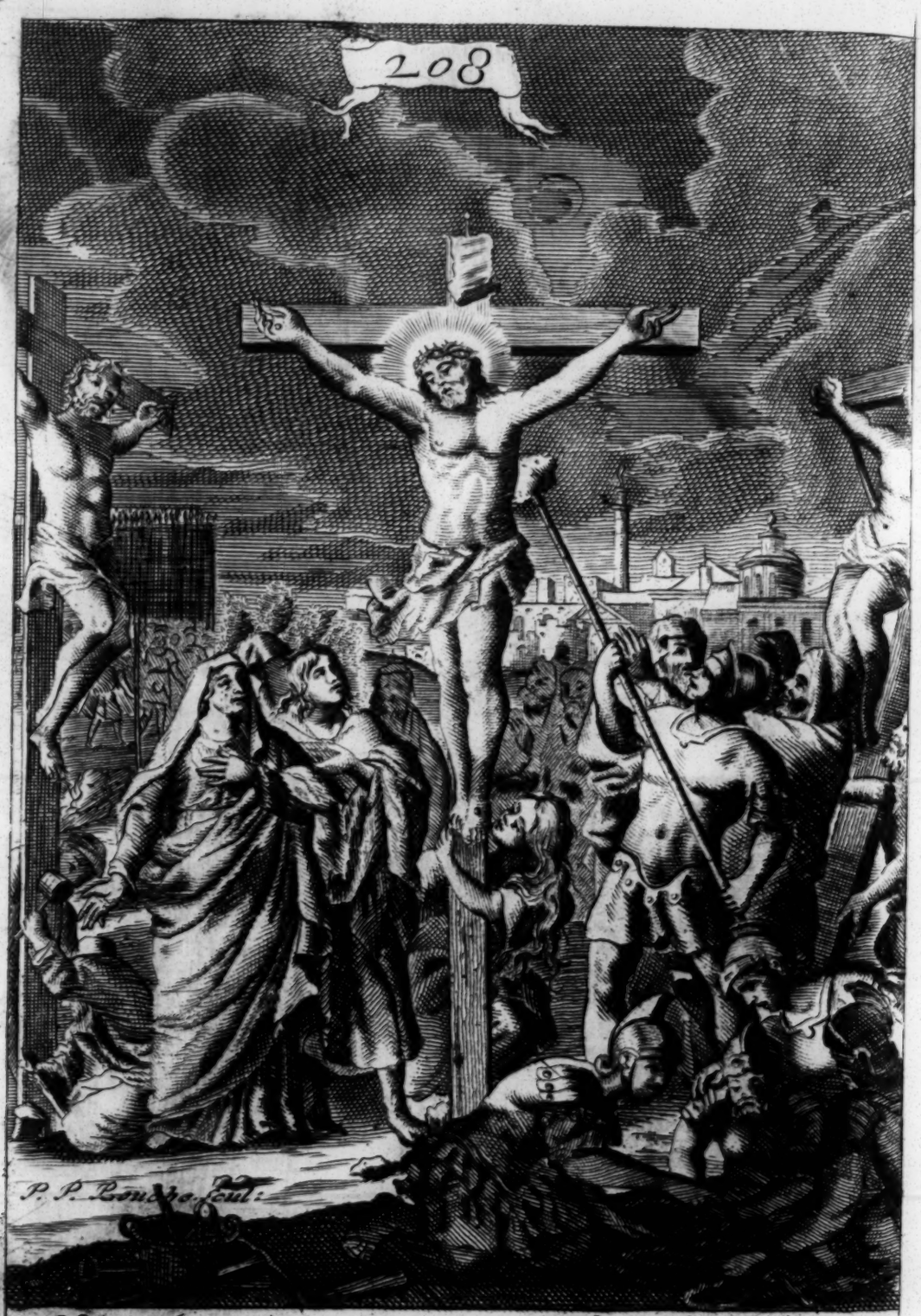
If any thing be able to stop the Impatience of Mens *Hearts*, it must be these last *Words* of our *Saviour Jesus Christ*. What *Christian* but must humble himself under the Hand of GOD when he considers who *Jesus Christ* was, and what himself is; what he has suffered, and what he suffers? A Man must acknowledge after this, That if he falls now into Impatiency and Murmuring, he is guilty of a more extravagant *Pride* than Words can express, and makes himself infinitely more faulty than the worst of *Creatures*.

The *Crucifixion* of our *Saviour*, is the taken notice of in the 27th *Chapter* of S. *Matthew*. After the Sentence of *Death* was pa the Soldiers took him into the *Common-Hall*, *strip him, vested him with a Scarlet Robe, put his Head a Crown of Thorns, and a Reed in Right Hand*, and bowing the Knee in derisi said, *Hail King of the Jews*; then they *spit him, and smote him*, with deriding *Words*, a disrobing him, *led him to* Golgotha, the Pl of *Execution. Then they gave him Vinegar drink, mingled with Gall*; *they set up over Head his Accusation*, which was, *This is Je the King of the Jews. For his Garments they Lots*; which fulfilled that which was spoken the *Prophet*, *They parted my Garment amo them, and upon my Vesture they cast Lots.*



Madam Elizabeth, the Wife of Major John Cass of Hackney in Middlesex Esqr.

For advancement of this Worke Contributed this Plate.



Mary Barington, daughter of Thomas Barington, of Barington Hall in Essex Esqȝ. by his Wife the Lady Anne Rich, daughter of the Rt Honourable Robert late Earle of Warwick For advancement of this Worke, Contributed this Plate.

The CRUCIFIXION of our SAVIOUR.

OUR *Bleſſed* LORD being come to *Mount Calvary* (where this great *Sacrifice* was to be offered, which was prefigured in the *Creation* of the *World*, and *The ſame Year* 33. whoſe efficacious Vertue was from thenceforth to communicate it ſelf to all *Ages*), he was firſt given to drink *Vinegar*, mingled with *Gall*; but when he had taſted it, he refuſed it. At length they *ſtripp'd* him of his *Rayment*, and nailed him to the *Croſs* between Two *Thieves*, who were led to Execution along with him, that he might the better paſs for an *Evil-doer*.

Our *Bleſſed Saviour* like a *Sheep* that before his Sheerers is dumb) opened not his *mouth*, unleſs it were to *Pray* for his Perſecutors; *becauſe they knew not what they did.*

But whilſt he was thus tenderly affected towards his *Enemies*, they forbore not their inſulting over him, ſaying, ſhaking their *Head*; *Thou that deſtroyeſt the Temple of* GOD, *and buildeſt it in Three Days, now ſave thy ſelf. If thou be the* Son *of* GOD, *come down from the Croſs.*

All the *People* gazed on him, and mocked him; alſo the *Rulers* and *Chief Prieſts* reviled him, with Reproaches of his Weakneſs in ſaving others, when he could not ſave himſelf. The Soldiers likewiſe mixed their Scoffs with the reſt; and beſides their cruel and brutiſh Speeches; they offered him *Vinegar* to drink. Neither did the Malefactors ſpare him, who *ſuffered* with him, for one of them blaſphemingly ſaid; *If thou be Chriſt, ſave thy ſelf, and us that ſuffer with thee.*

But the other being on a ſudden enlightned in his *Soul*, and changed in his *Heart* by a *Converſion*, which has proved of admirable Conſolation to Multitudes of Chriſtians, and an occaſion of *Ruin* to many others; maintain'd our Saviour's Cauſe againſt his Companion, and loudly pronounced. That as for their parts they ſuffered juſtly; whereas our Bleſſed *LORD* had done nothing amiſs. And addreſſing himſelf to *Jeſus Chriſt*, (whom he knew to be *King* in another ſort than *Pilate* did, when he cauſed that his *Title* ſhould be fixed over his Head on the *Croſs*;) he entreated him to remember him when he came into his *Kingdom.*

Which Requeſt of his our Saviour graciouſly granted, and promiſed he ſhould be that *Day* with him in *Paradiſe*; then executing the Office of a *Judge*, he ſaved one of theſe Two *Thieves*, whilſt he left the other in his *Impenitency.*

Our Saviour *Chriſt* having ſeen the *Bleſſed Virgin* ſtanding at the Foot of the Croſs with S. *John*, ſaid to her, pointing to this *Diſciple*, *Woman behold thy Son*; and he ſaid to S. *John*, ſhewing him the *Holy Virgin*, *Behold thy* Mother. About the 6th Hour there was Darkneſs over all the *Land*, unto the 9th Hour, and about the 9th Hour, *Jeſus* cried with a loud *Voice*, ſaying; *Eli, Eli, Lamaſabachthani?* That is to ſay, My GOD, *my* GOD, *why haſt thou forſaken me?* Some of the Spectators hearing theſe Words, ſaid, *He calls for Elias, let us ſee if Elias will come to ſave him.*

And knowing he had accompliſhed all things to the leaſt Circumſtance of whatever had been foretold by the *Prophets* concerning him; for a Concluſion of all, he ſaid, *I thirſt.* And having taſted a little *Vinegar*, and recommended his Soul into his Father's Hands, he held down his Head, and yielded up the *Ghoſt.*

The Holy Fathers tell us, *That only the* Saints *are able to underſtand the* Myſtery *of* Jeſus Chriſt *Crucified, We may properly ſay concerning this* Myſtery, *That* Holy Things *are for* Holy Perſons. *The* Holy Spirit *muſt himſelf take off the* Veil *from our* Eyes, *to give us entrance into this impenetrable* Myſtery *to all* Humane Wiſdom, *according to theſe Words of* S. Bernard: Jeſus Chriſt *dies on the* Croſs, *and he deſerves to be beloved: He gives his* Holy Spirit, *who makes him be beloved. But if the* Holy Spirit *be not given to a* Man, *he will ſee* Jeſus Chriſt *crucified, and he will not love him.*

What ſhame and Confuſion of Face will it be to a Chriſtian, *to ſee* Jeſus Chriſt *dying, with ungrateful* Eyes, *without being devoutly affected towards him, who gave up his* Life *for us all?*

CHRIST's BODY Begg'd and Entomb'd.

Our LORD *and* SAVIOUR *laid in the* Sepulchre *by* Joſeph *of* Arimathea.

JESUS CHRIST. having accompliſh'd his *Sacrifice* on the *Croſs*, and continued Obedient unto *Death*, there happened ſeveral things which plainly diſcovered who he was, and made the *Jews* to know what manner of Crime they had committed.

The ſame Year. 33.

The *Heavens* were o'erſpread with thick *Clouds of Darkneſs*, during Three Hours; the *Veil of the Temple* was rent from top to bottom; the *Earth* quaked; the *Rocks* ſplit; and *Graves* were opened; the *dead Bodies* of many *Saints* which ſlept, aroſe and left their *Burying-places*, and appeared to many in *Jeruſalem*.

So many extraordinary Signs made the *Centurion*, (who commanded the Soldiers) and they that were with him to watch our *Saviour*, ſay, That *doubtleſs this Man was the* Son *of* GOD. The reſt affrighted at theſe *Prodigies* ſpake the ſame Things; and this great Aſſembly of the People, which came to this *Spectacle*, beholding ſuch ſtrange things, changed their *Inſultings* into *Sighs*, and returned back, ſmiting their *Breaſts*.

In the mean while the *Jews* (whoſe Temper it was to be ſcrupulous in Things of no weight, yet forward to commit the moſt palpable *Injuſtices*, not being able to ſuffer, that theſe *Dead Bodies* ſhould remain on the *Croſs* during the time of the *Paſſover*, entreated *Pilate* to cauſe their Thighs to be broken, and be taken down from the *Croſs*; which *Pilate* granted.

The *Soldiers* having found the Two *Thieves* ſtill alive, broke their Leggs; but our LORD being already dead, one amongſt them pierced his *Side* with a *Launce*, whence iſſued out both *Water* and *Blood*.

At Night one of our *Saviour*'s *Diſciples*, tho' unknown, named *Joſeph*, of the City of *Arimathea*, who was a good Man, and was not any ways concerned in the *Death* of *Jeſus Chriſt*, but one of his *Diſciples*, came boldly to *Pilate*, to beg our *Saviour*'s *Body*, which *Pilate* granted; whereupon *Joſeph*, together with *Nicodemus*, took the *Body* of our LORD, and embalming it with precious *Spices*, and ſhrouding it in a fine *Linen Cloath*, they buried it in a New *Tomb*, or *Sepulchre*, which he had hew'd out of a *Rock*; and he rolled a great Stone to the Door of the *Sepulchre*, and departed. And there was *Mary Magdalen*, and *Mary* the Mother of *James*, and *Joſes*, ſitting over againſt the *Sepulchre*,

St. Chryſoſtom *admires the Zeal of thoſe two* Perſons, *who having till then lain hid, diſcovered themſelves in ſo important an Occaſion. This* Holy Father *often exhorts his* Hearers, *to imitate them, and to ſtrow (like them) Perfumes on the* Body *of* Jeſus Chriſt. *He endeavours to confound thoſe who are inſenſible of the* Afflictions *which our* Saviour Chriſt *ſtill every day ſuffers in his* Members, *who are the* Faithful *that are in want by the Love which theſe Two Men ſhew him after his* Death. *Their generoſity ſpares no Coſt; they bring* Perfumes *in abundance; they expoſe themſelves to great* Dangers, *in making themſelves publickly known to be the* Diſciples *and* Protectors *of a Man who had* Enemies, *whoſe* Hatred *was as lively after his* Death, *as it was during his* Life,

There is no body (ſays this *Father*) *but are apt to envy theſe two happy* Perſons, *and are willing to render unto our* LORD's Body *the ſame good Offices of* Charity. *And yet* (ſays he) *we may do the ſame good Offices every Day with as much ſatisfaction, and more* Faith, *in the* Perſons of *his* Members, *in ſtrowing our* Perfumes; *that is to ſay, in ſhewing our* Compaſſion *to the* Poor *and* Miſerable *who are the* living Members, *and* real Bodies *of* Jeſus Chriſt, *and which he has loved more than that which he took of the* Virgin, *as is obſerved by* S. Bernard, *ſeeing he has yielded the one to the* Croſs, *to ſave the other from* Death *and* Eternal Deſtruction.



Mr Robert Pierce, son of Richard Pierce, Esq.
Receivr of the Coale Duty granted by Act of
Parliament for rebuilding the Cathedrall Church of
St Pauls.
For advancement of this worke. Contributed this Plate.



The Rt Honble the Lady Elizabeth Seymor.
daughter to his Grace Charles Duke of somerset &
For ye Advancement of this Worke Contributed this Plate.

The RESURRECTION of our *SAVIOUR*;

And his Appearing to Mary Magdalen, &c.

ALtho' our *Bleſſed* LORD lay buried in the *Sepulchre*, yet this did not ſatisfy the *Jews*; for they were afraid leſt it ſhould be publiſh'd, That he was Riſen; and therefore they went to *Pilate*, telling him, that this *Impoſtor* had ſaid when he was living, *That he would Riſe again after his Death.* And therefore they entreated him to ſet a Watch by the *Sepulchre*, leſt his *Diſciples* ſhould ſteal away his *Body*, and afterwards give out a Report amongſt the *People*, *That he was Riſen.*

The ſame Year 33.

They blinded themſelves with their own *Wiſdom*; for deſigning to hinder beforehand as much as in them lay) our *Saviour's Reſurrection*, they confirmed the Belief thereof by notable Proofs.

For the *Sepulchre* being thus guarded, and the *Stone* which ſecured it, ſealed; there immediately aroſe a great *Earthquake*. The *Angel* of the LORD deſcending from *Heaven*, roll'd away the *Stone* which lay before the *Sepulchre*, and ſat thereon: His *Eyes* ſhined like *Lightning*, and his *Garments* were as *white* as *Snow*.

The *Guards* that lay near the *Sepulchre* were ſtruck with Terror, and became as Dead Men; wherefore they haſtned to *Jeruſalem*, and told the *Prieſts* what had hapned. Whereupon they immediately aſſembled to conſult together what they had to do in this Caſe.

They could not find out a better Remedy againſt a thing ſo evident, than to corrupt theſe *Soldiers* with a great Sum of *Money* which they gave them; for which they were to ſay, *That whilſt they ſlept, his Diſciples came and ſtole him away.*

In the mean time *Mary Magdalen*, and ſome other *Holy Women*, whoſe Love was the ſame to *Jeſus* both *living* and *dead*, being come early to the *Sepulchre* to perfume our *Saviour's Body* with Spices, argued amongſt themſelves who ſhould roll away the Stone that ſhut up the Paſſage to the Sepulchre. But they were greatly ſurpriz'd as they drew near to it, to ſee it open; and yet more, when they were entred in, not finding him whom they ſearched for.

Mary Magdalen ran immediately to give notice of this to the *Apoſtles*; and S. *Peter* being come to the *Sepulchre* with S. *John*, ſaw the *Linnen Cloaths* wherewith the Body of *Jeſus Chriſt* was wrapped. But they going away in an Aſtoniſhment, *Mary Magdalen* tarried behind, ſhedding *Tears* in the Sepulchre. When two *Angels* cloathed in *white Raiment*, one of which ſtood at the Head, and the other at the Foot of the Place where the *Body* of *Jeſus Chriſt* lay, ask'd her, Why ſhe wept? To which ſhe anſwered, They had taken away the *Body* of her LORD, and ſhe knew not where they had laid it. And the *Angel* ſaid, *Fear not, I know that ye ſeek* JESUS *that was Crucified: He is not here, but is Riſen, as he ſaid, Come, ſee the Place where the* LORD *lay, and go quickly and tell his* Diſciples, *That He is Riſen from the Dead; and behold he goeth before you into* Galilee, *there ſhall ye ſee him:* Lo, *I have told you.*

Turning about, ſhe ſaw *Jeſus Chriſt* in the Form of a *Gard'ner*, who ask'd her, What ſhe cry'd for? She anſwered, That if he had taken her Maſter's *Body*, he would be pleaſed to tell her where he had laid it; *Jeſus* ſaid unto her, *Mary*; and immediately, being tranſported with Joy, ſhe ran to embrace our *Saviour's Feet*; who hindred her, charging her to go and tell his *Diſciples* what ſhe had ſeen.

This is the firſt Appearance which the *Goſpel* denotes of our *Saviour's Reſurrection*; and thus happily was the perſevering Love of this happy Sinner recompenced.

Our Saviour's Reſurrection *hath appeared ſuch a great Myſtery to the* Saints, *that it has made them ſay, 'Tis better humbly to adore the Greatneſs of it, than to pry over curiouſly into it. Nothing can ſooner inſpire us with an Averſation to all* worldly Glory, *than the Circumſtances which accompany it; ſeeing they all diſcover to* Chriſtians, *that they be not what they are for this Life, but for another, of which* Jeſus Chriſt *ariſing, has opened us the Entrance, in making us victorious over the Death, not only of the* Body, *but of the* Soul.

The

The DISCIPLES of *EMAUS*.

AFter our *Bleſſed Lord* had ſhewed himſelf to *Mary Magdalen*, he appeared the ſecond time to the *Holy Women*, who having been informed by the *Angels*, that he was Riſen, and that they ſhould not ſearch for the *Living* amongſt the *Dead*, they went immediately to give notice of this to the *Diſciples*. But whilſt they were in the way, *Jeſus Chriſt* appeared to them: They caſt themſelves at his Feet, who bad them go to his *Apoſtles*, and aſſure them of his *Reſurrection*. But the *Apoſtles* took whatever they told them, for idle Tales. The third Appearance is, that to the two *Diſciples* going to the Village of *Emaus*, which was about ſixty furlongs from *Jeruſalem*.

The ſame Year 33.

When they were diſcourſing in the way, of whatever had happened to our *Saviour*; our *Lord* taking on him the form or habit of a *Traveller*, drew near to them, and dimm'd their *Eyes*, that they ſhould not know him. He asked the Subject of their Diſcourſe, and why they were ſad?

One of them anſwered him, He was aſtoniſhed that he alone ſhould be ignorant of what had paſt at *Jeruſalem* lately, touching *Jeſus* of *Nazareth*, who was a *Prophet* mighty in *Word* and in *Deed*, before GOD and all the People, and how the *High Prieſts* and Rulers delivered him to be condemn'd to Death, and have *Crucified* him: And we hoped, added they, that he ſhould have delivered *Iſrael*; but this is the third day ſince this happen'd. Not but that, ſaid they, ſome good *Women* have ſtartled us, in affirming, That having been at the *Sepulchre* before-day, they could not find his Body there: They alſo ſay, that they ſaw *Angels* there, who told them, That *Jeſus Chriſt* was *riſen*. And ſome from among us being gone to the *Sepulchre*, found what theſe *Women* told us to be true, and could not in effect find his *Body*.

Our *Saviour* admiring the *Diſciples* ſhould tell him all that was neceſſary to induce them to believe, when as yet they perſiſted in their *Incredulity*, cried out, O inſenſible and incredulous to all which the *Prophet* has foretold! Ought not *Chriſt* to have ſuffered theſe things, and thus enter into his *Glory*? And beginni from *Moſes*, and going through with all t other *Prophets*, he expounded to them wha ever had been ſaid of him.

Whilſt he ſpake to them after this manne they drew near to *Emaus*; and our *Savio* made as if he would have went farther, b they conſtrained him to tarry with them; being already late, our *Saviour* yielded to the Entreaties, and entred with them into t *Inn*, and being at *Table*, he took *Bread*, bleſſ it, and gave it to them.

At this inſtant their *Eyes* were opened, a they knew our *Saviour*, who vaniſh'd fro them, leaving them full of Aſtoniſhment, a asking one another, Whether their *Hearts* we not inflamed, whilſt he expounded to the the *Scriptures*? They aroſe at the ſame tim and went to *Jeruſalem* to find the Eleven *A ſtles*, to whom they declared what had ha pened, and in what manner they had kno *Jeſus Chriſt* when he gave them *Bread*; and they thus ſpake, *Jeſus* ſtood in the midſt them, and ſaid unto them, *Peace be unto* But they were terrified and afrighted, as i poſing him a *Spirit*.

Our *Saviour* learnt theſe two *Diſciples*, t we ſhould never loſe our Hopes in extraor nary Events. There could not be a grea Diſorder than the Death of a GOD, yet 'tw by that, GOD prepared the Renovation the *World*.

When we think that all is deſperate, then we ought to raiſe our ſelves up by *Faith*, a conſider the Wiſdom of GOD, which is much the more admirable that it acts by moſt oppoſite ways in appearance to what deſigns to do.

The warmth which *Jeſus Chriſt* kindled the *Hearts* of theſe *Diſciples* by his *W* before he gave them his *Body*, is of great ſtruction. It ſhews in what diſpoſition ought to be in Communicating; and t true *Piety* conſiſts more in the Love of GO than in external Knowledge, ſeeing t theſe *Diſciples* ſooner felt this heat in th *Souls*, than they knew *Jeſus Chriſt* with th *Eyes*.

T



Mris Susanna Henshaw, daughter
of Charles Henshaw Esqr.

For advancement of this worke, Contributed this Place.



The Right Honourable Katherine Countess of Rutland, Daughter of the Right Honourable Baptist Nod. Viscount Campden

For advancement of this Work, Contributed this Plate

The ASCENSION of our *SAVIOUR*.

After the particular Appearances which our *Saviour* made to ſome of his *Diſciples*, and the devout *Women*, *The ſame Year* 33. he ſhewed himſelf to his *Thurſday* May 14. Eleven *Apoſtles*, and immediately entred into the *Chamber* where they abode, when they were all at Table. He gave them his *Peace*, and reproached them with their not believing thoſe who had ſeen him Riſen. They were at firſt aſtoniſhed, and thought they ſaw a *Phantaſm*; but *Jeſus Chriſt* corrected their Fears, by telling them that a Spirit had no Bones nor Fleſh; and to put them out of all Doubts, he ſhewed them his *Feet*, his *Hands*, and his *Side*.

When then they were o'erwhelm'd with Joy to ſee him, *Jeſus Chriſt*, to perſuade them more fully of the truth of his *Reſurrection*, aſked them, whether they had any thing to eat? and he did *eat* in their ſight a morſel of Broyl'd *Fiſh*, and a little *Honey*.

S. *Thomas* was not then with them; but when he returned, the reſt told him that they had ſeen their *Maſter*. He anſwered, That he would never believe it, if he ſaw not with his Eyes the marks of the *Nails*, and if he did not touch them with his *Finger*.

Having remained firm in this his Incredulity, which has prov'd ſince ſo uſeful to cure Us of ours, eight days after our *Saviour* appeared again on a ſudden in the midſt of his *Diſciples*, *Thomas* being with them. And having given them his *Peace*, he plainly ſignified, that he ſhewed himſelf only to them to diſpoſſeſs this *Diſciple* of his Incredulity.

For at the ſame time that he ſhewed his Feet and *Hands*, he ſaid unto him, Put thy *Finger* into theſe *Wounds*, and thy *Hand* into my wounded *Side*, and be not incredulous, but believe.

Thomas being immediately hereupon enlightned in his Soul, and believing more than he ſaw, cried out, *My* LORD *and my* GOD.

But our *Saviour Chriſt* ſaid to him, Thou haſt believed *Thomas*, becauſe thou haſt *ſeen*; happy are they who have not *ſeen*, and yet believe.

In fine, having appeared ſeveral times together for the ſpace of forty days, either to all of them, or to ſome of them in particular, when the time of his *Aſcenſion* was come, he ſtood in the midſt of his *Diſciples*, declaring to them, He had received from his *Father* all Power both in *Heaven* and in *Earth*, and he ſent them into the *World* to preach the *Goſpel*, to *Baptize* all *Nations*, and teach them to obſerve whatever he had told them, promiſing them to be with them to the end of the *World*. And ſaid unto them, Behold, I ſend the *promiſe* of my *Father* upon you, but tarry ye in the City of *Jeruſalem* until ye be endued with Power from on high.

Having ſaid this to them, He was taken up into *Heaven* before their *Eyes*. And in *aſcending* he ſtretched out his *Hand* on the *Apoſtles*, and bleſſed them, and immediately a *Cloud* received him, and hid him from his *Apoſtles*.

Whilſt they ſtood gazing on him, two *Men* cloathed in *white* appeared to them, who asked them, why they held their *Eyes* thus fixed towards *Heaven*? aſſuring them, that this ſame *Jeſus* who thus aſcended up into *Heaven* before their *Eyes*, ſhould one day in like manner deſcend to *Judge* the whole *Earth*. And they worſhipped him, and returned to *Jeruſalem* with great *Joy*, and were continually in the *Temple*, praiſing and bleſſing GOD.

The *Holy Fathers* have wiſhed, that the *Faithful* would imitate the *Apoſtles* in this attentive Looking up towards *Heaven*, that the conſideration of *Chriſt's Glory* may make them raiſe their *Affections* from things below, by remembring, that the *Country* whereunto they tend, that the *Bread* which nouriſhes them, that the *Grace* which upholds them, that the *Happineſs* which they expect, and that the *Head*, whoſe *Members* they are, is in *Heaven*; and that he promiſes them the ſame *Kingdom*, which he has obtain'd by the *Holineſs* of his *Life*, and *Merits* of his *Death*, and by the *Glory* of his *Reſurrection*.

PENTE-

PENTECOST:

Or, *The Deſcent of the* Holy Ghoſt.

OUR *Saviour Chriſt* Aſcending up into *Heaven*, commanded his *Apoſtles* to wait in *Jeruſalem* for the Gift of the *Holy Spirit*, which had been ſo many times promiſed them, and which was to be the effect of his *Glory*.

The ſame Year 33. May 24.

And therefore being returned from the *Mount* of *Olives*, where our *Lord* and *Saviour* had left them, they kept themſelves ſhut up in an Houſe, where they paſt the *Day* in continual *Prayers* to draw down the *Holy Spirit*, although they were already certain they ſhould receive him.

During this time, St. *Peter* being inſpir'd of GOD, ſaid to the other *Diſciples*, that to fill the place of *Judas*, who had betray'd our *Saviour* they ſhould elect one from amongſt thoſe who had been always with *Jeſus Chriſt* ſince the Baptiſm of St. *John*, to his *Aſcenſion*; and therefore two *Diſciples* having been choſen from amongſt others, *Joſeph* ſurnamed the *Juſt*, and *Matthias*, they prayed to GOD, who preſides over *Lots*, to ſhew which of theſe Two he had choſen to be an *Apoſtle*, and the *Lot* fell on St. *Matthias*.

When the time of *Pentecoſt*, that is to ſay, of Fifty Days after *Eaſter*, was accompliſh'd, Ten Days after our *Saviour's Aſcenſion*; they were all with one accord in one place, and ſuddenly there came a Sound from *Heaven*, as of a ruſhing mighty *Wind*, and it filled the whole Houſe therewith; and there appeared (as it were) *Cloven Tongues* like *Fire*, which reſted on each of them. And they were all filled with the *Holy Ghoſt*, and began to ſpeak divers *Languages*, as the *Spirit* gave them utterance; at this time all *Jeruſalem* was filled with a great number of different *People*, who were ſtrangely ſurprized at this *Miracle*, in ſeeing Perſons whom they knew to be of *Galilee*, to ſpeak ſo many different *Languages*; asking one another whence this Prodigy could happen? and others mocking them, ſaid they were full of *Wine*. But St. *Peter* ſtanding [illegible] with the other *Apoſtles*, lifted up his *Voice* boldly to refute this *Calumny*; telling them they were not *Drunk*, being but the third hour, and that what they ſaw was the Accompliſhment of the *Oracles* of the *Prophets*, and the Works of *Jeſus*, whom they had *Crucified*. And this is that which the Prophet *Joel* ſpeaks of; *In the laſt days* (ſaith GOD) *I will pour out my Spirit upon all Fleſh, and your Sons and Daughters ſhall propheſy, your young Men ſhall ſee Viſions, and old Men dream Dreams; and on my Servants and Hand-Maids I will pour out my Spirit, and they ſhall propheſy: I will ſhew Wonders in Heaven, and Signs on the Earth, Blood and Fire, Vapour and Smoak, the Sun ſhall be turned into Darkneſs, and the Moon into Blood.*

Then was known the Truth of which S. *John* ſaid in the *Apocalypſe*, That the *Church* was really deſcended from *Heaven*, and that our *Saviour Jeſus Chriſt* as an eternal *High Prieſt* as *David* calls him, built in this day a *Temple* to the Glory of his *Father*. He would make this Myſtery ſenſible, that his *Enemies* who came in Crowds to *Jeruſalem*, might not doubt of it. He then ſhewed himſelf Victorious over thoſe that had *Crucified* him, and that the *Fury* ſerved only to accompliſh his deſigns. He made his *Church* Holy, as an everlaſting Monument of his *Victory*, which will ſhew to the end of the World, that *Men* and *Devils* ſhall be all confounded in the Enterprizes which they form againſt *Jeſus Chriſt*, and againſt his *Members*. The Admiration which all the *Saints* have ſhewed, at the Gift which GOD beſtowed this day on *Men*, will eaſily make us judge, That one ought to deſire nothing on *Earth*, but the *Holy Spirit*; and the delay which GOD has uſed in ſending his *Holy Spirit* on *Earth* doth clearly enough ſhew with what earneſtneſs we ought to ask it, when we have it not as yet, and with what care it ought to be preſerved, when one has received it.

Th



Mrs Mary Forbes the Wife of Mr. Francis Forbes of the Citty of London Merchant.
To whose Encouragement of this Work Contributed this Plate.



The Right Honourable Barbary Viscountess Fitz-Harding &c.a
For advancement of this Worke. Contributed this Plate.

The LAME CURED.

St. Peter *miraculouſly Cures a* Man *Lame from his Birth.*

WHen GOD *bleſſed* the firſt Eſtabliſhment of his *Church* by the *Divine Life of the Primitive Chriſtians*, who immediately had all Things in Common, that they might not be troubled with *worldly Matters*, but only attend to *Prayer*, and the *Word of God*; The *Apoſtles*, who diligently laboured to enlarge this *Holy Edifice*, wrought ſeveral *Miracles* in *Jeruſalem*, which filled all the *Jews* with Aſtoniſhment, and increaſed the Number of the *Faithful*.

The ſame year 33.

One of the moſt Remarkable was that wrought by S. *Peter*, when going into the *Temple* to *pray*, he ſaw a Man lying at the *Gate* of the *Temple* called *Beautiful*, who was *lame* from his *Mother's Womb*, to ask *Alms* of thoſe that entred into the *Temple*. This *Man* ſeeing S. *Peter* and S. *John* looking on him, he look'd alſo on them, expecting that they would give him Money.

S. *Peter* told him, he had *neither Silver nor Gold*, but what he had he would give him, and thereupon bad him in the Name of *Jeſus Chriſt*, to *ariſe immediately and walk*.

He took him at the ſame time by the Hand, lifted him up, and immediately his *Feet* and *Ancle-bones* received ſtrength, ſo he ſtood firmly, and walked ſteddily. He alſo leaped for Joy, and entred into the *Temple* with S. *Peter*, to praiſe GOD in the ſight of the *People* for this Favour, who were greatly ſurpriz'd at the Miracle, as having known this Man of a long time.

S. *Peter* and S. *John* obſerving, that all the People gazed on them, asked them why they beheld them with ſuch Admiration, as if they had been the *Authors* of this *Miracle*; which made S. *Peter* to tell them, 'twas in the Name of *Jeſus*, thro' Faith in his Name, that this Man is cured and made ſtrong, which ye ſee and know; hence S. *Peter* took occaſion to repreſent to them the *Crime* they had committed in putting our *Saviour* to Death; which he yet in ſome ſort extenuated, in ſaying, They did it thro' *Ignorance*. He afterwards exhorted them to *Repentance*, ſhewing them as an Encouragement, That 'twas to them GOD had firſt ſent his *Son*, and that they were the Children of the *Prophets*.

Five Thouſand were converted by this his *Diſcourſe*, and then the *Rulers* came, being much troubled at their Exhortations to the People, and preaching our *Saviour's Reſurrection*.

They ſeized on the *Apoſtles*, and threw them into Priſon, till they had finiſhed their Conſultations. The next Morning they cauſed S. *Peter* to be brought before them, and asked him in whoſe Name they had done this Miracle?

S. *Peter* boldly replied, *In the Name of the Lord Jeſus*, whom they had Crucified. Theſe *Prieſts* obſerving the Conſtancy and Wiſdom wherewith they ſpake, whom they knew to be Illiterate and Ignorant Men, they cauſed them for a while to withdraw, that they might have farther time to deliberate what to do with them; and conſidering how publick this Miracle was, which they came from doing; they thought it beſt to have them recalled, and to give them a ſtrict Charge, never to ſpeak in this Man's Name any more.

But S. *Peter* and S. *John* appealed to themſelves, whether it was more juſt to obey them than GOD, who had commanded them to declare *what they had ſeen and heard*. But theſe *Prieſts* making no Reply, ſent them away with *great Threatnings*.

This Anſwer *of* S. *Peter*, *when he was in the hands of his* Enemies, *ſhews ſuch an unſhaken Courage, together with ſuch Wiſdom, as all the Saints have admired; who when they have ſeen themſelves in ſuch like Occaſions, where* GOD *on the one hand, and* Men *on the other, command them contrary things, they have imitated the Wiſdom of this* Holy Man, *in ſaying, with as great* Humility *as* Conſtancy; *We muſt not obey* Men *rather than* GOD.

The DEATH *of* ANANIAS *and* SAPHIRA *his* WIFE.

SAint *Peter* being come out from the Aſſembly of the *Jews*, came with S. *John* and the *Apoſtles*, to the *Diſciples*, who were in great Trouble for them. *The ſame Year* 33. They informed them how all things had paſt, and the Threatnings which the *Prieſts* had uſed towards them; which the *Diſciples* having heard, they all unanimouſly lifted up their Voices to GOD, entreating him to conſider the Threats of theſe Men, who had conſpir'd againſt his *Son*; and to give Grace to his People, to *preach the word with all boldneſs.*

When they had ended their *Prayer*, the Place ſhook where they ſtood, and they were all filled with the *Holy Ghoſt*, and preached the *Word of* GOD with great freedom. All thoſe that received the Faith had but one Heart, and one Soul, no body amongſt them poſſeſſing any thing in private, all that which they had being in common, ſo that there were no *Poor* amongſt them; for when any one of the *Faithful* had *Lands*, they ſold them, and brought the Money, and laid it at the *Apoſtles* Feet, who afterwards diſtributed it according as every one had need.

The whole *City* had an extream reſpect for theſe firſt *Faithful*, and when they were in the *Temple*, no body durſt join himſelf unto them. In the mean time S. *Peter*, (both by his *Miracles* and *Preachings*) increaſed the number of the *Diſciples*, healing the *Sick* with his Shadow only. All *Jeruſalem*, and the Cities round about, came and placed their Sick in the Streets, to the end, that in paſſing by, his Shadow might light on them and heal them.

Thus when the *Faithful* were filled with the Conſolation of the *Holy Spirit*, there hapned an Action which troubled their Joy, and ſhew'd the Power of S. *Peter* in another manner than the Miraculous Cures that he had hitherto done.

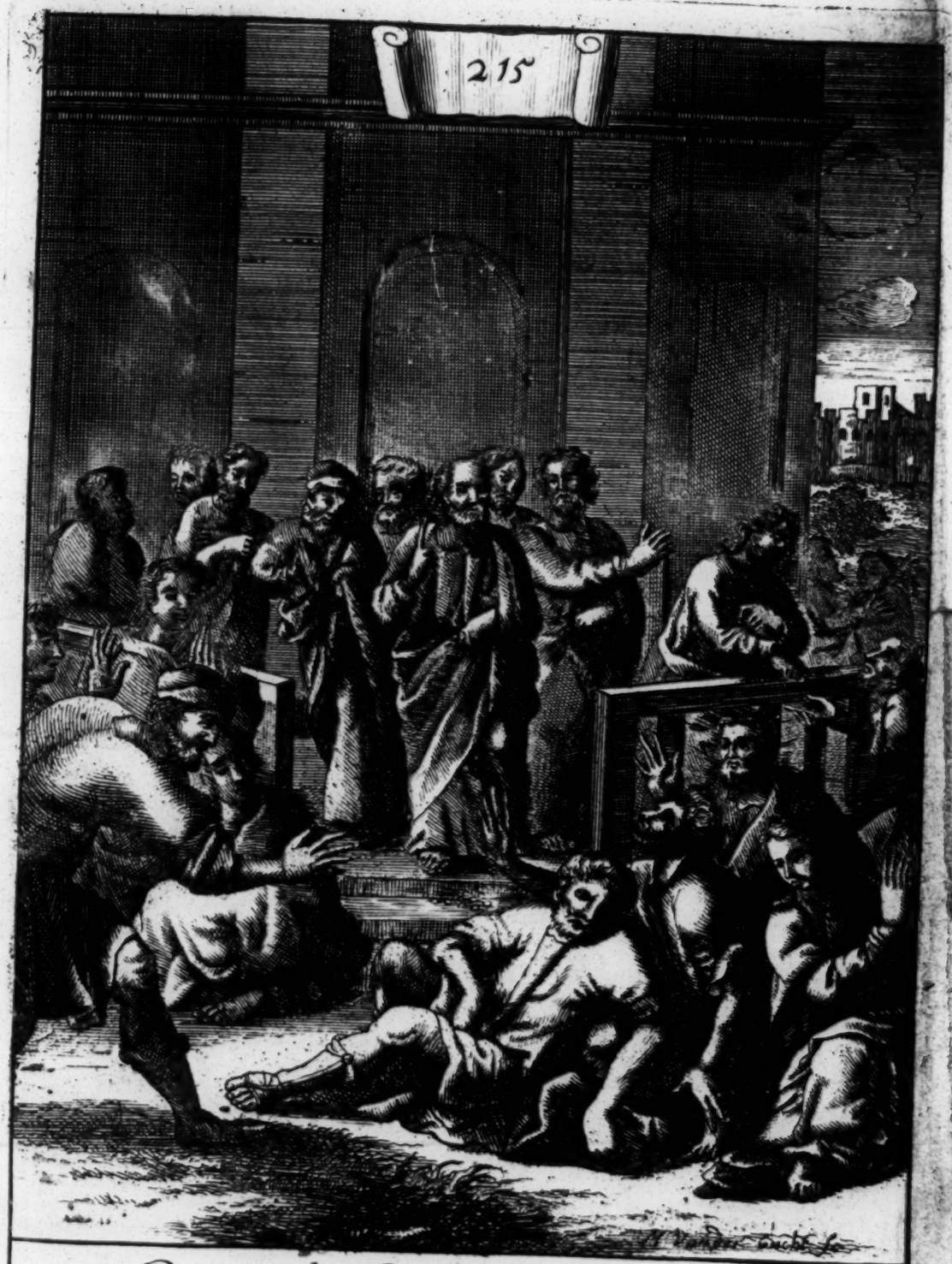
Ananias having ſold an *Eſtate*, reſolved with his Wife *Saphira*, to retain ſecretly a part of the Money, and came and brought the reſt, and laid it at the *Apoſtles* Feet. S. *Peter* was wounded at the Heart at the ſight of this *Covetouſneſs*, joined with a *Diſſimulation*, which ſeemed to put upon GOD himſelf: He therefore demanded of *Ananias*, why he ſuffer'd himſelf to be ſo ſurprized by the *Devil*, as to *lye* to the *Holy Spirit*, in keeping back part of the Money. *Could you not* (ſaid he) *have kept your Eſtate without ſelling it? or keep the Money after you have ſold it? You have not attempted to deceive* Men, *but* GOD.

Theſe *Words*, were Words of *Thunder* for *Ananias*, and he fell down dead at the ſame inſtant. Three Hours after, his Wife *Saphira* (not knowing of the *Death* of her *Husband*) entred in where S. *Peter* was, of whom he demanded, Whether 'twas true they had ſold their *Eſtate* for ſo much? She anſwered, *It was.* S. *Peter* ſaid the ſame to her as to her *Husband*; and added, that the Perſons which came from carrying away her *Husband* were at the Door, and would carry her away in like manner. This *Woman* fell down dead at the ſame inſtant, and theſe Men entring, carried and buried her with her *Husband.*

What hapned to theſe Two Perſons, *cauſed a great Terror amongſt the* Faithful. *They learnt from ſo viſible a Judgment of* GOD, *how diſpleaſing* Covetouſneſs *is in his ſight, and how contrary to that* Spirit of Charity, *which he has ſpread among* Chriſtians. *If the proceſs of Time, and the* Corruption of Manners *have introduced it ſince, the* Church *has no leſs Horror at it at preſent, than ſhe ſhewed then in the perſon of* S. Peter. *She ſtrikes no longer with a Temporal* Death *thoſe who are ſubject to her, becauſe ſhe would have too many* Perſons *to puniſh. She knows that* GOD *ſpeaks but once, and after this retires to give place to* Faith, *who believes alſo as certainly what was ſeen but once, as if it ſhould happen every Day.*

In the mean time, this Eſpouſe of Jeſus Chriſt *laments continually the inviſible Death of ſo many* Covetous Perſons, *who diſhonour her* Spouſe, *and who make of the* Church, (*according to the* Goſpel, *and* Words *of* S. Bernard) *a Den of* Thieves, *who live on* Prey, *and Labour only to enrich themſelves with the Spoils of* Paſſengers.

&c.



Samuel Criche of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate


216

St. *STEPHEN* (the First Martyr) stoned to Death.

WHEN the *Church* daily increased, the *Sadduces* were those who shewed most displeasure at it: They seized on the *Apostles*, and caused them to be imprisoned; but at Night an *Angel* came and delivered them, and commanded them to go *and preach boldly the Gospel to the people.* The next Morning the Priests being assembled, gave order to have the *Apostles* brought before them; and were greatly surprized to hear, that the Prison Doors were fast shut, but that the Prisoners were not there to be found. At the same time other Persons came and told them, That *they spake publickly to the people.* Order was immediately thereupon given, to lay hold on them, and bring them into the *Assembly.*

The same Year 33.

The High Priest demanded of them, Why they *preached* in *the Name of Jesus?* To whom S. *Peter* returned the same Answer as heretofore, That *they ought rather to obey* GOD *than* Men.

At these Words they became furious, and consulted together, to put them to Death: But *Gamaliel*, one of the most considerable Persons amongst them, recommended to them the taking heed of what they did. He remembred them of some Passages which lately happened; by which he shewed, That if this *Enterprize* and *Doctrine* were of Men, they would dissipate of themselves; but if of GOD, all Resistance would be in vain.

They were somewhat cooled by these Remonstrances, contenting themselves with causing the *Apostles* to be Scourged, and forbidding them to speak ever hereafter of *Jesus.*

The *Apostles* came out from the Counsel full of Joy, in that they had been judged worthy to suffer for the Name of *Jesus.*

Some time after there arose a Misunderstanding among the *Faithful.* The *Greek* Converts supposing their Widows were neglected, and that only those of the *Hebrews* were admitted to certain Offices to which they were appointed, complained of this slighting to the *Apostles*, who bad them choose seven Men amongst them who were filled with the *Holy Ghost*, that the Burden of these Cares might be laid on them. Of these Seven (which were called *Deacons*) the most considerable amongst them was S. *Stephen*, who wrought a great many *Miracles*, by reason of the greatness of his *Faith.* At the same time several *Enemies* rose up against them; but they were not able to resist the *Holy Spirit*, which spake by his *Mouth.* Being then too weak for him in point of Reasoning, they had recourse to false *Witnesses*, and gained Persons who publish'd amongst the People, *That Stephen ceased not to blaspheme against the Law of the Temple.* He was cited before the *Assembly*, where he defended himself with Words full of *Zeal* and *Piety.* He reproached the *Jews* with the hardness of their *Hearts* and *Obstinacy*, whereby they resisted the *Holy Spirit*, and persecuted the *Prophets*, who foretold the Coming of our *Saviour*, of whom they were lately the *Betrayers* and *Murtherers.*

These *Reproaches* transporting them into fury, they run impetuously on S. *Stephen*; who having appeared (during this Discourse) with the Countenance of an *Angel*, cried out at length, *That he saw Heaven, and Jesus sitting at the Right Hand of his Father.* They haled him immediately out of the Town, and whilst they were stoning him, this *Holy Man* kneeling on the Ground, *prayed* GOD with a loud *Voice*, to forgive his *Persecutors*, and he *gave up the Ghost* in this *Prayer.*

The Church *has celebrated chiefly in this* Proto-Martyr, *the* Charity *he shewed for those who put him to Death. Herein he especially appeared to be the* True Disciple *of* Jesus Christ, *and shewed, that the* Apostolical Liberty *with which he spake, was only an effect of his great Love to them. 'Tis not to hate* Men, *to shew them with earnestness the great Abuses they commit. No Body loved the* Jews *better than* S. Stephen, *and yet he reproaches them boldly with their* Obstinacy. *Yet these* Reproaches *are without bitterness, wrath, and Clamor. He was a Dove* (saith S. *Austin*) *whose* Passion *was without any Gall: He speaks earnestly to them, to vanquish the hardness of their Hearts; but he at the same time burns with* Zeal *for their* Salvation, *and offers to* GOD *his* Blood, *for those who shed it.*

The *EUNUCH* Baptized.

St. Philip *the Deacon declares the* Chriſtian Faith *to the Queen of* Æthiopia's *Eunuch, and Baptizes him.*

ONE of the Advantages which the *Church* received by the Death of S. *Stephen*, was the encreaſe of the Perſecution, which was begun againſt her, whereby *The ſame Year* 33. the Vertue of her *Children* became more firmly eſtabliſhed. The *Faithful* were diſperſed throughout the moſt remote *Provinces*, and by this diſperſion the *Faith* was planted in all parts of the known *World*.

About this time S. *Philip* the *Deacon* went to *Samaria*, where he preached the *Goſpel*, and converted ſeveral perſons, who were affected with the holineſs of his *Doctrine*, and the great number of his Miracles. When they all came in Crowds to be Baptized, *Simon*, who was a great *Magician*, and had for a long time ſeduced the whole Town of *Samaria* by his *Enchantments*, did alſo believe, cauſed himſelf to be Baptized, and became S. *Philip*'s *Diſciple*.

The *Apoſtles*, who remained at *Jeruſalem* during the Perſecution, hearing that the Town of *Samaria* had embraced the *Faith*, ſent thither S. *Peter* and S. *John*, to confer on them the *Holy Spirit*, which they had not yet received.

Simon obſerving, that theſe Two *Apoſtles* conferred the *Gifts* of the *Holy Ghoſt* by the Impoſition of Hands, came and offered them Mony, entreating them to give him this Power, to the end that all thoſe on whom he ſhould lay his Hands, ſhould alſo receive the Holy Ghoſt.

S. *Peter* was moved with a juſt Indignation againſt this Man; *Thy Money periſh with thee*, anſwered he, who believeſt the *Gift* of GOD is to be purchaſed at that rate. This Holy *Apoſtle* thus ſtruck with an *Anathema*, in the perſon of this Man, all thoſe who would imitate him in any Age of the *Church*.

S. *Peter* and S. *John* having finiſhed at *Samaria* what they had to do, returned thence to *Jeruſalem*, and the *Angel of the* LORD bid *Philip* go the *way* which led from *Jeruſalem* to *Gaza*; where being arrived, he ſaw an *Eunuch* belonging to the Queen of *Æthiopia*, who was a great Man in that *Court*, returning from *Jeruſalem*, where he came to worſhip the True GOD. He was in his Chariot, and read part of the *Prophecy* of *Iſaiah*. The Holy *Spirit* commanded *Philip* to approach this Chariot; which having done, he heard what he read, and asked him, *If he underſtood it?* The *Eunuch* returned this meek Anſwer to *Philip*, *That he wanted an Interpreter*. He therefore prayed him *to get up into his Chariot, and expound it unto him*. The Paſſage was this, *He was led as a Sheep to the ſlaughter, and opened not his mouth: He remained ſilent as a Sheep before the Shepherds*. Whereupon the *Eunuch* deſired *Philip* to inform him, of whom the Prophet ſpake in this place; *whether of himſelf*, or of ſome *other*. *Philip* took thence an occaſion to declare *Jeſus Chriſt* unto him. And th' *Eunuch* believ'd whate'r was ſhew'd him. The *Chariot* being then come to a place where there was *Water*, he cauſed it to ſtop, and demanded what hindred his being *Baptized?* *Philip* anſwered him, *That if he believed*, he knew no *Impediment*: Which the *Eunuch* affirming, they both deſcended into the *Water*, where *Philip* Baptized him; who was, as it were, the firſt *Fruits* of his *Gentiliſm*. When he came out of the *Water*, the *Spirit* took up *Philip*, and the *Eunuch* ſaw him no more, praiſing GOD, with great *Tranſports* of Joy, for the *Grace* he had received.

This ſeems, as if GOD intended in this occaſion, to inſtruct ſuch as do Idolize the Perſons of thoſe who have inſtructed them in the *Faith*.

This Eunuch *had no ſooner received from* Philip *the knowledge of Jeſus Chriſt, but* GOD *took him away from him; and ſo far was he from afflicting himſelf hereupon, that he continued on his way praiſing GOD, and rejoycing in* believing.

GOD *makes uſe of* Men, *as* Inſtruments *to convert us, and does permit us to reverence them in a ſubordinate degree. But at the ſame time, he expects we ſhould paſs over from them to him, there to find our true* Joy *and* Strength, *remembring that he that plants, and he that waters, are nothing, ſeeing 'tis* God *who gives the increaſe.* The


G. Kip Fecit



The Right Honourable Rachel Countess of Bristol Baroness of Sherborne in Dorsetshire and daughter of Sr Hugh Windham of Silton in the said County Knight.
For advancement of this Worke, Contributed this Plate.

The CONVERSION of S. PAUL.

Saul *having received Letters from the Chief Priests, to go to* Damascus, *was surrounded with a great Light, and struck to the Ground.*

THE *Fruit* which the *Church* gathered by the Death of S *Stephen*, ended not in the *Persecution* which followed it; for it was the occasion of the *Conversion* of S. *Paul*, who having been one of S *Stephen*'s greatest *Persecutors*, was one of those who felt with greatest efficacy the benefit of this *Martyr's Prayers*.

The Year 34.

For when *Saul* breathed nothing but *Blood*, and the Slaughter of the *Christians*, and had obtained *Letters* from the *Chief Priests* to go to *Damascus*, to apprehend all the *Christians* he should find, and bring them bound to *Jerusalem*; he was immediately surrounded with a *shining Light*, which struck him to the ground, and he heard a Voice which said unto him, Saul, Saul, *why persecutest thou me?* Who art thou LORD? answered he: *I am* JESUS, *whom thou persecutest*. And *Saul* trembling at this Word, cried out, LORD, *what wilt thou have me to do? Jesus Christ* commanded him to rise, and to go into the *City*, where he should be told what should be expected from him.

Those who accompanied him in this *Voyage*, or *Journey*, were surprized at this Event. They heard a *Voice*, but saw not whence it came: And *Saul* arising from the ground, opened his Eyes, but could not see; and therefore they led him by the hand as far as *Damascus*, where he was for three days without his *sight*, as also without *eating* or *drinking* any thing.

There was in this Town a *Disciple* named *Ananias*, who GOD commanded in the *Night* to go into a *Street* he named to him, and to inquire in the House of *Judas* for one called Saul, who was of *Tarsus*.

Ananias shewed at first some unwillingness, acknowledging, he had heard of this Man, and the mischief he had done at *Jerusalem* to all the *Christians*, and that he came only to *Damascus* to carry away *Captives* all those who called on his Name. But GOD commanded him to do what he had enjoyned him; because *Saul* was a chosen Vessel, to carry his Name before *Kings*, and all the People of the *Earth*.

He went then to seek him in the place related to him. He put his Hands on him, and said unto him, *Brother* Saul, *the* Lord Jesus *that appeared to thee in the Way, has sent me to thee, to the end thou mayst recover thy Sight, and be filled with the Holy Ghost*. At the same time things like *Scales* dropt from his *Eyes*, and he saw clear, and was *Baptized:* And having received Nourishment, he recovered his strength, and remained some days at *Damascus* with the *Christians*, Preaching in the *Synagogue* of the *Jews*, *That* Jesus *was truly the Son of* GOD.

All were astonished to see the most violent *Persecutor* of the *Christians*, become the most zealous *Preacher* of the *Faith*.

The *Jews* at *Damascus* whom *Saul* every day confounded, could not patiently suffer this change, and therefore they made several attempts on his Life. But the *Disciples* advertised of it, let him down in the night by a *Cord* from the *Walls*, whose *Gates* were shut that he might not escape.

Being come to *Jerusalem*, he endeavoured to join himself to the rest of the *Disciples*. But when every one was afraid of him, as not knowing his *Conversion*; *Barnabas* took him, led him to the *Apostles*, and related to them whatever had hapned to him in the *Way*, and what he had done at *Damascus*.

He was then at length received as a *Disciple* of *Jesus Christ*, and having found at *Jerusalem* (by reason of his *Zeal*) the same peril as at *Damascus*, he was constrained to retire to *Tarsus*.

The Conversion of S. Paul, *which was heretofore the Joy of the* Church, *is now its Consolation; which makes her hope*, GOD *will bring into her* Fold *those that heretofore persecuted her with the greatest Violence. For this Example teaches us, not to despair of any one.* S Paul *says himself, That* GOD *has chosen him to certify all the World of this* Truth, *and to shew the riches of his* Mercies, *even to the worst of Men.*

It has been the Wish of the Fathers, *to lie continually like S. Paul in a State of* abasement *before* GOD, *and to say to him from the same disposition of* Soul *these words which denote a true Conversion*; LORD, what wilt thou have me to do?

COR-

CORNELIUS BAPTIZED.

WHEN S. *Paul* began to make appear the first effects of his ardent *Zeal* for the *Church*, who was one day to bring into her Bosom such a great number of People by his Labours: S. *Peter* endeavoured for his part to gain more and more Souls to *Jesus Christ*. He wrought every moment considerable *Miracles:* He cured one *Aneas*, that was sick of the *Palsie*; and raised up (at the *Disciples* Request) an holy Widow named *Tabitha*, who had rendred her self Famous for her *Charity:* And had the Happiness of first Preaching the *Christian Faith* to the *Gentiles*, of whom S. *Paul* was soon after to be the *Apostle*. And in this manner was carried on this great Work, which was so difficult then, by reason of the *Zeal* which the *Jewish Converts* had then for the *Law*; but which yet was to prove of such happy consequence to us in the ensuing *Ages*.

The Year 39.

Cornelius (famous for his *Piety* and *Charity*) being in *Cæsarea*, where he commanded a Company of Soldiers, called the *Italian Band*, saw in a *Vision* (about the *Ninth hour* of the day) an *Angel*, who told him, That his *Prayers* and *Alms* were favourably heard and regarded by GOD; and therefore he ordered him to send to *Joppa*, to enquire out one *Peter*, who would tell him what GOD desired of him. The *Angel* thus left him without any further Instruction, in observance of the Order of GOD, who will have Men to depend on one another.

Cornelius sent immediately hereupon some of his People to *Joppa*, and told them what he had seen. When these Persons drew near to the Town, S. *Peter* Praying, about Noon fell into an Extasie, wherein he saw *Heaven* opened, whence came down a great *Sheet*, fastned at the four Corners, which was full of all sorts of *Four-footed Beasts*, and *Feathered Fowls*; and a Voice said, *Peter, Kill and eat.* S. *Peter* at first excused himself, and said, He had never eaten any *unclean Meats:* But he was answered, That he must not call that *unclean* which GOD had purified.

Whilst S. *Peter* was musing what this *Vision* might mean, which appeared at three different times, *Cornelius* his Servants entred into the House, who told him, That their *Master* had sent them, to entreat him to come and visit him. S. *Peter* lodged them in the House, and set out the next Morning with them, taking certain *Jews* along with him. Whilst he was entring into *Cæsarea*, *Cornelius* (who expected him, with his *Friends* and *Relations*) went to meet him, and cast himself at his Feet: But S. *Peter* lifted him up, saying to him, That he was also a *Man*. When they were entred, S. *Peter* represented immediately by *Cornelius* the Aversion which the *Jews* had to converse with the *Gentiles*; and he asked of him, Wherefore he sent for him? *Cornelius* recounted to him his *Vision*, after which S. *Peter* declared *Jesus Christ* to him; and whilst he was yet speaking, the *Holy Ghost* descended on all them that were present, whom S. *Peter* caused immediately to be *Baptized*. He tarried some days with them, and at his return the *Jews* murmured much at what he had done. But this *humble Disciple* of *Jesus Christ*, far from angrily Rebuking those, who so unjustly blamed his Conduct, would on the contrary give them an account of it. He repeated to them in order his *Vision*, and also that of *Cornelius*. He added That they might inform themselves of the Truth of these things by Six *Witnesses*, which he had brought along with him: And that in fine, he could not resist the *Holy Spirit*; and that seeing it descended on these Persons, he could not refuse to *baptize* them.

This modest Answer stopt these Complaints and became since to all the *Church* an admirable Example for its *Pastors*; which shews them That they lose nothing of their *Authority*, when their *Charity* leads them to use Condescension and Moderation towards the People under their Charge.

Altho' this Complaint of the Faithful *against* S. Peter *was unjust*, (says S. *Gregory*) *yet did he justify himself before them with great Patience and Mildness; and far from stifling their Accusations by the Authority of his Commission in that case, he referred even those who did not believe him, to the* Witnesses *he had brought along with them.*

This is the Example which the *Holy Fathers* have proposed in like occasions, in which they have ever shewed, *That the Authority of the Ministers of the Church is herein different from that of* Earthly Princes, *it being always tempered with Sweetness and Charity, and has for an End not their own* Glory, *but the* Salvation *of their* People.

Sa


219
P. P. Rubens Scul:



Mr George Spencer son of Mr Laurence Spencer: Clerke of the works for the rebuilding of ye Cathedrall Church of Saint Pauls London
For advancement of this Worke, Contributed this Plate.

Saint PETER delivered out of Prison in the Night by an *Angel*.

THE *Faithful*, who having been dispersed in the Prosecution of S. *Stephen*, planting by degrees the *Faith*, Converted many People in *Antioch*; which the *Apostles* having known
e Year 42. *Jerusalem*, they sent thither S. *Barnabas*, who was affected with great Joy, when he saw ow graciously GOD had dealt with this own. And being full of the *Holy Spirit*, he exorted them to continue firm in their Holy esolutious. From thence he went to *Tarsus*, search after S. *Paul*, whom he brought to *ntioch*, where they dwelt together for a ears space. They here instructed an infinite mber of People, and with so great success, at in this City the *Faithful* began to assume e Name of *Christians*.

Then a Prophet named *Agabus*, Propheſied, ere would a great *Famine* happen throughout e World; and therefore the *Christians* of *ntioch* resolved to send as great Contributis as they could make, to *Jerusalem*, by the nd of S. *Barnabas* and S. *Paul*.

About this time King *Herod* persecuting the urch, having already killed S. *James* (the other of *John*) with the Sword; and beuse he saw it pleased the *Jews*, he proceeded ther to put S. *Peter* to death. Having then ised him to be apprehended at the Feast of e *Passover*, he delivered him to four Quaterons of Soldiers, to keep him in Prison the ole Eight days, intending after *Easter* to ng him forth to the People, and publickly put him to death.

The whole *Church* interessing it self in the ath of so great an *Apostle*, drove on without ermission its Prayers and Cries unto GOD, o favourably heard them: For the *Night* fore the *Day* that S. *Peter* was to be Execu, an *Angel* filled on a sudden the whole ngeon with great Light, where this *Apostle* sleeping between two Soldiers bound.

The *Angel* struck him, and awakening him, d, *Make haste and rise*; when immediately e *Chains* wherewith he was fastened, dropt his *Hands*; and the *Angel* said unto him, *Gird thy self, and bind on thy* Sandals, *cast thy* Garment *about thee, and follow me*; *and he did as the* Angel *had commanded him, and followed him without knowing what he did, thinking he was in a* Dream, *or thought he saw a* Vision: *When they were past the first, and the second* Ward, *or* Watch, *they came to the* Iron-Gate, *which leads to the* City *which opened to them of its own accord*; *and they went out, and passed on through one* Street, *and then the* Angel *vanished from him.*

Then did S. *Peter* come to himself, and knew that GOD had sent his *Angel* to deliver him from the hand of *Herod*. He went thereupon immediately to the House of S. *Mark*'s *Mother*, where there were many of the *Faithful* assembled, who spent the Night in *Prayers*.

When he had knock'd at the *Door*, a young Damosel named *Rhodias*, who knew S. *Peter*'s Voice, instead of opening immediately the *Door* to him, ran back to tell those that were in the House the joyful News of S. *Peter*'s Deliverance. Some said she was beside her self, other said, that perhaps 'twas his *Angel*: But this *holy Apostle* continuing still to knock, they were strangely surprized at the opening of the Door.

S. *Peter* made Signs to them to be still, and told them how the *Angel* had delivered him from Prison; and having enjoyned them to give notice thereof to S. *James*, and the rest of the *Brethren*, he immediately departed from *Jerusalem*, to retire into another place.

The Church *then Experienced, That* GOD *is the Sovereign Disposer of all Affairs in the World, and sets what Bounds he pleases to the* Power *of Men: He opens and shuts the* Prison Doors: *Men only execute what he has before decreed*; *and therefore this* Primitive Church, *instructed by the* Holy Spirit *himself in these Truths, did not run soliciting after Men for the deliverance of S.* Peter, *but uttered her Requests to* GOD, *whom she knew to be the Master of* Liberty *and* Captivity, *as well as of* Life *and* Death. *Thus did she obtain of* GOD *what* Herod *would have refused her, and an* Angel *did whatever* Men *could not do.*

The

The LAME Cured.

Saint PAUL *Cured a Lame Man, and obſtructed the People that would Sacrifice to him as to a* God.

AFter the miraculous Deliverance of S. *Peter*, the Hiſtory of the *Acts* ſcarcely ſpeaks any more of him, being wholly employed in relating the Actions of S. *Paul*. This *Holy Apoſtle* having carried to *Jeruſalem* the Charity of *Antioch*, with which he had been entruſted, was choſen with S. *Barnabas*, by the *Holy Spirit*, to enlighten all the Provinces of *Aſia*, and propagate the *Faith* throughout all *Greece*.

The Year 43.

He ſhewed in *Paphos* his Zeal againſt a falſe *Prophet*, who hindred the Proconſul *Sergius Paulus* from believing in *Jeſus Chriſt*. For this *Holy Apoſtle* of the *Gentiles* being full of the *Holy Spirit*, beheld this *Impoſtor*, and ſaid to him with an *Apoſtolical Liberty*; *O thou full of all Craft and Subtilty, Child of the Devil, and Enemy to all Righteouſneſs, how long wilt thou pervert the Ways of the* LORD, *which are ſtrait? The Hand of* GOD *is upon thee, and thou ſhalt become blind.*

He had no ſooner ſaid theſe words, but this *Seducer* was ſtruck with *Blindneſs*; and he ſought ſome body to give him their hands. Thus did he ſhew in his Perſon the folly of thoſe who, inſtead of having recourſe to GOD in the Evils he ſends upon them, ſearch only Humane Remedies.

The *Proconſul* admired this Miracle, and believed in *Jeſus Chriſt* with a profound Veneration of his Doctrine, and to ſhew, that 'tis the *Holy Spirit* who affects the Heart, and that all outward Applications are of little efficacy unleſs ſeconded by the Impreſſions of his *Grace*; the blindneſs which the *Magician* experienced in his Perſon, changed him not; whereas the only ſight of this Prodigy converted the *Proconſul*

Some think that 'tis of this *Sergius Paulus* that S. *Paul* (called before *Saul*) has taken this name of *Paul*, which is ever given him ſince the *Converſion*, in the Book of the *Acts*.

S. *Paul* preaching afterwards at *Antioch*, ended his *Preachings* by dreadful Threatnings of the Anger of GOD, and ſhaked off againſt the *People* the Duſt of his Feet. The *Jews* revenged themſelves of theſe juſt Remonſtrances in the City of *Iconia*, whoſe Inhabitants they ſ greatly animated againſt S. *Paul*, that they threw Stones at this *Holy Apoſtle*, who was then by obliged to withdraw to *Lyſtra*.

It was in this Town he found a *Man La* from his Birth, and obſerving he heard hi ſpeak with great *Attention*, he ſpake to him loud, That he ſhould ariſe and ſtand on h Feet, which immediately he did.

The People affected with this *Miracle*, woul needs ſacrifice to S. *Paul* and S. *Barnabas*, who they reſpected as GODS deſcended from He ven, and took on them the form of *Men*. B theſe humble *Diſciples* of *Jeſus Chriſt* rent the *Cloaths*, and repreſented to theſe People, Th they were only *Men* like unto them, who e horted them to give over Worſhiping *Id* and adore the only true GOD, that made He *ven* and *Earth*. The *Jews* came immediate hereupon into the Town of *Lyſtra*, and the ſtirred up the People, who changing accordi to their uſual lightneſs, the *Divine Hono* which they would give S. *Paul*, into an exc of *Fury*; for they drove him out of the *Tow* ſtoned him, and left him half dead. Then w ſeen the ſtrange effects of *Charity* in a *Soul* wh 'tis mounted to its higheſt degree. For S. *Pa* tho' covered with *Wounds*, and black wi *Strokes*, yet at that very hour betook himſe to *Preaching* afreſh, and to declare to t *Faithful* more by theſe bloody Marks, than his Words, *That we muſt through many* Tribul tions *enter into the Kingdom of* GOD.

S *Gregory* admires the great Courage of th *Apoſtle*; *They ſtone him*, ſays he, *and yet he lea not off to* Preach; *They may kill his Body, b they cannot quench the Fire of his Zeal.* So tr is what is ſaid by an holy Perſonage, *That t ſmart and fear of Death are weak, when the Fa and Love of* Jeſus Chriſt *reigns.*

Th



William Layfield of the City of London Gentleman

For advancement of this worke. Contributed this Vnto

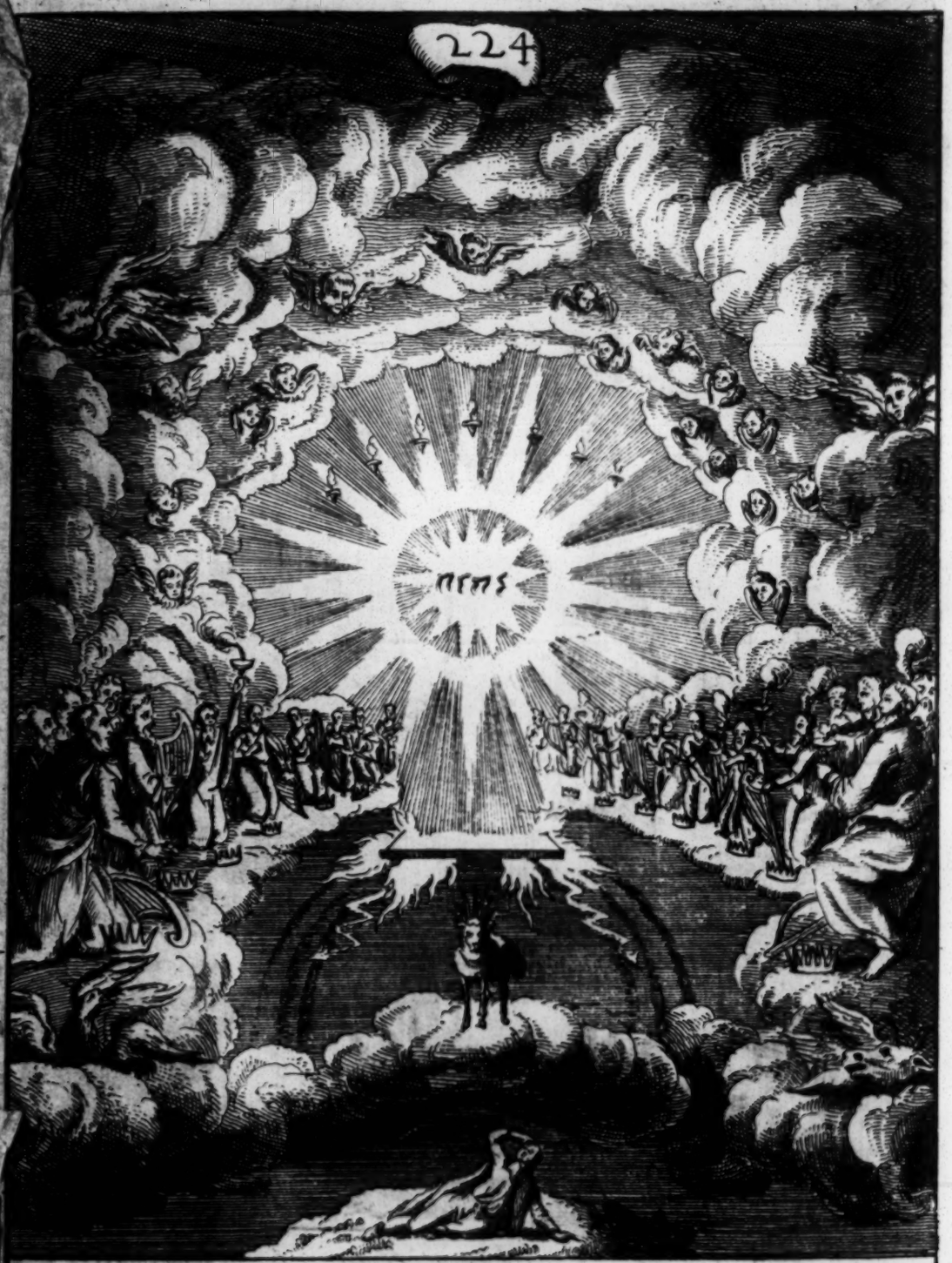


Captaine John Nicholson of Blackwall in the County of Middlesex Gentleman.

For advancement of this Worke Contributed this Plate.



The Right Honourable Sr. Henry Gyrdrick Leiute-
nant Generall of their Majesties ordnance, and one of the
Lords of their most Honourable Priny Councell
For advancement of this Worke, Contributed this Plate.



The Honourable John Charleton Esqr.
surveyour Generall of their Majestyes ordinance.
For advancement of this Worke. Contributed this Plate.

HEAVEN OPENED.

Saint John *ſees Heaven Opened, and Relates what he ſaw therein.*

OUR *LORD* having diſcourſed to S. *John*, in his 1ſt *Revelation*, the Secrets in his Church on *Earth*; he afterwards manifeſted to him what continually paſſes in that of *Heaven*. He was ſnatcht up there in *Spirit*, ſaw a Throne, and him that ſat thereon, who appeared in brightneſs like a *Jaſper ſtone*; *and* Sardine

S. John *wrote his Revelations before his Goſpel, when he was baniſh'd into* Patmos *by* Domitian, *about the Year* 94. *having been releaſed by* Nerva *in the Year* 96.

ſtone, *and there was a* Rainbow *round about the* Throne, *whoſe colour reſembled the* Emerald. *Round about the* Throne *were* 20 Seats *or* Thrones, *and upon the Seats were* 20 Elders, *ſitting clothed in white* Rayment, *having on their* Heads Crowns of Gold; *out of the* Throne *proceeded* Lightnings, Thunders, *and* Voices; *and there were ſeven* Lamps of Fire *burning before the* Throne, *which are the* 7 Spirits *of* GOD. *And before the* Throne *there was a* Sea *of* Glaſs *like unto* Cryſtal. *There was in the midſt and round about the* Throne *four* Beaſts *full of* Eyes *before and behind! The firſt* Beaſt *was like a* Lion, *the ſecond like a* Calf, *the third had a Face like a* Man, *and the fourth was like an* Eagle; *theſe four* Beaſts *had each of them* Wings, *and they were full of Eyes within, and they repeated inceſſantly this* Canticle, *which the* Church *has ſince made uſe of*; Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. *When the* 4 Animals *ſang this* Song, *the* 24 Elders *fell down before him that ſat on the* Throne, *and caſt down their* Crowns *at his Feet, ſaying, Thou art worthy,* O LORD, *to receive* Glory, and Honour, and Power; *for thou haſt created all things, and 'tis thro' thy Will they do ſubſiſt.*

S. *John* ſaw afterwards in the Right Hand of him that ſat on the *Throne*, a *Book*, but ſeal'd with 7 Seals, and an *Angel*, cried with a loud voice, *Who is worthy to open the Book, and to break the Seals thereof?* but no one could open it, or look upon it.

S. *John* was ſo troubled at this, that he ſhed Tears, when one of the *Elders* bid him ceaſe weeping, becauſe the *Lyon* of the *Tribe* of *Judah*, that is to ſay, *Jeſus Chriſt* had obtained by virtue of his Death, power to open this, and to break open the Seals thereof.

He beheld at the ſame time in the midſt of the *Throne* of the 4 *Animals*, and the 24 *Elders*, the *Lamb* which lay ſlain, and had 7 *Eyes*, and 7 *Horns*. The *Lamb* took afterwards the *Book* out of the Right Hand of him who ſat on the *Throne*, and immediately the 4 *Animals*, together with the 24 *Elders* fell down before the *Lamb*, having each of them *Harps*, and golden *Cups full of Incenſe and Perfumes, which are the* Prayers *of the Saints*. They ſaid to the *Lamb* in their *Canticles, Thou Lord art worthy to take the Book, and open the Seals thereof, becauſe thou haſt ſuffered death for us, and redeemed us unto* GOD *by thy Blood out of every Nation.*

At the ſame time an infinite Company of *Angels* joined in this *Song* of Praiſe, and ſaid, *To him that ſits on the Throne, and to the Lamb, be Honour and Glory World without end.*

Theſe bleſt *Spirits*, who remember in the midſt of their *Joy*, that their Happineſs comes only from GOD, are too humble to attribute their Victories to themſelves; and therefore they give *GOD* the Glory of them, as the only *Author* from whence all good Things do flow.

The Holy Fathers *have admired in the profound Adoration, which they render to* Jeſus Chriſt, *denoted by the* Lamb, *that one of the chief ſubjects of their* Praiſes *is, the opening of the* Book, *and breaking open the* Seals; *which is to ſay, that he has opened to us the ſenſe of the* Holy Scriptures *by his* Death *and* Reſurrection. *We had this* Book *before, but it was ſealed, and we had it, as not having of it. Now that the* Myſteries *are unveil'd, 'tis very reaſonable we ſhould adore him who has given us this* Light, *and that we continually nouriſh our* Souls *with the words of* Eternal Life.

The BOOK with Seven SEALS.

What hapned at the Opening of the Book Sealed with ſeven Seals.

WHEN the *Lamb* had received the power of opening the *Seven Seals*, at the opening of the firſt, S. *John* ſaw a *white Horſe*, and he that rode thereon had a *Bow*, a *Crown* was alſo given him, and he went out *conquering*, and to *conquer*.

At the opening of the ſecond *Seal* there appeared another *Horſe* repreſenting *War*: He was of a reddiſh Colour, and he that rode on him had power to baniſh *Peace* from the *Earth*, and to make Men kill one another, and there was given to him a great *Sword*.

At the opening of the third *Seal* there appeared a *black Horſe*, which denoted *Famine*. He that rode thereon had in his Hands a pair of *Scales*; and S. *John* heard this *Voice* coming from the four *Animals*, *A Meaſure of Wheat for a Penny, and three Meaſures of Barly for a Penny, and ſee that thou hurt not the Oyl and the Wine.*

At the opening of the fourth *Seal* there appeared a *pale Horſe*, which repreſented *Mortality* and *Peſtilences*; and he that was mounted thereon was called *Death*, and *Hell* followed him. There was power given him over the fourth part of the *Earth*, to put Men to death by the *Sword*, by *Famine*, by contagious *Diſtempers*, and by wild *Beaſts*.

At the opening of the fifth *Seal*, S. *John* ſaw under the *Altar*, the *Souls* of them that were ſlain for the *Word* of GOD, and for the teſtimony which they held, and they cried with a loud *Voice*, ſaying, How long O LORD, holy and true, doſt thou not judge and avenge our *Blood* on them that dwell on the *Earth?* and *white Robes* were given to each of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon until their fellow *Servants* alſo, and their *Brethren*, that ſhould be killed as they were, ſhould be fulfilled.

At the opening of the ſixth *Seal* was ſeen, what will one day be the Terror of the *Wicked*, in the day I ſay of the *Lamb*'s Wrath. For there was a great *Earthquake*, the *Sun* became Black as Jet, the *Moon* red as Blood, the *Stars* fell from *Heaven* on the *Earth*; even as a *Fig-tree* caſteth her untimely fruit when ſhe is ſhaken by a mighty Wind: And the *Heavens* departed as a *Scrowl*, when it is rolled together, and every *Mountain* and *Iſland* were moved out of their places. And the *Kings* of the *Earth*, the *Grandees* of the *World*, the chief *Captains* of *War*, and every *Bond-man*, and every *Free-man* hid themſelves in the *Dens* and *Caverns* of the *Earth*; and they ſaid to the *Rocks* and *Mountains* fall on us, and hide us from the face of him that ſits on the *Throne*, and from the Wrath of the *Lamb*, for the great day of his Wrath is come, and who ſhall be able to ſtand?

The *Holy Fathers* have admired in theſe Myſterious *Viſions* the Excellency of this Divine Book, wherein they are repreſented. For when they diſcover to us theſe terrible *Plagues* wherewith GOD in his ſeverity doth ſtrike Men, and relate to us the Dread wherewith they will appear before him in the Day of his *Wrath*, it doth it with moſt lively and piercing Imaginations; for altho' the *Spirit* only regards theſe things confuſedly, yet a Man's Heart is ſtruck by them with an holy Awe and feels it ſelf carried to reverence the *Truths* in the obſcurity which accompanies them, inſtructing it ſelf by the little Light diſcovered therein.

This is that which made S. *Denys* of *Alexandria* ſay, according to the relation of *Euſebius*, *I am perſwaded that the Book of the Revelations is as admirable, as 'tis little known: For altho' I do not underſtand the words of it, yet I know they contain great ſenſe under their Obſcurity and Profoundneſs. I make not my ſelf the* Judge *of the Truths, neither do I meaſure them by the ſmalneſs of my Underſtanding; but giving more to* Faith *than* Reaſon, *I believe them ſo much raiſed above me that 'tis not poſſible for me to attain unto them; ſo that I eſteem them not the leſs, when I do not comprehend them, but I reverence them ſo much the more, in that I do not comprehend them.*



The Honourable Sr. Thomas Littleton Baronet,
Clerke of their Majesties ordnance
for advancement of this worke, Contributed this Plate.



The Honourable Christopher Musgrave Esqr,
Clerke of the deliveries of their Maiesties ordnance.
For advancement of this worke, contributed this Plate.

The ſeven *Angels* with the ſeven *Trumpets*:

What happened when the Seventh Seal was opened.

WHEN the *Lamb* had open'd the ſeventh *Seal*, there was ſilence in *Heaven* for the ſpace of half an hour; and there was given to the ſeven *Angels*, which waited about the *Throne* of GOD, ſeven *Trumpets*.

At the ſame time there appeared another *Angel*, who ſtood before the *Altar*, having a *Golden Cenſer* in his hand, in which was a great quantity of *Perfumes*, that he might offer the *Prayers* of all the *Saints* on the *Golden Altar*, which ſtood before the *Throne*. And the Smoke of the *Perfumes* of the *Prayers* of the *Saints* aſcending from the Hand of the *Angel*, aſcended up before GOD.

The *Angel* afterwards took the *Cenſer*, and filled it with *Fire* from the *Altar*, and having caſt it on the *Earth*, there was heard a noiſe in the *Air* of *Thunder* and *Earthquakes*.

Then the ſeven *Angels*, which had the ſeven *Trumpets*, prepared to ſound with them.

The firſt *Angel* ſounded with his *Trumpet*, and there aroſe a great Storm of *Hail*, mingled with *Blood*, which fell on the *Earth*; and the third part of the *Earth* and *Trees* were burnt, and the *Fire* conſumed every green *Herb*.

The ſecond *Angel* ſounded with his *Trumpet*, and as it were, a great *Mountain* burning with *Fire*, fell into the *Sea*; and the third part of the *Sea* was changed into *Blood*; the third part of the *Fiſh* died, and the third part of the *Veſſels* thereon were loſt.

The third *Angel* ſounded, and there fell from *Heaven* a great *burning Star*, like a *Torch*, which fell on the third part of the *Rivers* and *Fountains*. This *Star* was called *Wormwood*; and the third part of the *Waters* having been changed into *Wormwood*, a great number of men died, having drunk thereof, becauſe they were become bitter.

The fourth *Angel* ſounded, and the *Sun*, the *Moon*, and the *Stars*, having been ſtruck with Darkneſs in their third part; The third part of the *Sun*, of the *Moon*, and of the *Stars* was obſcured, and the *Day* was deprived of the third part of its Light, and the *Night* likewiſe.

Then S. *John* ſaw and heard the Voice of an *Eagle*, who flew through the midſt of *Heaven*, and ſaid with a loud Voice, *Wo, wo, wo, unto the Inhabitants of the* Earth, *by reaſon of the ſound of the* Trumpets, *with which the three other* Angels *were to ſound.*

It appears from all theſe Plagues *with which* GOD *ſtrikes Men inviſibly, that his Patience is not always long abuſed; and that he ſets bounds to that gentleneſs wherewith he ſuffers them (during ſome time) in expectation of their Amendment, when at length they have provoked his* Anger, *every thing ſerving as* Miniſters *of his* Vengeance; *and the* Angels *themſelves, who are ſo ready to do all good Offices to the* Juſt, *and rejoyce with ſo great Charity at the Converſion of* Sinners; *are the firſt who arm themſelves againſt the* Impenitent, *to revenge the Glory of the* GOD *of* Heaven, *againſt the Outrages of the* Earth.

They ſound with the Trumpet, *and call the Miſchiefs with a mighty Voice, which is always followed by the Effect; becauſe they never ſpeak but by the Orders of* GOD, *whoſe Will they think only of accompliſhing, to which their own is ſubmitted.*

Theſe Explications of theſe Holy Figures, *may be uncertain and different in this great obſcurity which environs them. But it is certain, they tend all to imprint on us a greater Horror for* Sin, *by the conſideration of the viſible and inviſible* Plagues *wherewith* GOD *puniſhes them, to make us deſpiſe the Goods of this World which vaniſh like* Smoke, *and fear the Miſeries of the other, which are Inevitable, as well as Eternal; and to ſay often unto* GOD *with* David, *in the awful conſideration of his* Juſtice, *tempered with great confidence in his Mercy: Who knows the Power of his Wrath, and who is ſufficiently afraid of his Terrors?*

The LOCUSTS.

The fifth and ſixth TRUMPET.

THE fifth *Angel* having ſounded with his *Trumpet*, S. *John* ſaw a *Star* which fell from *Heaven* unto the *Earth*: and to him was given the *Key* of the *Bottomleſs Pit*; and having opened it, there aroſe a Smoke like that of a great *Furnace*, and the Sun, and the *Air* were darkened by reaſon of the Smoke of the *Pit*; and there came out of the Smoke *Locuſts* upon the *Earth*, to whom was given the ſame Power as the *Scorpions* of the *Earth* had. And it was commanded them, that they ſhould not hurt the *Graſs* of the *Earth*, neither any green *thing*, or *Tree*, but only thoſe *Men* which had not the Mark or Seal of GOD on their *Fore-heads*: And to them was given Power, not to kill, but to torment them for five *Months*.

The Hurt which they did them was like unto that which the *Scorpion* doth when he ſtrikes a Man.

And in thoſe days the Scripture tells us, that *Men* ſhall ſeek Death, and not find it; they ſhall wiſh for Death, and Death ſhall flee from them.

Now theſe *Monſters*, in form of *Locuſts*, were like unto *Horſes* ready for Battle; and on their *Heads* were (as it were) *Crowns* like *Gold*; their *Faces* were like the *Faces* of *Men*, and their *Hair* like that of *Women*, and their *Teeth* like unto the *Lions*; and they had *Breaſt-plates*, as it were of *Iron*, and the ſound of their *Wings* was as the ſound of *Chariots*, and many *Horſes* running to Battle. They had Tails like *Scorpions*, and there were Stings in their *Tails*, and their Power was to hurt *Men* five *Months*. And they had a King over them, which is the *Angel* of the *Bottomleſs Pit* called the *Deſtroyer*. One *Woe* is paſt, and there ſhall come two *Woes* more hereafter. And the firſt *Woe* being paſt, the ſixth *Angel* ſounded his *Trumpet*; and S. *John* heard a Voice from the four Corners, or Horns of the *Golden Altar*, which is before GOD, ſaying to the ſixth *Angel* which had the *Trumpet*, Looſe the four *Angels* which are bound in the great River *Euphrates*. And he unbound thoſe four *Angels*, who were prepared for an *hour*, a *day*, a *month*, and a *year*, to ſlay th third part of Men. And the number of th Army of *Horſemen* were Two hundred thou ſand thouſand.

S. *John* ſaw alſo *Horſes* in the Viſion, an them that ſat thereon had *Breaſt-plates* of Fi and of *Jacinth* and *Brimſtone*; and the Hea of the *Horſes* were as thoſe of *Lions*, and the came *Fire*, *Smoke* and *Brimſtone* out of the *Mouths*. And with theſe three things, the thi part of Men were killed.

The ſtrength of theſe *Horſes* were in the *Mouths*, and in their *Tails*, which were li unto thoſe of *Serpents*, and had *Heads*, a with them they did great Miſchief.

And the reſt of the *Men* which were n killed by theſe *Plagues*, yet repented not the Works of their *Hands*, that they ſhou not worſhip *Devils*, and *Idols* of *Gold* and S ver, and *Braſs* and *Stone*, and of *Wood*, whi neither can *ſee*, nor *hear*, nor *walk*; neith repent they of their *Murthers*, nor of th *Sorceries*, nor of their *Fornication*, nor of th *Thefts*.

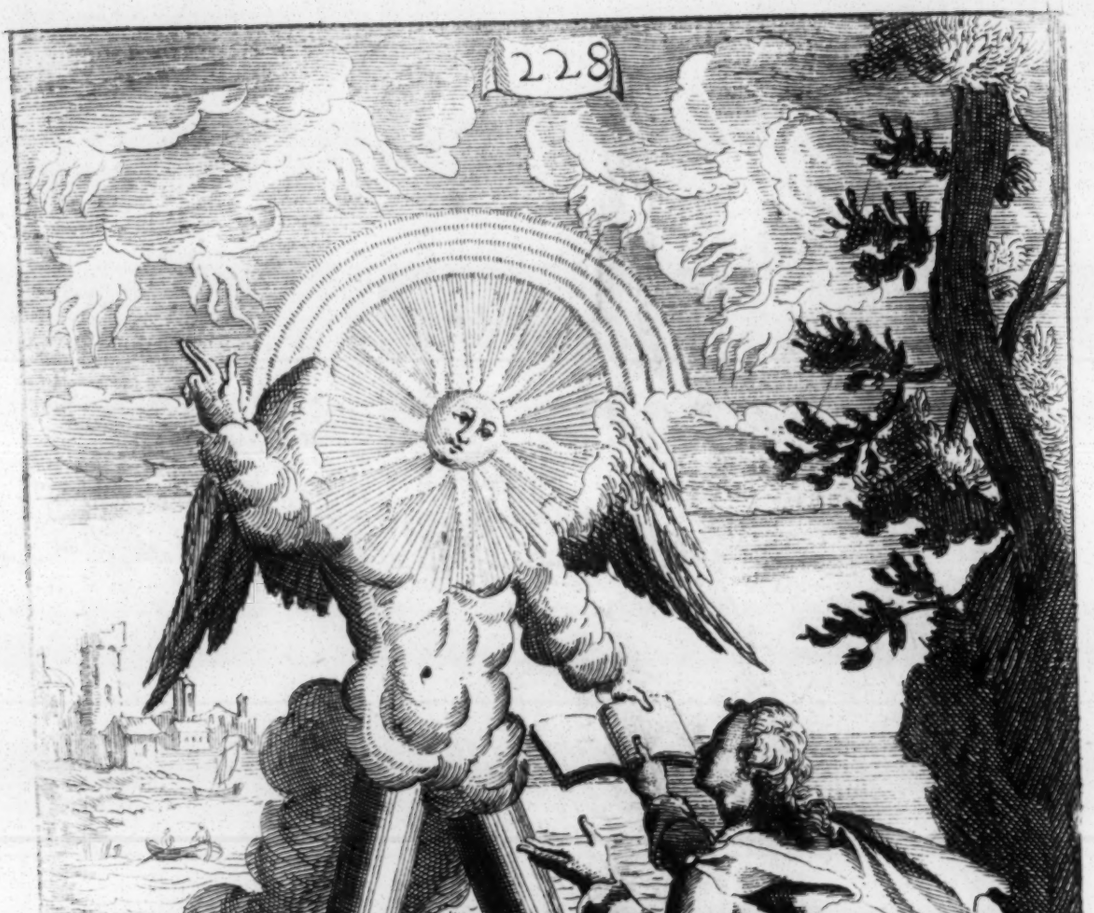
S. *Gregory* ſays, That this fifth and ſix *Plague* denote theſe Men which perſecute t *Saints*. The firſt are like to *Locuſts*, which ſti with their *Tails*; And ſuch, ſaith this Fat are thoſe that poyſon Men with *Flatteries*, a who ſmiling in their *Faces* kill them with th *Tails*, who under a pretence of *Friendſhip*, ſ only an occaſion to deſtroy them.

The ſixth *Plague* of the *Horſes*, which h with their *Mouths* and *Tails*, denotes acco ing to the ſame *Father*, thoſe who uſe th *Tongues* to corrupt the Doctrine and Tru of the *Goſpel*; and who doing miſchief th with their *Mouths*, do moreover endeavo ſays this *Holy Father*, to do miſchief wi their *Tails*, in relying like the *Arians* here fore, on the Power of Great Men, that u hold them; whereby, though they are co temptible of themſelves, yet by theſe Pro they render themſelves formidable to *Church*.

Th



William Meeslers Esqr. storekeeper of the office of their Maiesties ordnance
For advancement of this Worke, Contributed this Plate.



William Boulter Esqs Yststannt
Surveyour of their Majestics ordnance
For advancement of this Worke Contributed this Plate.

The VISION of S. JOHN.

Of another mighty Angel *which came down from* Heaven, *whose* Face *was as it were the* Sun, *his* Feet *like* Pillars *of* Fire, *which he set the one upon the* Sea, *and the other on the* Earth; *having on his* Head *a* Rainbow.

The Explanation *of this* Viſion *which* S. John *had.*

SAint *John* ſaw another mighty *Angel* come down from *Heaven*, cloathed with a *Cloud*, and a *Rainbow* was upon his *Head*; and his *Face* was as it were the *Sun*, and his Feet as *Pillars* of *Fire*. And he held in his Hand a little *Book* open, and he ſet his right Foot on the *Sea*, and his left Foot on the *Earth*.

And he cried with a loud *Voice*, like as when a *Lion* roareth; and when he had thus cried, ſeven *Thunders* uttered their *Voices*: And when the ſeven *Thunders* had uttered their *Voices*, S. *John* was about to write their *Words*; but he heard a *Voice* from *Heaven*, which ſaid unto him, Seal up thoſe things which the ſeven *Thunders* uttered, and write them not. Then the *Angel* which S. *John* ſaw ſtand upon the *Sea*, and upon the *Earth*, lifted up his Hand to *Heaven*, and ſwore by him that liveth for ever and ever, who created *Heaven*, and the things that therein are, and the *Earth*, and the things that therein are, and the *Sea*, and the things which are therein, that there ſhould be time no longer: But in the Days of the *Voice* of the ſeventh *Angel*, when he ſhall begin to ſound, the Myſtery of GOD ſhould be finiſh'd; as he hath declared to his *Servants* and *Prophets*.

This *Voice* which S. *John* heard from *Heaven*, reflected it ſelf again to him, ſaying, *Go and take the little Book, which is open in the Hand of the Angel, which ſtandeth on the* Sea *and the* Earth. And he went to the *Angel* and ſaid, *Give me the little Book*. And the *Angel* ſaid, Take it, and eat it, and it ſhall make thy *Belly* bitter, but it ſhall be in thy *Mouth* as ſweet as *Honey*.

S. *John* took the little *Book* out of the *Angel's* Hands, and eat it; and found in effect, that it was in his *Mouth* ſweet as *Honey*; but having ſwallowed it down, it proved bitter in his *Belly*.

And the *Angel* ſaid unto him, Thou muſt *Propheſie* again before many *People*, and *Nations*, and *Tongues*, and *Kings*.

This *Book*, according to the *Holy Fathers*, and eſpecially S. *Gregory*, is the *Holy Scripture*, which is the true *Food* of our Souls. We cannot digeſt it of our ſelves, ſays this *Father*, GOD muſt give us his aſſiſtance, as he gives it here to S. *John*, and elſewhere to the Prophet *Ezekiel*.

We devour this *Book*, ſays he, when GOD diſcovers to us the *Myſteries* of it; and this Underſtanding which he gives us of it, is ſweet to our taſte as *Honey*. But at the ſame time, this *Book* which is ſo ſweet in the *Mouth*, becomes bitter in the *Stomach*; which denotes, That weak and carnal *Minds* cannot reliſh the *Truths*, which are the Delicacies of the *Juſt*.

This *Figure* further ſignifies, according to S. *Gregory*, that when the *Word* of GOD begins to become ſweet in our *Mouths*, and we begin to find our pleaſures in it, our *Stomach*, or *Belly*, which is to ſay, the bottom of our *Hearts*, whoſe defects this *Word* diſcovers to us, is filled with bitterneſs; becauſe that the more we know GOD, the more we know and underſtand our ſelves, and bewail the Miſery rooted in us, altho' before we did not perceive it; that we may often ſay to him, with the *Royal Prophet*; *Lord, all my Deſires are towards thee, and the Sighings of my Heart are not hid from thee.*

The

The DEATH of the TWO PROPHETS.

The Vision which S. JOHN had of the Two Prophets slain, who afterwards rose again. The seventh Trumpet.

AFter that S. *John* had taken the *Book* out of the hand of him which presented it to him, there was a *Reed* given him like unto a *Rod*, with which he was ordered to go and measure the *Temple* of GOD, and the *Altar*, and them that worship therein.

But he was not to measure the outward *Court* of the *Temple*, because it was given unto the *Gentiles*, who were to tread the *Holy City* under foot forty and two *Months*. And I will give Power, said GOD, to my two *Witnesses*, who shall Prophecy a thousand two hundred and threescore Days, cloathed in *Sackcloath*.

These two *Prophets* are the two *Olive Trees*, and the two *Candlesticks*, standing before the GOD of the *Earth*: And if any Man will hurt them, a Fire will proceed out of their *Mouths*, which shall devour their *Enemies*: And if any Man will hurt them, he must in this manner be killed. They have the power of shuting *Heaven*, that there may fall no *Rain* during the time they shall *Prophecy*; and they have received the power of changing the *Waters* into *Blood*, and striking the *Earth* with all sorts of *Plagues* as oft as they will.

And having finished their Testimony, the *Beast* which ascends out of the *Bottomless Pit*, shall make *War* against them, and vanquish and kill them.

Their *Bodies* shall lie in the *Streets* of the great *City*, which Spiritually is called *Sodom*, and *Egypt*, where also our *Lord* was Crucified, and *Men* of several *Nations*, *Tribes* and *Languages*, shall see their dead Bodies lying on the *Earth* for three Days and an half, and shall not suffer their dead Bodies to be put in *Graves*. The Inhabitants of the *Earth* shall rejoyce to see them in this condition make *Feasts*, and send *Presents* to one another, because these two *Prophets* much tormented those that dwelt on the *Earth*.

As future things are already present, or rather past in the sight of GOD, so S. *John*, according to the custom of the *Prophets*, having related the beginning of this *History* as a thing to come, continues it as if 'twere already past. And after three Days and an half, adds he, the Spirit of *Life* from GOD entred into them, and they stood upon their Feet, and great fear fell upon them that saw them. And they heard a great *Voice* from *Heaven*, saying unto them, *Come up hither*: And they ascended up to *Heaven* in a *Cloud*, in the sight of their *Enemies*. And at the same time there was a great *Earthquake*, and the Tenth part of the *City* fell, and Seven thousand Men were killed by this *Earthquake*, and the Remnant were affrighted, and gave glory to the GOD of *Heaven*.

The second Wo is past, and behold the third Wo cometh quickly. And the seventh *Angel* sounded his *Trumpet*, and there were great *Voices* in *Heaven*, saying. The *Kingdoms* of this *World* were become the *Kingdoms* of our LORD, and of *Jesus Christ*: And he shall Reign for ever and ever, and the 24 *Elders* that sate before GOD on their Seats fell upon their Faces, and worshipped GOD. The *Nations* of the *Earth* were at Wrath, but the time was come to exstirpate the Wicked, and recompence the *Saints* and the *Prophets*.

The *Church* (according to the Observation of S. *Austin*) will end as it began. She was persecuted in her first Birth, and she shall be more towards the end of the *World*. For not only these two Saints mentioned in this part of the *Revelations*, but an infinite number of others shall then suffer *Martyrdom* with an invincible *Constancy*. And therefore S. *Austin* says on this Subject; What are we in comparison of those admirable Men which shall then be; seeing we think it so painful to resist the *Devil*, altho' he be at present chain'd, when as these great Saints will combat and tread him under their *Feet* in a time when he shall be let loose, and wherein he shall set upon them with his utmost strength and fury? Yet will it then be as true as 'tis now, That the *Devil* will have no more power than *Christ* shall give him, and that he will only give him as much as shall be necessary to try and manifest the more the *Virtue* of his *Elect*.

The



The Honourable Charles Bertie Esqr Treasurer.
and Paymaster of their Majesties Ordnance.
For advancement of this Worke. Contributed this Plate.



Anthony Fist of the Tower
of London Gentleman
For advancement of this Worke, Contributed this Plat

The BEAST of the *APOCALYPS.*

Saint JOHN *ſees a Monſtrous* Beaſt.

SAint *John* ſaw a *Beaſt riſe out of the Sea, that had ſeven* Heads, *and ten* Horns, *and on his* Horns *ten* Crowns, *and on his* Heads *the name of Blaſphemy. She was like to a Leopard, and her* Feet *were as the* Feet *of a Bear, her Mouth of a Lyon, and the Dragon gave her great power, and his ſeat, and great Authority.*

S. *John* ſaw one of theſe ſeven *Heads*, as it were wounded to *Death*; but this mortal Wound was healed, and all the World wandred after the *Beaſt*. And they worſhipped the *Dragon*, which gave power to the *Beaſt*, and they worſhipped the *Beaſt*, ſaying, *Who is like to this Beaſt? Who is able to make War with him? And there was given to him a Mouth ſpeaking great things, and Blaſphemies againſt* GOD, *his Tabernacle, and them that dwell in Heaven, and power was given to him to continue 42 Months. There was alſo power given him to make War with the Saints, to vanquiſh them, and power was given him over all Kindreds, Tongues*, and *Nations*, to vanquiſh them whoſe Names are not *written* in the Book of *Life*, of the *Lamb* ſlain from the foundation of the World.

S *John* ſaw afterwards another *Beaſt* which came out of the *Earth*, and he had Two Horns like a *Lamb*, yet he ſpake as a *Dragon*, and he exerciſed all the Power of the firſt *Beaſt*, before him, and cauſeth the *Earth*, and *them that dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed*; and *he doth great Wonders, ſo that he maketh* Fire *come down from Heaven on the Earth in the ſight of men, and deceiveth them that dwell on the Earth, by means of thoſe* Miracles, *which he had power to do in the ſight of the Beaſt*, ſaying *to them that dwell on the* Earth, *That they ſhould make an Image to the Beaſt, which had the wound by a ſword, and did live.*

And ſhe had power to give life to the *Image* of the *Beaſt*, that the *Image* of the *Beaſt* ſhould both ſpeak, and cauſe as many as would not worſhip the *Image* of the *Beaſt* to be killed. And he cauſeth all, both rich and poor, ſmall and great, bond and free to receive a Mark in their Right *Hand*, or in their *Foreheads*. Neither was any Man to buy or ſell, ſave he that had the Mark, or Name of the *Beaſt*, or the Number of his *Name*. But at the ſame time S. *John* ſaw the *Lamb* ſtanding on Mount *Sion*, and *with him an hundred forty four thouſand, having his* Fathers *Name written in their* Foreheads: *And a Voice ſaid, That in their Mouth was found no guile, for they are without fault before the* Throne of GOD.

Another cried at the ſame time, *That if any one worſhipped the Beaſt, and his Image, and received his* Mark *on his* Forehead, *and in his Hand, he ſhould drink of the Wine of the* Wrath of GOD, *which is poured out without mixture, and be tormented with* Fire *and* Brimſtone, *the ſmoke of whoſe torment aſcendeth up for ever and ever, they having no reſt day nor night, who worſhip the Beaſt or his Image, and receive the* Mark *of his Name.*

S. *Gregory* enlargeth himſelf much on theſe myſterious *Beaſts*, and this laſt above all made him tremble. *He was like unto a Lamb*, ſaid S. *John, but he ſpake like a Dragon*; *Which admirably well denotes*, ſays this *Holy Father, the* Hypocrites *and* Seducers *which are in the Church. They come out of the Earth, which is to ſay, they eſtabliſh themſelves by an Earthly* Power, *and deceive Souls by the appearances of a Lamb, to make them fall into the Snares of the* Serpent *and inſpire them with a mortal* Poyſon.

We ſhould pray GOD to preſerve us, leſt we be of the number of thoſe mentioned by S *Paul*, who ſhall be delivered by the juſt Judgment of GOD unto the Power of the *Devil*, and the malignity of Error, becauſe they would not receive the *Truth*, but withſtood it as an Enemy; whereas they ought to love it, as the remedy of all their Miſeries, and the true life of their Souls.

The DRAGON of the *APOCALYPS.*

The Vision which St. JOHN *had of the* DRAGON.

SAint *John* saw another Wonder in *Heaven.* He saw seven *Angels*, having the seven last *Plagues*; which contained the fulness of GOD's *Wrath*: And a Voice at the same time said to the seven *Angels*, go and pour out on the *Earth* the seven *Vials* of the Wrath of *GOD.*

And the first went and poured out his *Vial* on the *Earth*, and the Men which had the Mark of the *Beast*, and adored his *Image*, were struck with a noysom and grievous Sore.

And the second *Angel* poured out his *Vial* on the *Sea*, and 'twas changed into *Blood*, and all the living Creatures died therein.

The Third *Angel* poured out his *Vial* on the *Rivers* and *Fountains* of *Waters*, and they were changed into *Blood*, and an *Angel* said at the same time, *Thou art Righteous, O Lord, for they have spilt the* Blood *of the Saints, and Prophets, and thou hast given them* Blood *to drink.*

The fourth *Angel* poured out his *Vial* on the *Sun*, and Power was given him to scorch Men with *Fire*, which made them Blaspheme GOD, and not repent.

The fifth *Angel* poured out his *Vial* on the Throne of the *Beast*, and his Kingdom became dark, and *Men* gnawed their *Tongues* for pain.

The sixth *Angel* poured out his *Vial* on the *great River Euphrates*, and its *Water* was dried up to make way for the Kings which were to come from the *East.*

Then S. *John* saw Three unclean *Spirits* like *Frogs*, come out of the *Mouth* of the *Dragon*, and out of the *Mouth* of the *Beast*, and out of the *Mouth* of the *false* Prophet; for they are the *Spirits of Devils*, working Miracles, which go forth unto the *Kings* of the *Earth*, and the whole World to gather them to the *Battle* of that *great Day* of *GOD Almighty*, and *they gathered them all in one place.*

The seventh *Angel* poured out his *Vial* into the *Air*, and there came a great *Voice* out of the *Temple of Heaven, from the Throne*, saying, *It is done.* And there were heard great *Thundrings* and *Lightnings:* And the *great City was divided* into *three parts*, and the *Cities of the Nations fell, and great Babylon came in remembrance before GOD, to give unto her the Cup of the Wine of the fierceness of his VVrath.*

Then an *Angel* took S *John* to shew him the *great VVhore*, with whom *the Kings of the Earth have committed* Fornication, *and the Inhabitants of the Earth have been made drunk with the VVine of her* Fornication. And he carried him away into a *Desart*, where he saw a *VVoman sit on a Scarlet coloured Beast, full of Names of Blasphemy that had seven Heads and ten Horns; and on her Forehead was written* MYSTERY; *The great Babylon, the Mother of* Fornications *and Abominations of the Earth.*

S. *John* saw *this* Woman *drunk with the* Blood *of the* Saints *and* Martyrs, *and he wondred with great admiration at the sight:* But the *Angel* which shewed him these Things, asked him, *wherefore he was astonish'd?* and he explained to him the Mystery of this *VVhore*, and the *Beast* on which she sat.

The Fathers *have imagin'd, that this* Woman *was a* Type *of the* World, *which inebriates all* Men *by its Delightful* Pleasures, *which draws down the VVrath of GOD upon her. This Name of* MYSTERY, *which this* Woman *bears in her* Forehead, *shews that the Lovers of the* World *do not conceive here the* Miseries *which are ready to fall on them. They are led away by their* Passions *enchanted with their* Pleasures. *But this Enchantment will end with their Lives; and they will then comprehend by a clear Knowledge, that they have laboured here in this* World *only to undo themselves, and that they have acquired a dear* Purchase *when for the sake of this transitory Life, they have parted with all the lasting Joys of Heaven, and chosen to suffer Everlasting* Miseries *in the Life to come.*

The



John Hooper of the Tower of London Gentleman

For advancement of this Worke. Contributed this Plate.



Christopher Gardiner of the Tower of London Gentleman.

For advancement of this Worke, Contributed this Plate

The RUIN of *BABYLON.*

SAint *John* saw (after these Things) another *Angel* come down from *Heaven*, having great Power, and the *Earth* was lightned with his Glory. And he cried with a loud Voice, saying, *Babylon the great is fallen, she is fallen, and is become the Habitation of* Devils, *the hold of every foul* Spirit, *and the Cage of every unclean and hateful* Bird. *For all Nations have drunk of the* Wine *of the wrath of her* Fornication, *and the Kings of the Earth have committed* Fornication *with her, and the* Merchants *of the Earth are waxed rich through the abundance of her* Luxuries

S. *John* heard afterwards another Voice, which said, *Come out of* Babylon *my* People, *that ye be not partakers of her sins, and that ye receive none of her Plagues; for her sins have reached unto* Heaven; *and GOD hath remembred her Iniquities. Reward her even as she rewarded you, and double unto her double according to her works*; and *in the Cup which she hath filled to you* to drink, give *to her double. How much she has glorify'd her self, and lived deliciously, so much torments and sorrow give her; for she saith in her heart, I* am in the Throne *as a Queen, I am no Widow, and shall see no sorrow. Therefore shall her Plagues come in one day, Death,* Mourning, *and* Famine *shall fall upon her, and she shall be utterly burnt with* Fire. *But the Kings of the Earth, who have committed* Fornication, *and lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her burning, and standing afar off for fear of her Torments,* say, *Alas, alas! that great City,* Babylon, *that mighty City, thy Condemnation is come in a moment.* The Merchants of the *Earth shall weep and mourn over her, for no man buyeth their* Merchandize *there any more,* viz. *The* Merchandize *of Gold, Silver, Pearl, and precious Stones, fine Linen and Purple, and Silk and Scarlet, and all sweet Wood, Vessels of Ivory, and all manner of Brass, Iron and Marble, Cinamon, Odours and Oyntments, Frankensence, Wine and Oyl, fine Flour and Wheat, Sheep,* and *Horses, Chariots and Slaves, and Souls of Men: The Fruits that thy Soul lusteth after are departed from thee, and thou shalt find them no more.* The Merchants of these things which were made rich by her, shall stand afar off for fear of her *torment, weeping, and wailing,* and say, *Alas, alas!* That *great City that was cloathed in fine* Linen, *Purple and Scarlet, and deckt with Silver, Gold and precious* Stones, *in one hour is come to nought.* All Mariners, and all those that pass the Seas to Traffick, shall keep at a distance from her: They shall lament at the sight of her burning, saying, *What City is like unto this great City?* And they shall cast *Dust* on their Heads, saying, weeping, *Alas, how has this great City been ruined in a moment?*

Then a great *Angel* took up a Stone like a *great Mill-stone*, and cast it into the Sea, saying, *Thus with violence shall that great City* Babylon *be thrown down, and shall be found no more.* And the Voice of Harpers and Musicians, and of Pipers and Trumpeters, shall be no more heard in thee, neither any *Craftsman* of whatever Craft he be; and the light of Candle shall shine no more in thee, neither shall the *Voice* of the *Bridegroom*, nor the *Bride* be any more heard in this City. Thy Merchants were the great Men of the *Earth*, and by thy *Sorceries* were all Nations deceived. And in her was found the Blood of *Prophets* and *Saints*, and all that were slain upon the *Earth.*

These Lamentations at the loss of Babylon, *have made the* Holy Fathers *say, That Jesus Christ bewailed* Jerusalem, *when as then it subsisted, and that we ought also to bewail the* Miseries *of* Babylon, *when she appears in all her Glory.* And therefore S. *Austin* considering the *Words* of the *Wicked* in the Book of *Wisdom*, when they complain with a *Repentance* full of despair, that their *Riches* have left them in a moment, adds with great reason; *Let us now say* Brethren, *by a foresight which will prove advantageous to us: Every thing passes like a shadow, lest we say when 'twill not avail us, like those aforementioned wicked persons, with fruitless* Tears *and* Lamentations; *All is past as a shadow.*

The DRAGON Bound by an ANGEL.

AFter the Ruin of *Babilon*, S. *John* heard the Songs of the *Saints*, who adored *GOD*, becauſe of his *Judgments* which he had exerciſed againſt this *Whore*. He ſaw afterwards *Heaven* opened, and therein appeared a *white Horſe*, and he that rode thereon was called the *Faithful* and *True* that judgeth and combateth juſtly. His *Eyes* were as a flame of *Fire*, and he had ſeveral Crowns on his *Head*; and he was cloathed in a *Veſture* dipt in *Blood*, and his Name is called the *Word* of *GOD*. And the *Armies* which were in *Heaven* followed him upon *white Horſes*, cloathed in fine *Linnen*, white and clean, and out of his *Mouth* goeth a ſharp *Sword*, having this Name on his Veſture and Thigh, *King of Kings, and Lord of Lords*.

S. *John* alſo ſaw an *Angel* come from *Heaven*, having the *Key* of the *Bottomleſs Pit*, and a great *Chain* in his hand, and he laid hold on the *Dragon* that old *Serpent*, which is the Devil, and bound him for one thouſand years; and having caſt him into the *Bottomleſs Pit*, ſhutting up, and ſetting a *Seal* upon him, that he ſhould deceive the *Nations* no more till the thouſand years were accompliſhed, after which he was to be unbound for a little while.

Afterwards S. *John* ſaw *Thrones*, and they that ſat upon them, and *Judgment* was given to them; and he ſaw the *Souls* of them that were *Beheaded* for the Teſtimony of *Jeſus Chriſt*, and for the *Word* of *God*, and which had not Worſhipped the *Beaſt*, nor his *Image*, neither had received his Mark on their *Foreheads*, or in their *Hands*, and they Lived and Reign'd with *Chriſt* one thouſand years; but the reſt of the *Dead* lived not until the thouſand years were finiſhed, and this is the firſt *Reſurrection*.

After the accompliſhment of theſe thouſand years, *Satan* ſhall be unbound, and delivered from his *Priſon*, and go out to deceive *Nations*, which are at the four Corners of the *World*, to gather them to fight, and environ the *Camp* of the *Saints*, and the *City* beloved of *God*: But *Fire* came down from *GOD*, and devoured them, and the *Devil* who ſeduced them, was caſt into the *Lake* of *Fire* and *Brimſtone*, where the *Beaſt* and the *Falſe Prophet* ſhall be tormented day and Night for ever and ever.

S. *John* then ſaw a great *white Throne*, and the Majeſty of him that ſat thereon, from whoſe face the *Earth* and the *Heaven* fled away, and diſappeared.

He ſaw the *Dead* ſmall and great ſtand before *GOD*; and another *Book* was opened, which was the *Book* of *Life*, and the *Dead* were judged out of what was written in this *Book*, according to their Works. And the *Sea*, *Death* and *Hell* gave up their *Dead*; and *Death* and *Hell* were caſt into the *Lake* of *Fire* with all thoſe whoſe *Names* were not written in the *Book of Life*.

S. *Gregory* tells us, *That this* Dragon *which the* Angel *binds in the* Bottomleſs Pit, *is the* Devil, *whom GOD caſts out from the Hearts of the Faitful, and keeps chained in the hearts of the wicked, who have ill deſigns againſt the Servants of* Jeſus Chriſt, *tho' they cannot execute them.*

But GOD *gives afterwards* (ſa s this Holy Father) *power to this Dragon to come out of the* Pit, *when he permits for the good of the* Saints, *that the Malice of the Wicked ſhould ſhew it ſelf outwardly, and ſet upon the Good with open violence.*

It is hard to find a clear Explication of the other Circumſtances which theſe repreſentations ſet before us. But this is certain, That they denote to us either the Power of *Jeſus Chriſt* in his Glory, or the Power of the *Devil* over the Wicked, or the Terror with which they ſhall appear before the *Throne* of *Jeſus Chriſt*, or the ſeverity with which this great *Judge* ſhall examine the moſt hidden Secrets.

Thus all theſe *Inſtructions*, whoſe very obſcurity is edifying, ſhould carry us to underſtand with more reſpect, and to practiſe with greater care this ſo clear advice of *Jeſus Chriſt* in the *Goſpel*.

Take heed leſt your Hearts *be overcharged with the cares of this Life, and this Day ſurprize you.*

Watch *and* Pray *continually, that ye may be thought meet to avoid all theſe Miſeries which ſhall then happen, and to appear with good hope before the* Son *of* Man.

The



Thomas Smith of the Tower of London Gentleman

For advancement of this Worke, Contributed this Plate



Dorathea Lady Rivers, daughter & Cohey ress of
S.r William Beversham of Holbrook hall in Suffolck
K.t master in Chancery deceased, and wife to S.r
George Rivers of Chafford in Kent Baronet.
For advancement of this Worke. Contributed this Plate.

The New *JERUSALEM.*

S. JOHN *sees the New* Jeruſalem.

AFter the Ruin of *Babylon*, S. *John* ſaw a new *Heaven*, and a new *Earth*. He ſaw the *Holy City*, the new *Jeruſalem*, which coming from GOD, deſcended from *Heaven* like a *Spouſe*, which adorns her ſelf for her *Bridegroom*. He heard a great *Voice* which came from the *Throne*, and ſaid, *Behold the* Tabernacle *of God is with* Men, *he will dwell with them, and they ſhall be his* People, *and* GOD *dwelling with them ſhall be their* GOD; *and he ſhall wipe away all Tears from their* Eyes, *and* Death *ſhall be no more*; Labour *and* Sorrow *ſhall ceaſe, becauſe that which is paſt ſhall be no more.*

Then an *Angel* tranſported S. *John* in the Spirit on a high Mountain, and ſhewed him the *Holy Jeruſalem*, which deſcended from *Heaven*, coming from GOD; being environ'd with the Divine *Brightneſs*, having an high *Wall*, wherein were 12 *Gates*, and 12 *Angels*, one at each *Gate*, whereon were the Names written of the 12 *Tribes* of the *Children* of *Iſrael*; on the *Eaſt* three *Gates*, on the *North* three *Gates*, on the *South* three *Gates*, and on the *Weſt* three *Gates*: And the *Wall* of the *City* had 12 Foundations, and in them the Names of the 12 *Apoſtles* of the *Lamb*.

He that ſpake to S. *John* had a *Golden Reed* to meaſure the *City*, the *Gates*, and the *Walls*. The *City* lieth four ſquare, the length and breadth being equal, and he meaſured the *City* with the *Reed*, and found it 1200 *Furlongs*; and he meaſured the *Wall*, which is 144 *Cubits*, according to the meaſure of a Man, that is, of the *Angel*.

This *Wall* was built with *Jaſper*, and the City was pure *Gold*, like unto clear *Glaſs*: The Foundations of the *Walls* were garniſhed with all manner of *precious* Stones, and the 12 *Gates* were 12 *Pearls*; each of theſe *Gates* was made of one of theſe *Pearls*. S. *John* ſaid, he ſaw no *Temple* therein, becauſe the LORD GOD *Almighty*, and the *Lamb*, are the *Temple* of it. This *Temple* had no need of the *Sun* or *Moon* to ſhine in it, for the Glory of GOD did enlighten it, and the *Lamb* is the light of it. And the *Gates* of it ſhall not be ſhut at all by day, for there ſhall no Night be there. Nothing *unclean* ſhall enter there, nor any of thoſe who commit *Abominations*, and ſpeak *Lyes*; but thoſe only who are written in the *Lambs Book* of *Life*.

He ſaw alſo a pure *River* of the *Water* of *Life*, clear as *Cryſtal*, proceeding out of the *Throne* of GOD, and of the *Lamb*. In the midſt of the *City*, and of either ſide the *River*, was the *Tree* of *Life*, which bore 12 manner of *Fruits*, which yields its *Fruit* every *Month*, the *Leaves* of the *Tree* are to heal the *Nations*. And there ſhall be no more *Curſe*, but the *Throne* of GOD and the *Lamb* ſhall be in it, and his *Servants* ſhall ſerve him; they ſhall ſee his *Face*, and his Name ſhall be writ on their *Foreheads*. Immediately after our *Saviour* ſaid to S. *John*, *I come quickly, and bring my recompence with me, to give to every one according to his Works.*

Bleſſed are thoſe that waſh their Garments *in the Blood of the* Lamb, *that they may have right to the* Tree *of* Life, *and enter into the City by the* Gates.

As the Repreſentation of the Puniſhment of the *Wicked* is ſo dreadful and various in all this *Book*, ſo nothing is more conſolatory than the Deſcription of this *Heavenly Jeruſalem*, and the everlaſting recompence wich GOD beſtows on the Good.

How precious ought the Labours of this Life to be to us, ſay the *Holy Fathers*, *ſeeing they are as Gold, whereby we purchaſe this Glory, ſo great that it cannot be comprehended!* The true *Chriſtians* have always ſighed towards this *Heavenly Jeruſalem*; and knowing that their Souls (according to the *Scripture*) are the *living Stones* of this ſacred Building, they have been willing to have them cut, and as it were poliſh'd in this World with the Sheers of *Affliction* and *Sufferings*. They have ever had one Eye on this *Bottomleſs Pit* of *Fire* and *Brimſtone*, mentioned in the ſeveral places of this *Book*, and the other lifted up towards this everlaſting *City*, where *Men* ſhall enjoy the ſame happineſs which GOD does, often calling to mind theſe excellent words of S. *Auſtin*, *Love the good things which Chriſt promiſes you; fear the Evil wherewith he threatens you, and then you will ſlight as well the Promiſes as Threatnings of this World.*

AN

AN APPENDIX,

In TWO PARTS:

The First,

An ABRIDGMENT of the LIVES of the *Apoſtles*, (Collected from the *Holy Fathers*, and other Ancient Eccleſiaſtical Writers.)

To which is added,

The CONTENTS of each BOOK Wrote by them.

And for Compleating the ſame, is likewiſe added,

A *MAP* of the Travels and Voyages of the *Apoſtles* in the Miſſions: Illuſtrated with their Effigies.

The Second,

An HISTORICAL CHRONOLOGY

Of ſuch Matters as are related in the Canonical BOOKS of the *Old* and *New Teſtament*, according to the Diviſion of the Seven Periods or Ages of the World.

A Work *of great Uſe for the better Underſtanding and Reading of* HOLY SCRIPTURE.

An Expoſition *of the* MAP *of the* TRAVELS *and* VOYAGES *of the* Apoſtles *in their* Miſſions, (*and more eſpecially of thoſe of St.* Paul) *for the clearer underſtanding of the Book of the* Acts.

AFTER the Triumphant *Aſcenſion* of our *Saviour* into *Heaven*; and that his *Apoſtles* had receiv'd in a ſenſible manner the *Holy Spirit*, in the day of *Pentecoſt*; they courageouſly ſet about the work of their *Miniſtry*, committed to them; and omitted no occaſion of advancing (by the Preaching of the *Goſpel*) the Kingdom of GOD. Their Labours in this great Work, and particularly thoſe of S. *Paul*, deſcribed in the *Acts*, are repreſented in this *Map*, in which the *Provinces* where they Preached the *Goſpel*, are mark'd with great Letters, and ſeparated from one another by *Points* or *Pricks*. The courſe of S. *Paul's* Voyage to *Rome* is alſo denoted by *Pricks*; and the *Towns* thro' which they paſt, and where they ſojourn'd, are taken notice of in this following Diſcourſe. We have moreover mark'd by a * each of the *ſeven Churches* of *Aſia* mentioned in the Book of the *Revelations*; and by a *Croſs* † the *Iſle of Patmos*, where St. *John* was baniſh'd.

The firſt Aſſembly of the *Apoſtles* was at *Jeruſalem*, where ſuch things happen'd as are recited in the 6 firſt *Chapters* of the *Acts*; as were the Subſtitution of S. *Matthias* in the place of *Judas*; the Emiſſion of the *Holy Spirit* on the *Apoſtles*, and the ſucceſsful Preaching of St. *Peter*: The Cure of the lame Man by S. *Peter* and S. *John* in their going up to the *Temple*; the remarkable puniſhment of *Ananias* and *Saphira* his Wife, for having lyed to the *Holy Spirit*; the Impriſonment, and miraculous Deliverance of the *Apoſtles*, and the Election of the 7 *Deacons*.

S. *Stephen*, who was one of them, is ſtoned, and the Perſecution waxes hot againſt the *Church*; which cauſes a great diſperſion of the *Faithful*, as well in *Judea* as in *Samaria*, *Acts* Chap. 7. and 8. by reaſon of which S. *Philip* Preach'd in *Samaria*, where are ſent from *Jeruſalem* St. *Peter* and St. *John* to impart by the laying on of their Hands the extraordinary Gifts of the *Holy Spirit* to thoſe who had been *Baptized*; amongſt which was *Simon* the *Magician*, whom the *Apoſtle* ſharply reprehended for his Crime. *Philip* having left *Samaria*, baptizes the Queen of *Æthiopia's Officer* in the way to *Jeruſalem*, at *Gaza*, where the Spirit of GOD takes him up and carries him to *Azote*. From thence he goes into *Arabia* to perform the ſame Office, where he continued about three Years. From whence being returned to *Damaſcus*, finding himſelf in great danger, he departs by Night, being ſecretly let down the Town-Wall in a *Basket*. Then he comes to *Jeruſalem* about the Feaſt of the *Tabernacles*, 2 *Cor.* 11. 32, 33. *Acts* 9. 25. to find ſome of the *Apoſtles*, having all this while ſeen none, and here he meets with S. *Peter*, *Gal.* 1. 16, 17. At firſt they ſhunned him, until ſuch time that *Barnabas* introduced him amongſt them, and ſo continued 15 days, labouring (though in vain) to convert the *Jews* to the Faith of *Chriſt*; after which both *Peter* and *Saul* departed; *Saul* to *Cæſarea*, whence traverſing *Phœnicia*, *Syria*, and *Cicilia*, he arrives at *Tarſus* his Birth-place, *Acts* 9. 26, 27.

S. *Peter* in the mean time went from *Town* to *Town* over all *Judea*, until he came to *Lydia*, where he Preaches the *Goſpel*, and by a Miracle cures one *Æneas* of a *Palſie*. And after ſome abode there, he was called to *Joppa*, where miraculouſly he raiſed from Death *Tabitha*, an holy Woman, *Acts* 9. 32, to 56. He continued ſome time here, ſojourning at one *Simon* the *Tanner's*, where he ſaw the Viſion of the Sheet let down from *Heaven*, filled with *Beaſts* and *Fowl*, both clean and unclean which is taken notice of in the 2 19 Diſcourſe, *viz.* *Cornelius* baptized. At the ſame time *Barnabas* of *Cyprus*, and *Lucius* of *Cyrene*, with others, being in remote parts, and moved by the *Holy Spirit*, Preached to the *Gentiles*, who were converted to the *Faith*.

The *Apoſtles* taking to their aſſiſtance certain *Evangeliſts*, began to divide the World into 12 Parts, each taking one. St. *John* went into *Aſia*, *Dacia*, and *Panonia*. St. *James* the Brother of *John* into *Egypt* and *Marmirica*. St. *Philip* Northwards, into *Cappadocia*, *Iconia*, and ſo into *Scythia*. St. *Andrew* went Eaſtwards, as far as *Scythia* and *Sogdia*. St. *Bartholomew*

lomew Southwards into *India*; and S. *Thomas* through *Perſia* into *China*. St. *Jude* went to *Chaldæa*, *Macedonia* and *Arabia*; and *Simon Zelotes* Southwards into *Mauritania*. St. *Matthew* tarried at *Jeruſalem* until he wrote his *Goſpel* in the *Hebrew Tongue*, and then went after St. *James* into *Egypt*, and ſo into *Æthiopia*. St. *Matthias* ſailed over into *Macedonia* and *Greece*, and from thence into *Africa*. St. *James* tarried at *Jeruſalem*, but St. *Peter* went towards *Antioch*, the Capital City of *Syria*. About this time died *Tiberius* the Emperor at *Rome*, and *Caius Caligula* ſucceeded him. St. *Thomas* about this time, with *Jude* his Brother, and an *Evangeliſt* going out Eaſtwards, ſent *Jude* into *Edeſſa*, who miraculouſly cured King *Agbarus* of a Diſeaſe which long troubled him, and alſo converted him, with a great many of his Subjects. *Barnabas* went alſo to *Antioch*, and after *Eaſter* St. *Peter* followed, and having here gained many *Converts*, *Barnabas* went to *Tarſus*, to bring *Saul* thither, and by theſe three there were ſo many *Converts* baptized to the Faith of *Chriſt*, that they were here firſt called *Chriſtians*, which Name hath ſpread it ſelf over the World.

By that time theſe *Apoſtles* had ſtayed at *Antioch* a Year, came *Agabus* the Prophet from *Jeruſalem*, and foretels a great *Famine* to happen over the World, *Acts* 11. In the mean time St. *James* the elder is at *Jeruſalem* beheaded by *Herod Agrippa*; and St *Peter* is miraculouſly delivered out of *Priſon*. About this time *Saul* being in an Exſtaſie, as he was praying in the *Temple*, was caught up into the third *Heaven*, and heard words unſpeakable; and finally was commanded quickly to depart *Jeruſalem*, for that the *Jews* would not adhere to him, and therefore to go amongſt the *Gentiles*. Now, according to this Command *Saul* and *Barnabas*, went back again to *Antioch*, accompanied with one *Titus* a *Greek*. About this time *Saul* ſeems to be made an *Evangeliſt*, and from henceforth is called *Paul*.

In the Spring of the Year 41. *Paul* and *Barnabas* left *Antioch*, with one *John*, ſirnam'd *Mark*, as their *Deacon*, and went to *Cilicia*, or *Seleucia*, near the Sea on the River *Orontes*, where they embark for *Salamis* in the Iſle of *Cyprus*, and after ſome ſtay travelling about the Iſle came to *Paphos*, where *Barjeſus* the Sorcerer is puniſhed with Blindneſs, and *Sergius Paulus* the Proconſul or Governor, was converted to the *Faith*. From thence in the Year 42. they paſs to *Perga*, a City in *Pamphylia*, where St. *John*, ſirnam'd *Mark*, leaves them, and returned to *Jeruſalem*: But St. *Paul* and *Barnabas* went as far as *Antioch* in *Piſidia*, where great Crowds of the *Gentiles* were baptized; but they were driven thence by the Faction of the incredulous *Jews*, and came to *Iconia*, the chief place of *Lycaonia*, where they gained abundance of Converts, eſpecially of the *Gentiles*, and here they ſtaid ſome time, *Acts* 13. And St. *Peter* before his departure committed the Care of the Church, as *Biſhop*, to one *Erodius*, himſelf departing by Land through *Cappadocia*, *Galatia*, and the reſt of *Aſia*, *Pontus*, *Bithynia*, 1 Pet. 1. 1, 2. This Year hapned the *Famine* ſpoken of by *Agabus*.

In *Anno* 44. St. *Mark* publiſhed his *Goſpel* at *Rome*, and then was ſent to *Egypt* to govern the *Church* of *Alexandria*: About this time *Paul* and *Barnabas* was finally driven out of *Iconia* by a tumultuous Rabble of factious and envious *Jews*, and went on Preaching to *Lyſtra*, where an impotent perſon healed by *Paul*, procured them ſo great a reſpect among the *Idolaters*, that they took them for *Jupiter* and *Mercury*, and would needs have ſacrificed to them, which they having with no ſmall difficulty hindred, the Tide ſoon afterward ſtrangely turn'd, for the *Jews* of *Antioch* and *Iconia* being come thither, ſtirr'd up the People of *Lyſtra* againſt them, ſo that *Paul* was drawn out as dead: but being ſurrounded by the *Diſciples*, he came to himſelf, and departed the next Morning with his Companion *Barnabas* to *Derbe*.

In *Anno* 45. *Paul* and *Barnabas* having ſettled the Church at *Derbe*, and ordained *Elders* returned to *Lyſtra*.

In 46. having ordained *Elders* at *Lyſtra* (amongſt which *Timothy* was one) they returned to *Iconium*, where they did the like; then they came to *Antioch*. This Year died the bleſſed Virgin *Mary* aged about 60 years, having ſurviv'd her Son's Aſcenſion 14 years.

In 47. *Paul* and *Barnabas* returned to *Perga*, and from thence went to *Attalia*, where they likewiſe ſetled a Church, *Acts* 14. 24. a Town on the *Mediterranean Sea*, where they embarked for *Antioch* in *Syria*, and gave the Brethren an account of the ſucceſs of their *Voyage*, *Acts* 14.

In *Anno* 48. they return through *Cilicia* and *Syria* unto *Antioch*, Preaching the Goſpel.

In 49. ſome being come from *Judea* to

tioch, would perſwade the *Gentiles* converted to the *Faith*, to admit of *Circumciſion*, and to obſerve the Ceremonies of the Law, St. *Paul* and *Barnabas* are ſent to *Jeruſalem* on occaſion of this Controverſie, which was decided in favour of the *Chriſtian* Liberty, and the Decrees were carried to *Antioch* not only by theſe two, but by *Jude*, the Brother of *Thomas* ſirnamed *Barſabas*, and by *Silas*, or *Sylvanus*, who were joyned to them; at which the *Church* was much comforted. *Acts* 15. It ſeems that ſome time after, S. *Peter* alſo came to *Antioch*, where he had ſome conteſt with S. *Paul*, who withſtood him boldly, *Gal.*2.11.

In *Anno* 53. After theſe things *Paul* and *Barnabas* were about to make a ſecond *Voyage* into *Aſia*, and to viſit the Churches which they had planted in their firſt courſe; but not agreeing, they ſeparated, but not without ſome bitterneſs; *Barnabas* with *Mark* ſailing for *Cyprus*; and *Paul* with *Silas* traverſing *Syria* and *Cilicia*, and confirming the Brethren, came to *Derbe* and *Lyſtra*, where *Timothy* was taken into Company, and paſſes through *Phrygia* and *Galatia*, where they were forbidden to Preach in *Aſia*; and coming to *Miſia* they attempted to go into *Bithynia*; but were diverted from that Journey by the *Holy Spirit*, and therefore went down to *Troas*, where *Paul*, being commanded in a Viſion to go into *Macedonia*, they drew on ſtrait to the Iſle of *Samothracia*, and the next Morning arrived at *Neapolis*, a Port Town in *Macedonia*, whence they went to *Philippia*, where *Lydia* was converted and Baptized, through the occaſion of a Servant, out of whom *Paul* drove a Propheſying Spirit, which cruelly tormented her. The People roſe up againſt them, and he and *Silas* thrown into Priſon, and the *Gaoler* being converted, they were diſmiſſed the next day, *Acts* 16.

Being parted from thence, they took their way through the Towns of *Amphipolis* and *Apollonia*, and came to *Theſſalonica*, where *Paul* teaching in the *Synagogues* for three Sabbath-days together, brought over to the Faith ſeveral, both *Jews* and *Gentiles*; but the malicious *Jews* being attended by a ſort of raſcally People, ſtirr'd up the Town againſt 'em, whereupon they came to *Berœa*, and there made ſeveral *Diſciples*; but the Seditious *Jews* of *Theſſalonica* followed them thither, and alſo there, ſtirr'd up the People againſt them, for which cauſe the Brethren convey'd *Paul* out of the Town, as if he were to go by Sea, but he turned to *Athens*, where he had famous Diſputations with the Learned of all *Sects* and *Religions*, and converted *Dionyſius* and one *Damaris* a famous Woman, with divers others, *Acts* 17. From hence *Paul* wrought the firſt and ſecond Epiſtle to the *Theſſalonians* for the confirmation of that Church; and from *Athens* he went to *Corinth* in the *Iſthmus*, where he ſtayed about a year and an half, becauſe *GOD* had great ſtore of People there.

Anno 51. St. *Paul* had a Viſion at *Corinth*, to encourage his Preaching; *Silas* and *Timothy* he ſent to *Macedonia* to confirm the Churches, and tarrying at *Corinth*, wrought for his Living by making *Tents* with *Aquila* and *Priſcilla*, and yet Preached conſtantly in the Houſe of one *Juſtus*, and *Soſthenes* the chief Ruler of the Synagogue, being alſo converted, joyn'd himſelf to St. *Paul*: But when *Gallio* was made *Deputy*, a Tumult was raiſed, and *Soſthenes* was chaſtiſed, yet *Paul* continued ſtill, *Acts* 18. 7.

Anno 52. St. *Paul* left the Government of the Church of *Corinth* to *Silas*, and ſo Sailed to *Epheſus*. Here, after ſome Reaſoning with the *Jews*, he converted many of the *Gentiles*; and after ſome ſtay leaves *Timothy* to Govern the Church, and ſails to the Iſle of *Creta*, now *Candia*, where having alſo ſetled a Church, he left it to the care of *Titus*; and Sailed directly to *Cæſarea* in *Canaan*, and from thence aſcends to *Jeruſalem*, and after ſome ſtay there (to ſalute the Brethren) he deſcends to *Antioch*, *Acts* 18. 18. Here he alſo made but a ſhort ſtay, and began a third Voyage through *Galatia* and *Phrygia*, confirming the Churches as he went, but made little ſtay in a place until he came to *Timothy* at *Epheſus*, where he Preached two years in the School of *Tyrannus* unto the *Gentiles*, and inſtructed certain *Diſciples* of St. *John Baptiſt*'s; as alſo one *Apollos* an Eloquent Man and full of Zeal, although he was acquainted with no more than the Baptiſm of St. *John*. *Paul* earneſtly labours and diſtributes the extraordinary gifts of the *Holy Spirit*, by the laying on of his hands on twelve Men, who had been before Baptiz'd with the Baptiſm of S. *John*. He alſo ſeparates his *Diſciples* from the Rebellious *Jews*, and teaches every day the Word of *GOD*, and that with ſuch ſucceſs (his *Doctrine* being attended with *Signs* and *Miracles*,) that by this means the Word was known throughout all *Aſia*, and ſeveral of thoſe who had applied themſelves to vain, curious, and un-

lawful *Sciences*, which were in great request in that City, being struck with sorrow at heart, freely renounced those *Magical Amusements*, and burnt their Books of that kind, whose Price amounted to a considerable value; but by an Uproar excited by *Demetrius*, he had been brought into danger, had it not been wisely appeas'd by the *Town Clerk*, *Acts* 19.

Anno 53. S. *Philip* having preached the *Gospel* in *Cappadocia*, *Armenia*, *Colchis*, and *Iberia*, came to *Phrygia*, where preaching at *Hierapolis*, the unbelieving *Jews* and *Heathens* stoned him and crucify'd him.

Anno 54, *Philip* being dead, *Paul* was called to be one of the 12 *Apostles*.

Anno 55. From hence *Paul* wrote the first *Epistle* to the *Corinthians*, and sent it by *Timothy*, *Acts* 19. 22. But *Timothy* being returned, *Paul* left him at *Ephesus*, and went to *Macedonia*, embarks at *Philippi* for *Troas*, where he remains 7 days, having restored to life a young Man named *Eutychus*, who fell down to the ground from the third story.

Anno 56. From thence he comes by Land to *Asson*, which some suppose to be *Apollonia*, and having there met his Company which came by Sea, they take Shipping together for *Mitylene*, a Town in the Isle of *Lesbos*. The day following they arrive in sight of *Samos*, and casting Anchor at *Trogillum*, which is a Creek of Mount *Mycales*, about 40 Furlongs distance; weighing Anchor they came the next day to *Miletum*, where *Paul* sends for the Pastors of the *Church* of *Ephesus*, and exhorts them to their Duty, *Acts* 20. Having left *Miletum*, they came to *Coos*, and the day following to *Rhodes*, and from thence to *Patara*, where having found a Vessel bound for *Phœnicia*, they went on Board, leaving *Cyprus* on the left hand, and came to *Tyre*, where *Simon*, one of the 7 Deacons, was Bishop; here the Ship was to unlade. From whence they set sail for *Ptolemais*, where having saluted his *Brethren* and tarried a day, they came to *Cæsarea*, where *Philip* the *Deacon* was *Bishop*; and here he stayed much longer; and from thence went to *Jerusalem* by Land, about the time of *Pentecost*, *Acts* 21. 21. where the *Church* gladly received them. But a while after, *Paul* being found in the *Temple*, was apprehended by certain *Jews* in a Tumult, and buffeted; but being rescued by *Lysias* the Chief Captain, and found to be a *Roman*, was sent safe away to *Cæsarea*; where at a hearing before *Felix* the Prefect of *Judæa*, the *High-Priest* and his Orator accused him of great matters, but could make out nothing, *Acts* 21. Here *Felix* condescended to hear *Paul* preach the *Gospel*; but after 2 years *Felix* going out of place, left *Paul* in Prison. About this time *Peter* was in *Egypt*, and from *Babylon* wrote his first *Epistle* to the dispersed Strangers, 1 *Pet.* 1. 1. *Chap.* 5. 15.

Anno 58. *Portius Festus* was put into the place of *Felix*, before whom *Paul* was afresh accused; but he appealed to *Cæsar*. After this King *Agrippa* heard him preach, *Acts* 25. 26, and judged him innocent; and in fine, about the end of the Year was shipped away for *Rome*, under the conduct of a Centurion named *Julius*, who had also the charge of several other Prisoners, to the Emperor *Nero*. Taking Shipping at *Cæsarea* in a Vessel of *Adrimytte*, a Town in *Phrygia*, they arrive the next Morning at *Sidon*, where the Centurion permits him to visit his Friends, and to be assisted by them in his Voyage; from thence having a contrary Wind, they pass Northwards beyond *Cyprus*, and arrive at *Myra*, where meeting with a Ship of *Alexandria*, which was bound for *Italy*, they embarkt therein. This Voyage being likely to hold long, they were several days before they could make sight of *Gnidus*, and afterwards they make over against *Salmona*, and from thence to a place called the *Beautiful haven*, near the Town of *Lasea* in *Creta*, where *Paul* advised them to tarry, the Season for Navigation being past, so that no good Weather could be expected. But the Centurion being desirous to winter at *Phœnix*, some distance from thence, being a better Port, made them put out again, but they were disappointed, for being soon overtaken with a *Tempest*, and an impetuous *North-East Wind*, they could not reach this Haven, so that they were carried under the Isle of *Claudia*. They drew in the *Long-Boat*, and under-girded the Ship, fearing they should have faln on *Syrtes*, which is a moving Sand, and very dangerous on the *Africk* Coast. The *Tempest* continuing, they began on the Third Day to lighten their Ship, to let down the Sail, and abandon themselves to the *Winds* and *Waves*; and when neither Sun nor Stars in many days appeared, all hope of safety being laid aside, on the *Fourteenth day* they begun to discover Land; but knowing not where they were, they sounded, and found it Twenty *Fathoms*, and a little further 15; whereupon they threw out 4 *Anchors*, and the day

day beginning to appear, *Paul* having comforted them, they threw out the Tackle of the *Ship*; and altho' it was Day, they knew not the place where they were, only obſerving a great *Gulph* with a *Shoar*, where they endeavoured to bring in the *Veſſel*; having for this end weighed their *Anchors*, and hoiſted their *Sails*, and falling into a place where Two *Seas* met, they thruſt in the *Ship*, and the forepart ſtuck faſt, but the hinder part was broken by the violence of the Waves; then every man endeavoured to ſave himſelf, ſome by ſwiming, and others by Planks and Wrecks of the *Ship*, ſo that without the loſs of any Soul (there being 276 Perſons on Board) they got ſafe to Land, *Acts* 27.

Being eſcaped this Danger they found it was the Iſle of *Malta*, whoſe Inhabitants received them with great kindneſs. *Paul*, who was at firſt taken for a *Murtherer*, becauſe a *Viper* faſtned on his Hand; but ſeeing he had no hurt, and ſhook it off into the Fire, they adored him as a GOD; here he ſignalized himſelf by the healing ſeveral ſick Perſons, eſpecially *Publius*, a Man of note in the Iſle. From hence they went in a Ship of *Alexandria*, named *Caſtor* and *Pollux*, which had winter'd there, and came to *Syracuſa*, then to *Rhegium*, where favoured by a *Southern* Wind, they arrive at *Buzzol*, where they found *Brethren*, with whom they tarried 7 days; whence parting for *Rome*, the *Brethren* came and met them at *Appii-forum*, and thus they arriv'd at *Rome*, where the *Centurion* conſigned the Priſoners to the *Prefect* of the *Prætorium*; but *Paul* obtained liberty to lodge in what Houſe he pleaſed, having a Soldier to guard him. He thus dwelt 2 Years, preaching the *Goſpel* with full liberty, and wrote from *Rome* the *Epiſtles* to the *Philippians*, *Coloſſians*, *Hebrews*, and to *Philemon*.

It may be gathered from *Holy Writ*, that *Paul* left *Rome* after his Enlargement, in the Year 63. in *Spain*, or in his way thither; but whether he was forcibly brought back again, or whether he was bound to return, is not known; and in this Year S. *James* ſuffer'd Martyrdom at *Jeruſalem*, in whoſe place *Simon* his *Brother* was choſen Biſhop. *Anno* 64. *Paul* took ſhipping out of *Gallia*, and ſailed into *Greece*. *Anno* 65. *Paul* viſited the *Churches* in *Macedonia*, and landed at *Troas*, where *Carpus* was Biſhop. Thence he went up into *Phrygia* unto *Laodicea*, and from thence wrote his firſt *Epiſtle* to *Timothy* at *Epheſus*, promiſing ſhortly to come to him; but it fell out otherwiſe; for a Perſecution hapning at *Rome*, he haſted thither, and accordingly going from *Laodicea* to *Miletum*, he ſailed for *Corinth*, and ſo away for *Rome*. In the mean time the poor *Chriſtians* were torn with Beaſts, crucified, and burnt in the Fire; but theſe *Apoſtles* greatly encouraged them. Now was S. *Paul* clapt in Priſon. *Anno* 66. *Timothy* and *Trophimus* came to *Rome* to S. *Paul*. *Anno* 67. S. *Peter* was crucified with his Head downwards, and *Olympas* and *Rhodion* his Companions ſuffered with him. S. *Paul* was beheaded, and with him ſuffered his Companions *Ariſtarchus*, *Trophimus*, and *Pudens*.

An Account of the Places mentioned in this Diſcourſe, and which are taken notice of in the MAP, *by Figures, Letters, or other Marks of diſtinction.*

1 Jeruſalem.
2 Samaria.
3 *Gaza.*
4 *Azote.*
5 *Damaſcus.*
6 *Cæſarea.*
7 *Tarſus.*
8 *dia*
9 *Joppa.*
10 *Cæſarea.*
11 *Antioch.*
12 *Salamis.*
13 *Paphos.*
14 *Perga.*
15 *Antioch.*
16 *Iconium.*
17 *Lyſtra.*
18 *Derbe.*
19 *Attalia.*
20 *Troas.*
21 *Samothracia.*
22 *Neapolis.*
23 *Philippia.*
24 *Amphibolis.*
25 *Apollonia.*
26 *Theſſalonica.*
27 *Beræa.*
28 *Athens.*
29 *Corinth.*
30 *Cenchrea.*
31 *Sicyon.*
32 *Epheſus.*
33 *Aſſon.*
34 *Mitylene.*
35 *Chios.*
36 *Samos.*
37 *Trogillium.*
38 *Mycales.*
39 *Miletum.*
40 *Coos.*
41 *Rhodes.*
42 *Patara.*
43 *Tyre.*
44 *Ptolemais.*
45 *Antipatris.*
46 *Rome.*
47 *Adrimytte.*
48 *Sidon.*
49 *Myra.*
50 *Alexandria.*
51 *Gnidus.*
52 *Salmona.*
53 *Beautiful haven*
54 *Laſea.*
55 *Phœnix.*
56 *Claudia.*
57 *Syrtes.*
58 *Malta.*
59 *Syracuſa.*
60 *Rhegium.*
61 *Puteoli.*
62 *Apius.*

a *Judea.*
b *Samaria.*
c *Arabia.*
d *Syria.*
e *Cilicia.*
f *Phœnicia.*
g *Cyprus.*
h *Pamphylia.*
i *Piſidia.*
k *Lycaonia.*
l *Phrygia.*
m *Galatia.*
n *Aſia.*
o *Myſia.*
p *Bithynia.*
q *Macedonia.*
r *Achaia.*
s *Greece.*
t *Italy.*
u *Creet*, or *Candia.*
x *Africa.*

The LIVES of the APOSTLES.

The LIFE of St. MATTHEW *the* Evangeliſt.

SAint *Matthew*, otherwiſe called *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alphæus* and *Mary*, Kinſwoman to the *Bleſſed Virgin*, tho' the *Arabick* Writer of his Life, calls his Father's Name *Ducu*, and his Mother's *Karutias*, both originally deſcended of the Tribe of *Iſſachar*. He was the firſt of the *Evangeliſts*, that wrote the *Goſpel* and *Hiſtory* of our *Saviour*, in which great Work he was aſſiſted by the *Holy Ghoſt*. The place of his Birth is not certainly known, but that he was a *Gallilæan* is not doubted, and by ſome 'tis ſaid that he was born at, or near *Capernaum*, though the *Arabick* Authors aforeſaid, affirms him to be born at *Nazareth*, belonging to the Tribe of *Zebulun*. He was a *Publican*, and by Profeſſion an Officer employed in the gathering the Emperor's *Toll*, or *Cuſtoms*, being an Employment of great Reputation amongſt the *Romans*, however vilified among the *Jews*; and without doubt very profitable, which he quitted to follow *Chriſt* in all his meanneſs.

After his being elected to the *Apoſtleſhip*, he continued amongſt the *Apoſtles*, 'till our *Saviour*'s *Aſcenſion*, and then for about eight Years preached up and down in *Judæa*; Afterwards which way he ſteer'd his Travels, for the Converſion of the *Gentiles*, is not certainly known; but *Ethiopia* is the place moſt generally aſſign'd him for his Province, tho' ſome affirm, he went firſt into *Parthia*.

His *Goſpel* is ſaid to have been written at *Jeruſulem* at the Entreaty of the *Jewiſh Converts*, and as *Epiphanius* adds, by the appointment of the *Apoſtles* about eight Years after our *Saviour*'s *Death*. *Nicephorus* makes it 15 after his *Aſcenſion*: At leaſt it muſt needs have been written before this diſperſion of the *Apoſtles*, if S. *Bartholomew* carried it along with him into *India*, and there left it; for *Pontenus* Preaching the *Faith* in the *Indies*, found there a Copy of S. *Matthew*'s *Goſpel* written in *Hebrew*, which he brought to *Alexandria*, and was preſerved to his Time in the Library of *Cæſarea*, which Original being loſt, we have only the *Greek* Verſion, whoſe Author is unknown, tho' ſeveral do attribute it to S *James*, S. *John*; Another Copy was found by the *Nazarenes*, at *Beræa*, in the Time of S. *Hierom*, as he himſelf affirms, adding withal, that he obtained leave of the *Nazarens* to tranſcribe theirs, and that he afterwards Tranſlated it into *Greek* and *Latin*; and another was found by good Teſtimonies in the digging up the Grave of S. *Barnabas*, *Anno Dom.* 485, being a Tranſcript of the *Apoſtle*'s own writing; But of all theſe Copies we hear not of any extant; however the *Greek Tranſlation* done by S. *John* or S. *James*, hath been all along generally received as Authentick, and therefore reckoned among the *Canonical Books* of *Holy Scripture*.

It is agreed by Ancient *Writers*, That he ſuffered *Martyrdom* at *Naddaber* in *Æthiopia*, but as to what ſort of *Death*, and where he was buried, we are to ſeek; only *Dorotheus* will have it, That he was honourably buried at *Hierapolis* in *Parthia*, one of the firſt places where he Preached to the *Gentiles*.

S. *Auſtin* obſerves, That S. *Matthew* is exact in his Account of the *Royal Extraction* of our *Saviour*, and in his deſcribing the Life he led amongſt us; whereas S. *John* ſoars higher, and immediately declares the *Divinity* of our *Saviour*. His *Writings* alſo ſeem more pious and inſtructive to the Capacity of the meaneſt, ſince he more particularly touches on the *Actions* and *Diſcourſes* with which our *Saviour* did (as it were) qualifie his Divine Wiſdom, and Majeſty; that his Example may be in ſome meaſure imitable, and proportionable to our Weakneſs. 'Tis not to be queſtioned, but GOD had great Reaſons to cauſe his *Laws* to be written; yet we may ſay, *Chriſt*'s chief Deſign has ever been to write them in our Hearts, to the end our Actions might be viſible *Characters*, of that inviſible Love he bears to us, and which we ought to ſhew each other. For the principal deſign of our *Saviour* is not to inſtruct us by written *Words*, but by the Example of his *Life*, which was continually to be renewed in our Minds, by the Operations of the *Holy Ghoſt*,

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to the end his Vertue, as well as his Verity, might be repreſented from Age to Age, by lively *Actions*, and not by dead *Works*; and therefore though it be neceſſary to read continually the *Holy Scriptures*, if we ſhould underſtand them all, yet this knowledge alone will not make us *Chriſt's Diſciples*, and we do not at the ſame time feel this knowledge influencing our Actions, and regulating our Behaviour under all Conditions.

Having given you the Life of this *Evangeliſt* and *Apoſtle*, I ſhall conclude his Life with the *Contents* of his *Goſpel*, which Method I ſhall take to the Lives of the reſt of the *Apoſtles*, that are *Pen-Men* in the Hiſtory of the *New-Teſtament*.

The Contents *of the Goſpel according to St.* Matthew.

THIS *Goſpel* chiefly treats of theſe two things, *viz.* of the Perſon of the *Meſſiah* and *Mediator*, who is *Jeſus Chriſt*, and of his Office or Charge, how he ſet about it at firſt, afterwards continued in the ſame, and laſt of all fully acquitted himſelf thereof and diſcharged it.

As concerning his Perſon, our *Evangeliſt* ſheweth, that he was the true *Emanuel*, promiſed in the *Old Teſtament*; that is to ſay, true GOD, and true *Man*, in Unity of Perſon. As to his Humane Nature, he ſets down his *Genealogy*, his *Conception* by the *Holy Ghoſt*, his being born of the *Virgin Mary*, and the name which was given to him by the *Angel*, Chap. I. That certain *Wiſe Men* from the *Eaſt*, being wonderfully informed of his *Birth* by the appearance of a new *Star*, came to worſhip him; that *Herod* terrified with the Report of the *Wiſe Men*, concerning a *Great King* that was Born, cauſed all the Children of *Bethlehem* from two Years and under, to be put to Death; but that *Joſeph* and *Mary*, being warned by GOD in a Dream, fled with the Child *Jeſus* into *Egypt*, and afterwards returning thence with him, went and dwelt at *Nazareth*, Chap. II.

Concerning his *Office*, he declares, how he was at firſt prepar'd for it; and how afterwards he diſcharg'd it. That *John* the *Baptiſt* his Fore-runner prepar'd the way for him, by his *Preaching*, and the Character he gave of him, that he *baptized* him; and how he was ſolemnly inaugurated and inſtall'd in the ſame by the *Father* and the *Holy Ghoſt*, from the *Higheſt Heavens*, Chap. III. That he was yet further prepar'd and diſpos'd for the great *Office* he was to undertake by a miraculous Faſt of 40 days, as well as by ſeveral Combats with the *Tempter* in the *Wilderneſs*; that after this he betook himſelf to the diſcharging of his *Office* and *Function*, not only in his State of *Humiliation*, but alſo in that of his *Exaltation*. That in his State of *Humiliation*, he began with the Exerciſe of his *Prophetical Office*, and that in order thereto he left *Nazareth*, and came and dwelt in *Capernaum*, Preaching in the *Synagogues* of *Galilee*, and confirming his Doctrine with many *Miracles*, Chap. IV. Our *Evangeliſt* gives us a particular Account of a moſt Excellent *Sermon*, which *Jeſus Chriſt* Preached upon the *Mount*; in which he declares, wherein the *Happineſs* of his true *Diſciples* doth conſiſt, and purgeth the Doctrine of the *Law*, from the corrupt Gloſſes and Interpretations, the *Phariſees* had put upon it, Chap. V. He teacheth how we are to behave our ſelves, in our giving of *Alms*, in our *Prayers*, and that we are not to be ſolicitouſly careful about the Neceſſities and Maintenance of our outwatd Life, Chap. VI. As alſo that we ought not to judge our *Neighbour*, to beware of *Falſe Prophets*, and not only to be *Hearers*, but *Doers* and *Keepers* of the Word of GOD, Chap. VII. Moreover he relates his healing of a *Leper*, curing divers Maladies; his appeaſing of a *Tempeſt* at *Sea* by rebuking the Winds and Waves, and his caſting out of *Devils*, Chap. VIII. His curing of one ſick of the *Palſie*, his calling St. *Matthew* from the receit of *Cuſtom* to the *Apoſtleſhip*, his healing a Woman of her *Bloody Iſſue*, his raiſing a *Rulers Daughter* to *Life*, and calling out a *dumb Devil* from one that was poſſeſſed, Chap. IX. His ſending out his 12 *Apoſtles* before him, to Preach the *Goſpel*, giving them Power to caſt out unclean *Spirits*, and Inſtructions how to behave themſelves in their Miſſion, Chap. X. He gives an Account of the Honourable Teſtimony given by our *Saviour* to *John* the *Baptiſt*, who had ſent two of his *Diſciples* to be inform'd by him, whether indeed he were the true *Meſſiah*, that was to come; ſets down the dreadful Denunciations pronounced by him againſt thoſe *Cities*, that had

had rejected his *Gospel*, as also his gracious Invitation to all labouring and heavy laden *Sinners*, Chap. XI. His Apology for his *Disciples*, plucking and eating the Ears of *Corn* on the *Sabbath-day*; his ridding himself of the *Snares* laid for him by the *Pharisees*; his casting out a *Blind* and *dumb Devil*; his accusing and convincing of the *Pharisees*, of their Sinning against the *Holy Ghost*, for which he threatens them with Eternal *Damnation*; and his declaring who spiritually and in truth are his *Mother*, his *Sisters* and *Brothers*, Chap. XII. His representing and describing the condition of his *Church* here on *Earth*, by divers *Similitudes* and *Parables*, as of the *Sower*, the *Mustard-seed*, the *Treasure hid in the Field*, the *Merchant* and *Drawnet* cast into the *Sea*, and his being disregarded and despis'd in his own *Country*, Chap. XIII. Our *Evangelist* also gives us an account of the *Imprisonment* and *Death* of *John* the *Baptist*, with the causes of both; of *Jesus Christ's* feeding 5000 Men with five *Loaves* and two *Fishes*; his going upon the *Water*, appeasing the *Tempest*, and healing many *Sick Persons* in the Land of *Genezaret*, only by touching the Hem of his *Garment*, Chap. XIV. As likewise how he defends his *Disciples*, accused by the *Pharisees* for eating with *unwashed Hands*, declaring what it is that really defiles a *Man*; delivers the *Daughter* of the *Canaanitish Woman*, vexed with a *Devil*, and satisfies the *Hunger* of 4000 *Men*, besides *Women* and *Children*, with seven *Loaves* and a *few Fishes*, Chap. XV. How he reproves the *Pharisees*, who demanded a Sign of him from *Heaven*, and warns his *Disciples* to beware of their and the *Sadduces Leaven*: how St. *Peter* having honourably confess'd and own'd him, not only for himself, but in the name of his *Fellow-Apostles*, he promiseth him the *Keys* of the *Kingdom* of *Heaven*, and foretells his *Sufferings* and *Death*, as also his *Resurrection* and *Assumption* to *Glory*, Chap. XVI. How upon a very high *Mountain*, he gives a view of his *Glory*, by being transfigured in the presence of three of his *Disciples*, teacheth them that *John* the *Baptist* was the *Eliah* that was to come; healeth a *Lunatick Person*, by casting out the *Devil* that tormented him, foretelleth a second time his *Death*, and *Resurrection*, and payeth *Tribute*, Chap. XVII. How he exhorteth his *Disciples* to *Humility*, to avoid *Offences*, to resist evil *Lusts*, not to despise little ones, by a Similitude drawn from a *Lost Sheep*; teacheth, how they ought to behave themselves towards a *Brother* that has offended them, and how often to forgive him, illustrating his Doctrine with the Parable of a *King*, who having forgiven 10000 *Talents* to his *Servant*, punisheth him for shewing no *Mercy* to his *Fellow Servant*, Chap. XVIII. Teacheth that a Man may not divorce his *Wife* but for the cause of *Adultery*, to whom *Marriage* is necessary; blesseth the little *Children* brought unto him; sheweth a young *Man* what he ought to do to inherit *Eternal Life*; how difficult it is for rich *Men* to be *Saved*; and the great Reward they shall receive, who have forsaken all things to follow him, Chap. XIX. By the Similitude of *Labourers* sent to work in the *Vineyard*, he declares that the Reward GOD gives to his *Servants*, is wholly gratuitous, and of meer free Grace: He foretells his approaching *Passion*, and reproves the *Mother* of *Zebedees Children*, for her ambitious demand, and warneth his *Apostles* not to aspire after Greatness or Superiority; and restores two *blind Men* to their *Sight*, Chap. XX. He maketh his *Royal Entry* into *Jerusalem*; curseth the Barren *Fig-Tree*; disputeth in the *Temple* with the *Priests*, concerning his *Authority* and *Person*, Chap. XXI. By the *Parable* of Persons invited to the *Marriage* of the *King's Son*, he sheweth that the visible *Church* is never without *Hypocrites*, and that all the true Members thereof must have on the *Wedding Garment*; that *Tribute* must be paid to *Cæsar*; that in the *Resurrection* there is neither *marrying*, nor giving in *Marriage*; that the Sum and Substance of the Law consists in loving GOD and our *Neighbour*; that he is not only the Son of *David*, but also his LORD, Chap. XXII. He teacheth his *Disciples*, with respect to the *Pharisees*, that they ought indeed to hear what they teach conformable to the Doctrine of *Moses* and the *Prophets*, but not to do according to their *Works*, nor to imitate their *Hypocrisie*, *Pride* and *Blood-thirstiness* or *persecuting Spirit*, Chap. XXIII. He foretells the Destruction of the *Temple* and *City* of *Jerusalem*, with the Signs that should be the *Fore-runners* of it, and of his coming to *Judgment*; and exhorteth to *Watchfulness* and *Prayer*, Chap. XXIV. He propounds the Similitude of ten *Virgins* going forth to meet the *Bridegroom*; and of the *Servants* to whom their *Master* had variously distributed his *Talents*, to be improved by them, and

describes

deſcribes his laſt coming to *Judgment*, and the grounds upon which Men ſhall be either acquitted or condemned at that day, Chap. XXV. He foretelleth again his Sufferings, which he was now entring upon. The *Evangeliſt* relates how the *Chief Prieſts* and *Scribes* take Counſel together to ſeize him; *Judas* treats with them about *Betraying* him into their Hands, and the *Lord* diſcovers the *Traytor*, to his fellow *Diſciples*; He celebrates the *Feaſt* of the *Paſſover* with them, and in ſtead thereof ſubſtitutes his *Holy Supper*; foretels his *Diſciples Flight* and leaving of him, and *Peter*'s denial. He ſets down the beginning of his Sufferings in the *Garden*, his *Agony* and *Prayers*; his being betrayed and taken, led bound to *Caiaphas*, examined, and pronounced worthy of *Death*: S. *Peter* denies him thrice, Chap. XXVI. *Judas* repenting, hangs himſelf, *Chriſt* is brought before *Pilate*, who in vain ſtrives to ſave him, and at laſt delivers him to be *Crucified*, after that he had been Scourged. The Soldiers Crown him with *Thorns*, mock and revile him. He is led out of the *City* bearing his *Croſs*, and being come to the place, he is ſtript of his Cloathes, for which the Soldiers caſt *Lots*; and nailed to the *Croſs* between two *Thieves*: He dies (after that by many Wonders and Prodigies he had evidenced himſelf to be the Son of GOD) and is buried, Chap. XXVII. How the third *Day* after he aroſe from the *Dead*, with the Prodigies attending his *Reſurrection*, and preſented himſelf alive to ſome devout *Women*, and to his *Diſciples*, whom (being met together for that purpoſe) he Authorizeth and chargeth to go and *Preach* the *Goſpel* to all *Nations*, promiſing to be with them to the end of the World.

The LIFE *of S.* MARK *the Evangeliſt.*

SAint *MARK*, tho' by Name a *Roman*, in appearance is certainly acknowledged to be of *Jewiſh Parents*, and deſcended from the *Tribe* of *Levi*, and according to *Nicephorus*, Siſter's Son to *Peter*, tho' ſome have confounded him with *John*, Sirnamed *Mark* the Son of *Mary*; others with *Mark*, Siſter's Son to *Barnabas*: That he was one of the 70 all the Ancients agree; yet not a Follower of our *Saviour*, but a later Convert by ſome of the *Apoſtles*; moſt probably S. *Peter*, whoſe Attendant, *Amanuenſis*, and Interpreter he is thought to have been. For he was ſent into *Egypt* by *Peter*, to plant the *Goſpel* in thoſe parts, and ſpent his time chiefly at *Alexandria*, where he founded a Church, which was the ſecond *Epiſcopal See*: And in this *City* and parts adjacent, he Converted great Multitudes, not only to the embracing the *Chriſtian Faith*, but the Profeſſion of a more than ordinary ſtrict and even *Monaſtick Life*; and theſe *Euſebius*, and after him *Epiphanius*, St. *Hierom*, and of later days *Baronius*, think to be the ſame with thoſe *Therapeutæ*, or Sect of People living about the *Maræotick Lake* in *Egypt*, whom *Philo Judæus* deſcribes at large, as a Sect of Men of a moſt ſevere Life, and wholly devoted to Studious Solitude.

From *Alexandria* he went more *Weſtward* to *Marmorica*, *Pentapolis*, and other parts of *Libya*, and having abſolutely made a Spiritual Conqueſt of the People of thoſe places, he returned to *Alexandria*; where notwithſtanding the long ſtay he there made, with the great pains he took, the *Inhabitants* were ſo much concern'd for their old *Pagan Idolatry*, that it was an occaſion of haſtning his *Martyrdom*; for being about the time of our *Eaſter*, that they celebrated the Solemnities of their *God Serapis*; they enraged at his Averſion to their *Religion*, and his maintaining another ſo contrary to it, broke into the place where he was at his *Devotion*, and tying *Cords* to his *Feet*, dragg'd him through the *City*, to a place a little out of the Town called *Bucelus*: By which dragging over the *Stones* and rough places, his Body was ſo torn and bruiſed, that he died thereof, and the remainder of his torn Body was then removed, and carried to *Venice*, and lies interr'd in the *Church* of S. *Mark*, one of the moſt magnificent Buildings perhaps in the World: And is accounted the *Patron* and *Tutelar Saint* of *Venice*.

His *Goſpel* was written by him, at the inſtance of the converted *Jews* at *Rome*, when he was there with *Peter*, they being deſirous to have in writing what the *Apoſtle* had ſo often declared to them in his *Preaching*. There is ſome Diſpute, whether it was writ in *Greek* or *Latin*, thoſe that would have it in *Latin* alledge,

alledge, that it was for the use of the Inhabitants at *Rome*; the others say that the *Greek* being the then modish Language there, 'tis probable it was the Tongue there chiefly spoken by Strangers; and the *Venetians* have an Old *Greek Copy*, which they confidently affirm to be the Original Copy of his own Hand, at *Aquileia*.

St. *Chrysostom* demands why our *Saviour* having Twelve *Apostles*, there were but Two of them that undertook to write the *Gospel*, and that St. *Mark* should write it as well as St. *Luke*, although they were only the *Apostles Disciples?* To which he answers himself, That such *Holy* Men did nothing through a Desire of Glory, but guided themselves in all things by the Motions of *God's Spirit*, and by a Prospect of the Good of the Church.

This *Evangelist* has followed St. *Matthew* in several Places, and often epitomiz'd him; yet there are *Histories* which he relates more at length, and of which he describes the particular Circumstances.

'Tis observable, that whatsoever care our *Saviour* took to teach his *Apostles* during his Life, by making them Spectators, not only of his publick Actions, but of his secret and private Life, and by discovering to them the *Mysteries* and *Parables* which he spake in publick; yet they have said nothing of our *Saviour*, and his *Holy Verities*, of which they were so perfectly informed, till they were renewed by the *Holy Spirit*, and were become in some sort *Divine* Men, as St. *Chrysostom* calls them.

St. *Mark* writ his *Gospel* in the third Year of *Claudius* his Reign, that is to say, the forty third after the Birth of our *Saviour*, being ten Years after his *Passion*.

The Contents *of the Gospel according to St.* Mark.

THE Contents of this *Book* or *Gospel*, are much the same with that of St. *Matthew*, as containing the same Matter, though shorter and more abridg'd. He describes how our *Saviour* exercised his *Offices* here on *Earth*; and first, how he behaved himself in the discharge of his *Prophetical Function*, wherein he had St. *John* the *Baptist* to be his *Forerunner*, preparing his way, and by whom also he was *baptized*: How after having defeated the *Devil's Temptation*, he began to preach the *Gospel*, calling Four of his *Disciples*, casting out an unclean *Spirit*, healing St. *Peter's* Mother-in-law of a *Fever*, with many others of their Maladies, and cleansing a *Leper*, Chap. I. How afterwards he healeth one sick of the *Palsie*; calls St. *Matthew* to the *Apostleship*; excuseth his *Disciples* for not *Fasting*, and for plucking the *Ears* of *Corn* on the *Sabbath-Day*, Chap. II. He restores the Man that had his *Hand Wither'd*; is followed by great Multitudes, chooseth his 12 *Apostles*, maintains the Truth of his Miracles against the Calumnies of his *Enemies*, and sheweth who are his nearest *Relations*, Chap. III. He teacheth by the *Parable* of the *Sower*, how the Word of GOD must be heard savingly, and Preach'd openly: As also how the same encreaseth and groweth imperceptibly, like a Seed sown in the Ground; and from the *Parable* of a Mustard-Seed, sheweth how from a small Beginning it proceeds to a wonderful Greatness and Encrease; he appeaseth a *Tempest*, Chap. IV. *Casts* out a *Legion* of *Devils*, healeth a Woman of a *Bloody Issue*, and raiseth *Jairus* his *Daughter* to *Life*, Chap. V. He teacheth in his own Country, where he is contemned, and sends his *Apostles* to preach the *Gospel*; the Opinion of *Herod* (who beheaded *John* the *Baptist*) and others concerning *Jesus Christ*: He *Feeds* 5000 Men, with 5 *Loaves* and 2 *Fishes*, walketh on the *Sea*, and healeth all that touch him, Chap. VI. He censures the Pharisees for making void the *Law* of GOD by their *Traditions*; sheweth what it is that defiles Man; Casts out a *Devil* from the Daughter of a *Syrophœnician* Woman, healeth one *Deaf* and *Dumb*, Chap. VII. He again *Feeds* 4000 Men, with 7 *Loaves* and a few *Fishes*; refuseth to give a *Sign* to the Pharisees; admonisheth his *Disciples* to beware of the Leaven, and of that of *Herod*; restores *Sight* to a *Blind-man*, foretells his *Suffering*, and exhorteth his *Disciples* to Patience in *Persecution* raised against them, for the Profession of the *Gospel*, Chap. VIII. He gives a view of his *Glory* upon the Mount, to three of his *Disciples*, by being transfigur'd before them; answers his *Disciples* Question concerning the coming of *Elias*: Casts out a Deaf and Dumb *Spirit*; fortells again his *Passion*; exhorteth his Dis-

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ciples to *Humility*, not to hinder ſuch as be not againſt them, and to avoid Offences, Chap. IX. He *Diſputeth* with the *Phariſees*, touching *Divorcement*; *Bleſſeth little Children*, *brought unto* him; *reſolveth* a *Rich man* how he may inherit *Life Everlaſting*; *ſheweth* how *great* an *Obſtacle Riches* are to *Salvation*; *promiſeth Eternal Life* to thoſe that forſake any *outward Enjoyments*, for his ſake; *foretels* his *Death* and *Suffering*, a Third Time; rejects the *Ambitious* Petition of *Zebedee*'s Sons; *Exhorteth* his *Diſciples* to *Humility*, and to avoid all *affectation* of *Superiority*, and *reſtoreth* to *Bartimeus* his *Sight*, Chap X. He *Rideth with Triumph into Jeruſalem*, *curſeth the Barren Figtree*, *purgeth the Temple* of *Buyers* and *Sellers*; *exhorteth* his *Diſciples to ſtedfaſtneſs* of *Faith*, and to forgive their Enemies, and juſtifies his *Actions* by *the Witneſs* of *John the Baptiſt*, Chap. XI. He *Reproacheth* the *Jews* with their *Ingratitude*, by *the Parable* of a *Vineyard let out to Huſbandmen*, who abuſed and kill'd, firſt *the Servants*, and then the *Son of the Maſter of the Vineyard*; *avoideth* the *Snare* laid for him by *the Phariſees* and *Herodians*, *about* paying *Tribute to Cæſar*; *convinceth* the *Error* of the *Sadduces*, who denied the *Reſurrection*; *teacheth* which is *the firſt* and *chiefeſt Commandment*, and that he is not only *the Son*, but alſo *the Lord of David*; *exhorteth* all to beware of *the Ambition* and *Hypocriſy* of the *Scribes* and *Phariſees*, and *commendeth the Poor Widow* that caſt 2 *Mites* into *the Treaſury*, Chap. XII. He *foretels* the *Deſtruction* of the *Temple*, the *Perſecutions* for the *Goſpel*, which muſt be Preached to all *Nations*: The *great miſeries* and *extream calamities* that were to happen to the *Jews*, as alſo his coming to *Judgment*; the Hour of which being unknown, he *exhorteth* all to *Watch* and *Pray*, Chap. XIII. The Chief *Prieſts* take Counſel together how to take *Jeſus*; precious *Ointment* is poured on his Head by a *Woman*; *Judas* bargains with the Chief *Prieſts* about *betraying Jeſus*, who celebrates the *Paſſover* with his *Diſciples*; foretels that one of them ſhould *Betray* him; *inſtitutes* his *Holy Supper*; *Foretels* his *Paſſion*, *Death*, and *Reſurrection*, as alſo the *Flight* of his *Diſciples*, and *Peter's denial*; the beginning of his *Sufferings* in the *Garden* by *extream ſorrow* and *heavineſs*, accompanied with earneſt *Prayer*, for the removal of his *Cup*; he is betrayed by *Judas* with a *Kiſs*, apprehended, led to the *High Prieſts*, examined, accuſed by falſe *Witneſſes*, and condemned to *Death*; S. *Peter* Thrice denies him, Chap. XIV. He is brought before *Pilate*, the *Governour*, who would have releaſed him, but at the inſtance of the *Jews* releaſeth *Barabbas*, and delivers *Jeſus* to be *ſcourged* and *crucify'd*; he is *crowned* with *Thorns*, *ſpit* on and *mocked*, and *crucified between* Two *Thieves*, the *Jews* Blaſphemouſly deriding him; he *dieth*; the *Centurion* owneth him to be the Son of GOD, and is honourably Buried by *Joſeph* of *Arimathea*, Chap. XV. On the Morning of the Third Day, he *riſeth* from the *dead*, and gives full aſſurance thereof to ſome *devout Women*, by the Appearance and Teſtimony of an *Angel*, and afterwards to his *Diſciples*, by appearing in *Perſon* among them; and having commanded his *Diſciples* to go and *preach the Goſpel throughout the whole World*, and promiſed to beſtow upon them *the Gift of Miracles*, he *aſcendeth* into *Heaven*, and *ſitteth at the Right Hand of God*. The *Apoſtles enter* upon their *Miniſterial Function*, *preaching the Goſpel* every where, and *Jeſus* fulfils the *Promiſes* he had made them by confirming their Doctrin with Signs and Miracles.

The LIFE *of* St. LUKE *the Evangeliſt.*

SAint *Luke* was without all controverſie Born at *Antioch*, the chief *City* of *Syria*, famous for being one of the moſt flouriſhing *Academies* in the *World*, repleniſh'd with *Schools* of good *Literature*, and very eminent Profeſſors of all *Arts* and *Sciences*, as alſo being the place where the *Diſciples* firſt took the Name of *Chriſtians*; here being educated from his Childhood, he made a good proficiency in *Learning*, and for his better Improvement, he viſited the Chief *Academies* of *Aſia* and *Greece*, and having in each of them *learnt* what could be *learnt*, he returned to *Antioch*, and particularly apply'd himſelf to the ſtudy of *Phyſick*, in which he became a great *Proficient*. Moreover taking a delight in *Painting*, he became a great *Artiſt* therein, and made ſeveral *Pictures* of

the *Bleſſed Virgin*, which appears from an Inſcription found in a Vault near the Church of S. *Mary* in *Via Lata* near *Rome*, which was this *Una ex* vii. *a B. Luca depictis*. 'Tis moſt generally believed that S. *Luke* was converted by St. *Paul* at his firſt being at *Antioch*; others ſay at *Thebes*; but where-ever it was, certain it is that *Paul* had a very great kindneſs for him, and imployed him in matters of much importance, as putting *great* truſt in him.

Parting from *Paul* he is ſaid to have gone *Eaſtward*, and preached in *Egypt* and ſeveral parts of *Lybia*. *Epiphanius* writes that he planted the *Faith* firſt in *Dalmatia*, and *Gallia*, then in *Italy* and *Macedonia*. About the place of his *Death*, ſeveral Writers vary, nor do they ſay whether he was martyr'd, or dy'd a natural *Death*; Some ſay he died in *Ægypt*, others in *Greece*: The *Roman Martyrology* ſaith in *Bythinia*; *Dorotheas* at *Epheſus*; *Paulinus* Biſhop of *Nola*, ſaith he died in Martyrdom, but names not the place; and *Nicephorus* is more particular, ſaying, that as he was zealouſly performing the Office of his Miniſtry in *Greece*, he was at laſt ſet upon by ſome of the under ſort, who for want of a *Croſs* artificially made, Crucified him upon a *Walnut-Tree*: But *Kirſtemus* from the *Arabick* Copy, poſitively affirms him to be Martyr'd at *Rome*, when he was left behind by S. *Paul* after his Impriſonment.

The *Writings* of S. *Luke*, as univerſally owned as Canonical, are his *Goſpel*, and his Hiſtory of the *Acts* of the *Apoſtles*. The firſt, ſaid to be written at *Achaia*, when he was with *Paul*, who is thought by ſome to have been a great aſſiſtance to him in it, inſomuch that it has been intituled S. *Paul's Goſpel*; and all this might ſeem probable enough, were it not that S. *Luke* himſelf expreſly mentions, That whatſoever he writ in this *Goſpel*, he had it from the Teſtimony of thoſe, who from the beginning had been Eye-witneſſes of all our *Saviour's* Works and Tranſactions; *And this*, as S. *Auſtin* ſays, *came to paſs by the wiſe* Counſel of GOD, *that of the* 4 Evangeliſts, 2 *having been* Apoſtles, *the remaining* 2 *ſhould not be ſo, to the end it might not be believed there was any difference in their Writings, who ſaw the Actions of our* Saviour, *and thoſe that deſcribed them, from the faithful Relation of thoſe that had ſeen them*; GOD *deſigning in this manner to ſhew us, that the certitude of the* Evangelical Hiſtory, *comes not only from thoſe that made it, and relate the things which they have ſeen, which is ordinary in ſeveral Hiſtories, whoſe certainty is only human and moral*; *but that it is grounded on the particular aſſiſtance of the Holy Spirit, who dictated all their* Words *to the* Evangeliſts, *as well to* S. Mark *and* S. Luke, *who were* Diſciples *to the* Apoſtles, *as to* S. Matthew *and* S. John, *who were* Apoſtles *themſelves*.

The *Hiſtory* of the *Acts* of the *Apoſtles* was doubtleſs writ at *Rome*, at the time of his being there with *Paul*, in his firſt *Impriſonment*, and were both originally written in the *Greek Tongue*, as may be concluded from what S. *Jerom* and others obſerve in the Elegancy of the *Style*, and Purity of the *Greek* above others of the Apoſtles, that writ in that *Language*; and both theſe *Works* he dedicated to *Theophilus*, a perſon of conſiderable Honour and Quality, and one of his principal *Converts*. He writ his *Goſpel* about the Year of Chriſt 56. In the beginning of his *Goſpel*, he relates the Motive he had in writing it, ſaying, That ſeveral haſtily undertook to write the *Evangelical Hiſtory*, he thought himſelf obliged to do it after an exact Information, from thoſe who had been the Diſpenſers and Miniſters of it, and eſpecially from S *Paul*, to hinder the Word of the *Goſpel* from being ſophiſticated by the mixture of Error and Falſhood.

S. *Luke* always remained in *Cœlibacy*, and arrived to the Age of 84 Years. The *Church* ſays of him, *That he continually bore on his Body the Marks of the* Croſs, *and therefore thought his Death was not honoured with ſuffering*: Yet one may ſay, according to the Expreſſion of S. *Jerom*, *That his Life was a continual* Martyrdom.

The

The Contents *of the Goſpel according to* St. LUKE.

THE Matter of this *Book* is like that of the two foregoing *Goſpels*, ſave only that S. *Luke* relates ſeveral Circumſtances, which are omitted by S. *Matthew* and S. *Mark*. After his Preface he ſets down who were the *Father* and *Mother* of S. *John* the *Baptiſt*, as likewiſe his *Conception*, and that of *Jeſus Chriſt*, declared by the *Angel Gabriel* to the Virgin *Mary*, who enquiring of the *Angel* about this great wonder, is ſatisfied by him; and giving a viſit to her Couſin *Elizabeth* is confirmed by her Teſtimony, and in a particular *Song* of *Praiſe* magnifies the *Lord* for his wonderful condeſcention. After this he relates the *Birth* and *Circumciſion* of *John* the *Baptiſt*, and the *Hymn* his *Father Zachary* ſang unto the *Lord*, Chap. 1. Next he declares when, where, and of whom Chriſt was *Born*; and how his *Birth* was ſignified by an *Angel* to the *Shepherds*; his *Circumciſion* and preſentation in the *Temple*; where he is *Embraced* by old *Simeon*, who being overjoy'd, breaks forth into a *Song* of *Praiſe*, and *Prophecies* concerning him, as likewiſe doth *Anna* the *Propheteſs*; his growth and advance in Wiſdom and Favour with *GOD* and *Man*; and how at the Age of twelve years, he queſtioned with the *Doctors* in the *Temple*, Chap. 2. When and how *John* the *Baptiſt* began his *Miniſtry*, *Baptizing*, *Preaching*, and *Exhorting* all ſorts of *Perſons*, with great freedom of Speech, to *Repentance*, and pointing them to *Jeſus Chriſt*, how *Jeſus Chriſt* was *Baptized* by him, with the recital of his *Genealogy*, Chap. 3. How *Chriſt* prepared himſelf for the diſcharge of his *Office* by a Miraculous *Faſt* of forty *Days*, and his victory over the *Tempter*. He begins to teach in *Galile* and at *Nazareth*, where he had been brought up; he proves, by explaining a Paſſage of the Prophet *Iſaiah*, himſelf to be the promiſed *Meſſias*; declares that no Prophet is honoured in his own Countrey, for which his Countrey-men thruſt him out of the City, with deſign to kill him, but he miraculoſly eſcapes their hands. Afterwards he *Preacheth* at *Capernaum*; and there caſts out an unclean Spirit, and delivers S. *Peter's* Mother-in-Law of a *Fever*, reſtoring many other *Sick* and Poſſeſſed *Perſons*; and after ſome retirement in a Deſert place, he proceeds to *Preach* the *Kingdom* of *GOD* in the *Synagogues* of *Galilee*. Chap. 4. He teacheth the *People* out of S. *Peter's Ship*, and after a miraculous draught of *Fiſh*, he calleth *Simon Peter*, *James* and *John* to the *Apoſtleſhip*, cleanſeth a *Leaper*, and healeth one ſick of the *Palſie*; calls S. *Matthew* from the receipt of *Cuſtom*, to be an *Apoſtle*; defends himſelf againſt the accuſation of the *Scribes* and *Phariſees*, who charged him for eating with *Publicans* and *Sinners*; juſtifies his *Diſciples* for not Faſting, Chap. 5. As alſo for their plucking the *Ears* of *Corn* on the *Sabbath day*; and on the ſame day reſtores the Man that had his *Hand Withered*; he chooſeth his twelve *Apoſtles*; and declares wherein true Bleſſedneſs conſiſts, and the accurſed ſtate, and unhappineſs of ungodly Men and *Hypocrites*; exhorteth to *Love* our *Enemies*, and by a ſimilitude ſheweth, that not the *hearers*, but *doers* of the *Word of GOD* ſhall be ſaved. Chap. 6. He reſtores to *Health* the *Servant* of a *Centurion*, who was at the point of *Dying*; raiſeth from the *Dead* the *Widows* Son at *Nain*, who was carried forth to be Buried; anſwers the *Diſciples* of *John* the *Baptiſt*, who were ſent to him by their Maſter, to whom he gives an honourable *Teſtimony* before the Multitudes aſſembled to hear him, complains of the ſtifneckedneſs of the *Jews*; and ſitting at *Table* with *Simon* the *Phariſee*, he forgives *Mary Magdalens ſins*, in conſideration of her great *Love*, and hearty *Repentance*, Chap. 7. He proceeds to Preach the glad tidings of the *Kingdom* through every *City* and *Village*, being accompanied by his Apoſtles, and ſome devout Women, who miniſtred to him of their Subſtance; ſheweth by the ſimilitude of a *Sower*, how we ought to hear the *Word* of *GOD*; and by that of a *Candle*, how we ought to *Preach* it; ſheweth who are his *Mother* and *Brethren*; Calmeth a great *Tempeſt* upon the *Sea*, caſteth a Legion of *Devils* out of a poſſeſſed *Perſon*; whereupon leave was given to enter into the herd of *Swine*; healeth a *Woman*, who had been long afflicted with a *Bloody Iſſue*, and raiſeth the *Daughter* of *Jairus* to *Life*, Chap. 8. He ſends forth his *Apoſtles* to *Preach*, giving them power over *Unclean Spirits*, and to cure all *Diſeaſes*; *Herod* deſires to ſee him, he ſatisfies the hunger of 5000 *Men*, with five *Loaves* and two

Fishes; enquires of his *Disciples*, what Opinion the World had of him; foretells his *Sufferings*, informs them what are the necessary qualifications of those who would be his *Disciples*; he affords a glimpse of his *Glory* on the *Mount*, to three of his *Disciples*; casts out an *Evil Spirit* from a *Youth*, which his *Disciples* had attempted, but could not; he again foretels his *Passion*, rebukes his *Disciples* for their affecting of Superiority, and desiring Revenge against the *Samaritans*, and teacheth them how they must follow him, Chap. 9. He Ordains Seventy *Disciples*, and sends them forth to *Preach*, instructs them how to behave themselves, menaceth the *Cities* that had rejected the *Gospel*; the *Disciples* return to him with great joy, for that the *Devils* were subject unto them, sheweth wherefore they ought chiefly to rejoyce; breaks forth into a *Divine Doxology*, and pronounceth them happy for seeing and hearing the things which they did; answers a *Lawyer*, who demanded of him, what he must do to obtain Eternal *Life*, and by the Parable of the Man fallen amongst *Thieves*, sheweth who is our *Neighbour*; he is entertained by two Sisters, *Mary* and *Martha*, of whom he commends the one, and reproves the other, Chap. 10. He teacheth his Disciples to Pray, and by the similitude of an importunate Friend, and the Love of a *Father* to his *Children*, assures them of being heard; he proves from the *Parable* of a strong *Man Armed*, that he did not cast out *Devils* by *Belzebub*; declares that the *Queen* of *Ethiopia*, and the *Ninevites*, shall rise in *Judgment* against those, who reject the *Gospel*; censures the *Scribes* and *Pharisees* for their *Hypocrisie* and *Persecuting* of *God's Messengers*, and threatens them with heavy *Punishments*, Chap. 11. He exhorteth his *Disciples* boldly to Preach the *Gospel*, not fearing the worst their Persecutors can do, which is to *Kill* their *Bodies*: refuseth to concern himself about dividing the Inheritance between two *Brothers*, and by the *Parable* of a *Rich Man*, who had heaped up *Riches*, without the least care taken of his *Soul*; warneth the *People* to take heed of *Covetousness*, and of being over-sollicitous about the necessaries of *Life*, and exhorts them before, and above all things to seek the *Kingdom* of *Heaven*, which once obtained would procure them all things; exhorteth to liberal acts of *Charity*, to *Prayer*, to watchfulness, and to be always in a readiness to open to him, because he will come unexpectedly; foretells the *Divisions* that shall arise by occasion of the *Gospel*, and warneth all to make use of the present time of Grace, for reconciliation with their Adversary, lest in case of neglect they be left to the severe *Justice* of GOD, Chap. 12. Upon occasion of some sad events, he urgeth Repentance and Amendment of Life, as likewise by the *Parable* of a *Barren Fig-tree*, he restoreth a crooked *Woman*, who had been bowed together for the space of eighteen years; describes the wonderful virtue, and encrease of the Kingdom of GOD, by the similitude of a grain of *Mustardseed*, and of *Leaven*; exhorts to enter in at the strait Gate, threatens *Hypocrites* with their being shut out of *Heaven*, and cast into *Hell*; reproves *Jerusalem* for her Stifnecked impenitence, and foretells her Destruction, Chap. 13. He healeth one sick of the *Dropsie* on the *Sabbath*, and justifies his so doing; exhorteth to *Humility* and to *Feast* the *Poor*; compares the Kingdom of GOD to a great *Supper*, to which many of the invited *Guests* refuse to come; teacheth his *Disciples* to follow him, bearing their *Cross*, to consider seriously with themselves what true *Christianity* will cost them, even the total renouncing and forsaking of all things, Chap. 14. By the Parable of the *lost Sheep*, and Groat, he represents the joy that is in *Heaven* for the return of Penitent *Sinners*; and by that of the *Prodigal Son*, sets forth the great Kindness, Compassion and Love, wherewith God embraceth those who by true Repentance turn unto him, Chap. 15. By the Parable of the *Unjust Steward*, he exhorts Men to make themselves friends of the *Mammon* of Unrighteousness, by employing it in *Alms-Deeds* and acts of Charity; sheweth the impossibility of Serving GOD and Covetousness; the unchangeableness of the *Law*, and the unlawfulness of *Divorce*. By the Parable of the *Rich Voluptuary*, and *Lazarus* the *Beggar*, he lively represents the different Rewards that await *Voluptuous Luxury*, and resigned self-denial after this Life is ended, Chap. 16. He sheweth with how great care we ought to avoid the occasion of Offences, and how ready to forgive one another; sets forth the *Divine Power* of *Faith*, and that after we have done all that is commanded us, we are to own our selves unprofitable *Servants*; he healeth ten *Lepers*, teacheth that the *Kingdom* of GOD is not to be look'd for abroad,

but

but within us; and declares the Signs of his coming to *Judgment*, Chap. XVII. By the *Parable* of the unjust *Judge*, and the importunate *Widow*, he shews the wonderful Efficacy of incessant earnest *Prayer*; and by that of the *Pharisee* and *Publican* who went up to the *Temple* to *pray*; the danger of *Spiritual Pride*, and the good of *Humility* and self Abasement, which above all outward *Religious* Performances, recommends and makes us acceptable to GOD; upon occasion of little Children being brought to him, he teacheth the necessity of becoming like them, if ever we would enter into the *Kingdom* of GOD: He answers the *Rich Man's* Question, who demanded of him, what he must do to inherit *Eternal Life?* Shews how prejudicial *Riches* are to the obtaining of *Salvation*, and declares the Reward of those that forsake all for his sake; foreshewеth his *Sufferings*, *Death* and *Resurrection*, and restoreth a blind *Man* to *Sight*, Chap. XVIII. He converteth *Zaccheus* the *Publican*; by the Similitude of the *Talents*, he teacheth to make good use of the Grace of GOD; rideth in Royal *Triumph* into *Jerusalem*, weeps over the City, and drives the Traffickers out of the *Temple*, Chap. XIX. He stoppeth the Mouths of the chief *Priests* and *Scribes*, by asking them whence the *Baptism* of *John* was? By the *Parable* of the *Vineyard* let out to *Husband men*, he represents to them their horrid Wickedness and Ingratitude; answers their ensnaring Question, *Whether it were lawful to give Tribute unto* Cæsar? Proves the *Resurrection* of the *Dead* against the *Sadduces*, and shews that Christ was not only to be the Son of *David*, but also his Lord; he warneth his *Disciples* to beware of the *Scribes*, Chap. XX. He prefers the poor *Widows* two *Mites*, before all the *Offerings* of the *Rich*; foretells the total Destruction of the *Temple*, the City of *Jerusalem*; sheweth the foregoing Signs of it, and of his coming to *Judgment*, and presseth to Watchfulness and Prayer, Chap. XXI. The chief *Priests* and *Scribes* conspire against Christ; *Judas* treats with them about *betraying* him into their hands; he eats the Passover with his *Disciples*, and instead thereof institutes and celebrates his *Supper*; foretelleth *Judas* his Treason; exhorteth his *Apostles* from ambitious Affectation of Superiority, by his own Example, who tho' he was *Lord* of all, yet behaved himself as a Servant; he promiseth them the *Glory* of being Copartners with him in his *Kingdom*; foretells St. *Peter's* Fall, but with the comfortable assurance that his *Faith* should not fail: He prayeth in the *Garden* on the *Mount* of *Olives*, and being in a dreadful *Agony*, sweats drops of *Blood*; *Judas* betrays him with a *Kiss*; he is seized by a Band of armed Men, healeth *Malchus's* Ear; he is brought to the *High Priest's Hall*, where St. *Peter* denies him thrice; is beaten, mocked and abused by the *Soldiers*; and owning himself before the Council of the Jews, to be the Son of GOD, is judged worthy of *Death*, Chap. XXII. He is brought before *Pilate* the Governor, who having examined him, declares he finds no fault in him; *Pilate* sends him to *Herod*, who with his *Officers* doth abuse and deride him, and having caused a rich *Robe* to be put upon him, sends him back to *Pilate*; who endeavours to perswade the Jews to desire his Releasement; but they obstinately preferring *Barabbas* a *Murtherer* to the *Saviour* of the World, *Pilate* passeth Sentence upon him, and delivers him to be crucified; he is led to Execution, bearing his Cross, with the assistance of *Simon* the *Cyrenian*; and on his way, tells the *Women* of *Jerusalem* that wept over him, the extream Calamities that were hasting upon them; he is crucified between two *Robbers*, and abused, mocked and derided by the Jews and Soldiers, and by one of the *Robbers* crucified with him; but his Companion reproved him, and applying himself to *Jesus* for Mercy, receives the promise of being that day with him in Paradise; after a super-natural *Eclipse* at *Full-Moon*, and several other preceding Prodigies, he gives up the *Ghost*, and is buried by *Joseph* of *Arimathea*, Chap. XXIII. His *Resurrection* is declared by two *Angels*, to the *Women*, who on the 3d day in the Morning were come to the Sepulchre to Embalm him, who report the same to the *Disciples*; he appears to the two *Disciples* going to *Emmaus*, and is made known to them in the breaking of *Bread*; he afterwards appears to the *Apostles*, reproving their Unbelief; and to rid them of their doubtful Fears, bids them handle him, shewing them the *Wounds* in his *Hands* and *Feet*; and to confirm them further, that they were not mistaken, he calls for *Meat*, and eats with them; he opens the Understanding of the Scriptures unto them; and promiseth the gift of the *Holy Ghost*, in expectation of which he chargeth them to tarry at *Jerusalem*, and having blessed them, he in their presence ascends up into *Heaven*.

The Contents *of the* Acts *of the* Apoſtles (*Written by S.* Luke.)

LIke as the *Evangeliſts* in their *Books* relate the *Life*, *Sufferings*, *Death*, *Reſurrection* and *Aſcenſion* of our *Saviour Jeſus Chriſt*; ſo this *Book* repreſents to us, how his *Apoſtles*, after his Aſſumption into *Glory*, propagated his Goſpel throughout the World, and aſſembled the *Chriſtian Church* compoſed of *Jews* and *Gentiles*; and more particularly we find an account here of what S. *Peter* and S. *Paul*, the chief of the *Apoſtles*, have contributed towards this great Work. S. *Luke* therefore, the Penman of this *Book*, after a ſhort Preface, declares when and how *Jeſus Chriſt* aſcended into *Heaven*; and how *Matthias* was choſen by *Lot*, to ſupply the place of the Traitor *Judas*, who hang'd himſelf, Chap. I. Next relates how the *Holy Ghoſt* came down upon the *Apoſtles*, in the appearance of *Cloven Tongues*, like as of *Fire*, with the Sound of a mighty ruſhing *Wind*, whereupon they were all fill'd with the *Spirit*, and began to ſpeak with other *Tongues*, which being opprobriouſly reflected upon by ſome, as ſuppoſing them to be *Drunk*, S. *Peter* courageouſly diſproves, ſhewing that what had happened, was nothing elſe but a fulfilling of *Prophecy*; and from ſeveral Paſſages of the *Pſalms*, convincingly proves that the *Meſſiah* was to riſe from the *Dead*, and aſcend into *Heaven*; and how by this Diſcourſe of his about 3000 Perſons were converted and *Baptized*. Moreover S. *Luke* ſets forth the holy Qualifications, and happy Condition of theſe firſt Members of the New Born *Chriſtian Church*, Chap. II. How S. *Peter* and S. *John* reſtore a Cripple born, who ſate begging at a *Gate* of the *Temple*, to the perfect uſe of his *Limbs*; whereupon the *People* running together to ſee this Miracle, S. *Peter* declares, that this wonderful Cure was wrought by the ſole *Virtue* and *Power* of *Jeſus Chriſt*, whom they had wickedly put to *Death*, and exhorts them to repent and believe in him, Chap. III. That hereupon the chief *Prieſts* and *Sadducees*, cauſe S. *Peter* and S. *John* to be ſeized, and to be brought before the *Council*, where S. *Peter* boldly juſtifies what they had done; the *Council*, tho' aſtoniſh'd at their Undauntedneſs, charge them to preach no more in the name of *Jeſus Chriſt*, which they abſolutely refuſe, declaring to their *Faces*, that it was ſafer for them to obey GOD than Men. The *Church* betake themſelves to Prayer, which is anſwered with a farther Effuſion of the *Holy Ghoſt*; the glorious ſtate of the Primitive *Apoſtolical Church* deſcribed, by their unbounded Love and Charity, Chap. IV. *Ananias* and *Sapphira* his Wife, being for their Covetouſneſs, Hypocriſy, and Lying to the *Holy Ghoſt*, ſtruck down by ſudden *Death*, upon the Sentence pronounced by S. *Peter*, great Fear comes upon all that ſaw and heard this terrible *Judgment*; the *Apoſtles* continuing to work many *Miracles*, are again impriſoned by order of the *High Prieſt*; but an *Angel* delivering them thence, and commanding them to Preach openly, they accordingly repair to the *Temple*, and teach the *People*; which being told the *High Prieſt*, they are brought before the *Council*, where they boldly and powerfully preach *Chriſt*, at which their *Enemies* are ſo enrag'd, that they take Counſel to kill them; but being diſſuaded by *Gamaliel*, they are beaten, for which they glorify GOD; and notwithſtanding the ſtrict charge given them to the contrary, they daily Preach *Chriſt* both in the *Temple* and private Houſes, Chap. V. The *Apoſtles* to eaſe themſelves, whoſe whole time was conſecrated to the *Preaching* of the *Word*, chooſe ſeven *Deacons* to provide for the *Poor*: S. *Stephen* being one of theſe, a Man full of *Faith* and of the *Holy Ghoſt*, works great *Wonders* and *Miracles*, confounding thoſe who undertook to diſpute with him; whereupon they being enraged, drag him before the *Council*, and ſuborn falſe Witneſſes againſt him, who accuſe him of *Blaſphemy* againſt the *Law* and the *Temple*, Chap. VI. S. *Stephen* anſwers to the Accuſation ſworn againſt him, giving a ſummary Account of the *Hiſtory* of the old *Teſtament*, from *Abraham* to *Solomon*, and ſhewing that the whole of it, pointed to, and teſtified of *Chriſt*; and concludes with ſharply reproaching them for their Rebellion and Stiffneckedneſs, and their murdering of *Chriſt* the Juſt one, foretold by the *Prophets*, and expected by all their *Forefathers*; whereupon they ſtone him to *Death*, whilſt he commending his Soul to *Jeſus*, prayeth for them, Chap. VII. A great Perſecution being ſtirr'd up againſt the *Church* of *Jeruſalem*, is the cauſe

cauſe of the ſcattering of the *Saints* throughout the *Countries* thereabouts; amongſt whom S. *Philip* coming to *Samaria*, preacheth the *Goſpel* there, confirming his Doctrine with many Miracles, by which means many are Converted and Baptized: The *Apoſtles* at *Jeruſalem* having underſtood that *Samaria* had received the Word of GOD, ſent thither S. *Peter* and S. *John*, who being come, by their laying on of hands, beſtow upon Believers the Gift of the *Holy Ghoſt*; *Simon* the *Sorcerer*, who himſelf was Baptized, ſeeing this, offers a Sum of Money to S. *Peter*, to have the power of conferring the *Holy Ghoſt* beſtowed upon him; but *Peter* ſharply reproving his *Hypocriſy*, exhorts him to *Repentance*; the *Eunuch* of *Candaces*, Queen of *Ethiopia*, is Converted and Baptized by S. *Philip*, Chap. VIII. *Saul* breathing out Threatnings, and Perſecution againſt the *Church*, is converted by a glorious Viſion from *Heaven*, upon his way to *Damaſcus*, which ſtrikes him *Blind*, and ſo continues 3 days, after which he is baptized by *Ananias*, and called to be an *Apoſtle* of *Chriſt*: He Preacheth the *Goſpel* at *Damaſcus*, where the *Jews* lay wait for him to kill him, but he eſcapes their hands, being let down the *Wall* in a *Basket*; the Peace and flouriſhing Condition of the *Church*: St. *Peter* at *Lydda*, heals *Æneas* of the *Palſie*, and at *Joppa* raiſeth *Tabitha* from Death to Life, Chap. IX. St. *Peter* being Divinely taught and confirmed by a *Viſion*, not to call any thing that GOD hath Sanctified, common or unclean, is ſent for by *Cornelius* a *Heathen Centurion*, at the command of an *Angel*, and entring his Houſe is gladly received by him, and by an excellent Sermon, converts him and his to the *Faith* of *Jeſus Chriſt*, Chap. X. Which Action of S. *Peter*'s being ill interpreted by ſome, he ſatisfies them, by relating the whole Matter to them. By means of the diſperſed Members of the *Church* at *Jeruſalem*, the *Goſpel* is ſpread into *Phœnicia*, *Cyprus* and *Antioch*, to which laſt place *Barnabas* is ſent to confirm the Believers, who are there firſt called *Chriſtians*; *Agabus* foretells the *Famine* which came to paſs in the days of *Claudius Cæſar*; whereupon the Brethren reſolve to ſend a Supply to the poor Believers in *Judea*, by the hands of *Barnabas* and *Saul*, Chap. XI. *Herod Agrippa* cauſeth St. *James*, the Brother of St. *John*, to be Beheaded; and ſeeing that it pleaſed the *Jews*, proceeds to caſt St. *Peter* into *Priſon*, with intent to bring him forth thence ſoon after, to Execution; but he is delivered thence by an *Angel*, at the inſtant *Prayers* of the *Church*; *Herod* commands the *Soldiers*, to whom he had delivered St. *Peter*, to be put to Death; and afterwards making an Oration to the People, with great Pomp and Oſtentation, he is ſtruck by an *Angel*, for taking to himſelf the Honour due to GOD, and dieth miſerably, being eaten of *Worms*, Chap. XII. St. *Paul* and St. *Barnabas* are choſen by the *Holy Ghoſt*, to Preach the *Goſpel* to the *Gentiles*, who coming to *Cyprus*, Preach the Word of GOD in a *Synagogue* of the *Jews* at *Salamis*; St. *Paul* ſharply rebukes *Elymas* the *Sorcerer*, and ſtrikes him with Blindneſs; whereupon *Sergius Paulus* the Proconſul is converted to the *Faith*: St. *Paul* at *Antioch* of *Piſidia*, in an excellent Sermon Preaching *Chriſt*, many of the *Gentiles* are converted to the *Faith*; but the *Jews* gainſay and blaſpheme, and having ſtirred up ſome Honourable *Women*, and chief Men of the City, againſt St. *Paul* and St. *Barnabas*, they are baniſhed thence, Chap. XIII. St. *Paul* and St. *Barnabas*, having Preached at *Iconium*, upon ſome diſturbance ariſing there, came to *Lyſtra*, where St. *Paul* having reſtored a *Cripple* from his *Mother's Womb*, the Inhabitants prepare to offer *Sacrifice* to him and St. *Barnabas*, ſuppoſing them to be GODS; yet ſoon after being ſtirr'd up by the *Jews*, they ſtone St. *Paul*, and drag him out of the *City*, ſuppoſing he had been dead; but he ariſing enters into the City, and the next day goes with St. *Barnabas* to *Derbe*, and from thence paſſing through divers *Churches*, they confirm the *Diſciples* in the *Faith*, and returning to *Antioch*, report what GOD had done by them, Chap. XIV. Some that came from *Judea*, teaching that the *Ceremonial Law* ought to be kept, the queſtion is ſubmitted to the determination of the *Apoſtles* and *Elders* at *Jeruſalem*: To which purpoſe St. *Paul*, and St. *Barnabas*, with ſome others, are ſent thither, who having communicated what they were charged with, a Synod of the *Apoſtles* and *Elders* is called; before whom after that S. *Peter*, S. *Paul* and S. *Barnabas*, had declared what they had to ſay to the point, S. *James* propounds his *Judgment*, which being approved by all, it is thought fit to ſend their Determination in a Circular Letter to *Antioch*, and the other *Churches*, by the hands of S. *Paul*, S. *Barnabas*, S. *Jude* and *Silas*: S. *Paul*

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and S. *Barnabas* fall at Variance and part aſunder, Chap. XV. S. *Paul* becauſe of the *Jews* circumciſeth *Timothy*; having paſt through divers Cities confirming the *Churches* which encreaſed daily, he comes to *Troas*, where by a Viſion he is called to *Macedonia*; being arrived at *Philippi*, he converts *Lydia*, and caſteth out a *Spirit* of *Divination* from a *Servant*, whoſe Maſters inciting the People againſt S. *Paul* and *Silas*, they are whipt and caſt into Priſon; but at Midnight as they prayed and praiſed GOD, the Priſon Doors are opened by a great *Earthquake*; whereupon the *Jaylor* is converted and baptized, and they are honourably ſet at Liberty, Chap. XVI. From thence they came to *Theſſalonica*, where they preach and convert ſome; but the *Jews* ſtirring up the Multitude againſt them, they depart thence and come to *Berea*, whoſe Inhabitants having heard S. *Paul* Preach, conſer his Doctrine with the *Scriptures*; S. *Paul* comes to *Athens*, where falling into diſpute with ſome Philoſophers, and being brought by them to the *Areopagus* he preacheth the true GOD to them, and his *Son Jeſus Chriſt*; whereby ſeveral are converted to the *Faith*, and amongſt the reſt *Dyoniſius* the *Areopagite* and *Damaris*, Chap. XVII. St. *Paul* coming to *Corinth*, finds there *Aquila*, and *Priſcilla*; and Preaching in the *Synagogue* of the *Jews*, they raiſe Perſecution againſt him, and accuſe him before *Gallio*. He ſaileth into *Syria*, and from thence goes to *Epheſus*, *Ceſarea* and *Antioch*, and paſſing through *Galatia* and *Phrygia*, he ſtrengthens and confirms the Churches: *Apollos* Preacheth *Chriſt* with great Power and Efficacy, Chap. XVIII. S. *Paul* being at *Epheſus*, confers the *Holy Ghoſt*, by the laying on of his hands; teacheth two whole years there in the School of one *Tyrannus*, and works many *Miracles*. The *Jewiſh* Exorciſts going about to caſt out an *Evil Spirit*, by adjuring him in the name of the LORD *Jeſus*, are ſore wounded and beaten by the poſſeſſed Party; the new converted *Diſciples* burn their Books of *Magick*; *Demetrius* out of Covetouſneſs, raiſeth a great Uproar againſt S. *Paul*, which is appeaſed by the Prudence of the *Town Clerk*, Chap. XIX. S. *Paul* accompanied by ſome of the *Diſciples*, comes to *Troas*, where Preaching till Midnight, a young Man named *Eutychus*, falls down dead out of a *Window*, whom he raiſeth to Life again: At *Miletus* he calleth the *Elders* together, telleth them what would befall himſelf, recommends the care of GOD's *Flock* with great Earneſtneſs unto them, warning them of the falſe Teachers, that after his Departure, would enter in amongſt them, Chap XX. From thence paſſing through *Coos*, *Rhodes*, and *Patara*, he comes to *Tyrus*, and from thence to *Ptolemais*, and ſo to *Ceſarea*, where the Prophet *Agabus* foretells his being bound at *Jeruſalem*, whereupon the *Diſciples* entreat him not to go up to *Jeruſalem*; but S. *Paul* profeſſing his Readineſs, not only to be bound, but to die there for the Name of the LORD *Jeſus*, they deſiſt; he comes to *Jeruſalem*, where being perſwaded to purify himſelf, with four others that had a Vow on them, he is apprehended in the *Temple* by the *Jews*, who being about to kill him, he is reſcued by the *chief Captain*, and permitted to ſpeak for himſelf before the People, Chap. XXI. In which Apology he gives an Account of his Life and Actions, and particularly of his *Converſion* and *Call* to Preach the *Goſpel* to the *Gentiles*, at the mentioning of which, the enraged *Jews* cry out againſt him, whereupon the *Captain* would have ſcourged him, but claiming the Privilege of a *Roman*, he eſcapeth: Afterwards the Captain having ſummon'd the *Chief Prieſts* and *Councel* to come to the Caſtle, he ſets *Paul* before them, Chap. XXII. S. *Paul* beginning to plead his own cauſe, *Ananias* commands him to be ſtruck on the Face, for which he ſharply rebukes him, not knowing him to be the *High-Prieſt*; and finding that the Aſſembly was compos'd of *Sadducees* and *Phariſees*, declares himſelf to be accuſed for holding the *Reſurrection* of the *Dead*; by which Means a Diſſenſion ariſing amongſt his Accuſers, he is by the Captain delivered out of their hands. The Conſpiracy of ſome *Jews* to kill S. *Paul*, being diſcovered to the Captain, he ſends him by Night under a good Convoy to *Ceſarea*, to the Governor *Felix*, Chap. XXIII. S. *Paul* being accuſed by *Tertullus* the Orator, (in the Name of the *High-Prieſt* and *Elders* of the *Jews*) of Sedition and Profanation of the *Temple*, ſhews the Falſhood of their Accuſation, by declaring what had happen'd, and his quiet and inoffenſive Behaviour at *Jeruſalem*; *Felix* remits the further hearing of him, till the coming of *Lyſias* the Chief Captain: S. *Paul* Preaching *Chriſt* before the Governor *Felix* and his Wife, makes him tremble; who two years after going out of his Government, to

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pleaſe the *Jews*, leaves S. *Paul* a *Priſoner*, Cap. XXIV. *Feſtus* being come to *Jeruſalem*, is deſired by the *Jews*, to ſend S. *Paul* thither to be judged, which he refuſeth, and orders them that had any thing againſt him, to come down to *Ceſarea*, and accuſe him there; which being done, S. *Paul* anſwers for himſelf; but *Feſtus* to pleaſure the *Jews*, ſeeming inclined to ſend him to *Jeruſalem*, he appeals to *Cæſar*; King *Agrippa*, and *Bernice* deſiring to ſee and hear S. *Paul*, he is brought before them, Chap. XXV. Where, by way of Apology, he gives an account of his Life, how firſt he was a *Perſecutor* of the *Church*, and how by a Miracle he was afterwards *converted* to the *Faith* of *Jeſus Chriſt*, and called to be an *Apoſtle*; and that the Reaſon why the *Jews* ſo mortally hated him, was his indefatigable *preaching* of that *Faith*; *Feſtus* hearing him diſcourſe at this rate, chargeth him with Madneſs; but *Agrippa* owns himſelf almoſt perſwaded by him to be a Chriſtian, and declares *he might have been releaſed, in caſe he had not appealed unto* Cæſar, Chap. XXVI. S. *Paul* with ſome other *Priſoners*, being delivered into the hand of *Julius* a *Centurion*, in order to their being conveyed to *Rome*, they are embarked on a Veſſel of *Adramyttium*, whence they come to *Sidon*, and from thence ſailing by *Cyprus* came to *Myra*, a City of *Lycia*, where entring into a Ship of *Alexandria*, they ſail by *Gnidus* and *Crete*, till they came to a place called, *The Fair-Haven*, where S. *Paul* adviſeth them to *winter*; but the *Centurion* giving more heed to the Maſter of the Ship, than to S. *Paul*, they reſolve to proſecute their courſe, as accordingly they did, paſſing by *Crete*; but a Terrible *Storm* ariſing, they are forced to let the Veſſel drive, and to lighten the Ship; S. *Paul* in the mean time being told by an *Angel*, *That none of all the perſons that were in the Veſſel ſhould be left*, exhorts them to be of good Courage: The *Mariners* thinking to make their eſcape in the Boat, are hindred by S. *Paul*'s Advice to the *Centurion*, *not to ſuffer it*: After having refreſh'd themſelves with *Meat*, they diſcover Land, and running the Ship aground, they are ſhipwreckt; whereupon the *Soldiers* adviſe to kill the *Priſoners*, but the *Centurion* willing to ſave S. *Paul*, would not ſuffer it; and ſo according to S. *Paul*'s Word, *all came ſafe to Land*, Chap. XXVII. Being thus eſcaped to the Iſle of *Malta*, they are very kindly received by the *Inhabitants*; a *Viper* faſtning on S. *Paul*'s Hand, he ſhakes it off without *hurt*, which made the *Inhabitants* think him to be a *GOD*; He *healeth* the *Father* of *Publius*, of a *Fever*, and *Bloody Flux*, with ſeveral other *ſick perſons*, that were brought to him from ſeveral *parts* of the *Iſland*; and after 3 *Months* ſtay there, they ſail for *Italy*, and being arrived at *Rome*, S. *Paul* is delivered to the *Captain* of the *Guard*, and permitted to dwell by himſelf, with a *Soldier* that kept him; he calls the chief of the *Jews* together, and declares to them the cauſe of his *Impriſonment*, *preaching* unto them the *Goſpel* of *Chriſt*; whereupon when ſome of them believed, and others not, he openly declares to them, That the *Salvation* of *GOD*, would paſs over from them to the *Gentiles*; and continues 2 whole Years in his own hired Houſe, *preaching* the *Goſpel* of the LORD *Jeſus Chriſt*, with boldneſs unto all that came to him.

The LIFE of St. JOHN *the Evangeliſt.*

ST. *John* was of the Town of *Bethſaida*, the Son of *Zebedee*, and Brother of S. *James* termed *the Major*. He was called very young, and in the ſtate of *Cælibacy*, to the *Apoſtleſhip*, and ever kept himſelf in it; And for this Reaſon, ſaith S. *Jerom*, he was the Beloved *Diſciple*, and one of the 3 *partakers* in the moſt *intimate Paſſages* of our *Saviour*'s Life; that he lay with his Head in our *Saviour*'s Boſom at the *Laſt Supper*, and was the perſon to whom our LORD committed the care and maintenance of his Mother the *Bleſſed Virgin*; and ſhe on the other ſide, was adviſed to conſider him as her *Son*; upon which he took her to his Houſe, after the *Death* of her Husband *Joſeph*, and gave her all the accommodation his Condition afforded; and well ſhe might be committed to his Charge, rather than to any of the reſt, as being of moſt ability; for it is poſitively delivered by *Nicephorus*, That he ſold an *Eſtate* in *Galilee*, left him by his *Father*, and with the Money purchaſt a fair *Houſe* in *Jeruſalem*, of *Annas* the *High-Prieſt*, and this according to probability was the reaſon

ſon that procured him that Intereſt he had inthe *High Prieſts Court*, ſo that he was able to introduce *Peter* into the *great Hall*, or place of *Judicature*.

After our *Saviour's Reſurrection*, he was the firſt that gave *Peter* notice of his *appearing*; he continued at his Houſe at *Jeruſalem* till the *death* of the *Bleſſed Virgin*, which (as *Euſebius* ſaith) was in the Year of our LORD 48. And ſome time after he took his Journey into *Aſia*, as falling to his *Lot*, and founded the Churches of *Smirna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, *&c.* But is ſaid to have had his conſtant Reſidence at *Epheſus*, of which he was Biſhop, altho' S. *Paul* had before planted a Church, and ordained *Timothy* Biſhop thereof. 'Tis thought, that after S. *John* had ſetled Affairs in *Aſia Minor*, he went more Eaſtwards, and preached in *Parthia*, to which People, as 'tis ſaid, his Firſt *Epiſtle* was anciently directed; and we are informed from the *Travels* of the *Jeſuits*, That the *Baſſiræ*, a People in *India*, have a conſtant *Tradition* amongſt them, that the *Chriſtian Faith* was there preached by S. *John*.

Many Years being thus ſpent, at length came the Perſecution of *Domitian*, in which we may be ſure ſo eminent a Miniſter of the *Goſpel* as S. *John*, could not eſcape; for he was ſent bound to *Rome* by command of the *Proconſul* of *Aſia*, where being caſt into a *Caldron* of *ſcalding Oyl* all in a flame, he had the ſame miraculous deliverance, as the Three *Hebrew* Children from the *Fiery Furnace*: but this ſo great a Miracle, having no effect upon the obdurate *heart* of this ſtupid Emperor, he was baniſh'd into the Iſle of *Patmos*, where towards the latter end of *Domitian's* Reign, (ſaith *Irenæus*) he *wrote* his *Apocalyps*, and afterwards by an *Edict* of *Cocceius Nerva*, who ſucceeded *Domitian*, he was amongſt many others, recalled from *Baniſhment*, upon which he returned to *Aſia*, and fix'd his Seat again at *Epheſus*; and *Timothy* the former *Biſhop* being *martyr'd* for preaching againſt the *Lewdneſs* and *Idolatry* of thoſe *Heathen-Feaſts* then in uſe amongſt them, he took upon him (with the aſſiſtance of others) the *Government* or *Biſhoprick* of that great Dioceſs, and erected *Oratories* or *Churches*; and here at the requeſt of the *Aſian Biſhops*, he *wrote* his *Goſpel*, being about the Year of our LORD 96.

S. *Jerom* relates the manner of his Engagement, to *write* his *Goſpel*; for *Cerinthus* and *Ebion* publiſhing their *Hereſie*, That *Jeſus Chriſt* was but a Man, *&c.* almoſt all the *Biſhops* of *Aſia*, and ſeveral others deputed by the Churches, obliged S. *John* thereunto, and to ſpeak more highly of our *Saviour*, than the other 3 *Evangeliſts* had done, and particularly to maintain his *Divinity*. S. *John* not able to withſtand the *Entreaties* of ſo many *Biſhops*, at length yielded to their Requeſt, provided they would all ſet apart ſome time to *faſt* and *pray* for the Aſſiſtance of *Heaven*; after which being full of GOD, he eſtabliſh'd the *Divinity* of our *Saviour* in the firſt *Words* of his *Goſpel*. S. *Auſtin* makes very Edifying Remarks on S. *John's Goſpel*; He ſays, S. *John* was particularly choſen to ſet forth the *Divinity* of *Jeſus Chriſt*, and therefore the other *Evangeliſts* converſing with our *Saviour*, as a Man, do relate the *Actions* of his *Moral Life*, whereas S. *John* raiſes himſelf as an *Eagle*, and ſoars above the Clouds of Human Weakneſs, and diſcovers in the Boſom of the *Father* the Word *Incarnate*, GOD *bleſſed for ever*, notwithſtanding the brightneſs of his Glory. For he applies himſelf more than the reſt to deſcribe his *Excellent Diſcourſes*, and eſpecially thoſe that are the moſt Divine: And whereas the other *Evangeliſts* do more particularly deſcribe the *Actions* of our *Saviour*, which are an admirable Model for ours; S. *John* on the contrary, intending to ſupply what was wanting in the others, rather ſets upon relating the *Spiritual Truths*, which denote the Myſtery of the *Trinity*, the *Equality* of the *Perſons*, and the *Glory* of the *Life* to come; He doth effectually recommend to us the Love of our *Brethren*, and that repreſenting principally *Jeſus Chriſt* as GOD, and with that *Humility* waſhing his *Diſciples Feet*, to the end we might learn to grow the more in *humility*, by how much we advance in the knowledge of the ſublimeſt *Myſteries*.

S. *John* lived till the beginning of *Trajan's* Reign, according to the moſt received Account, being aged about 98 Years; though *Dorotheus* ſaith 120, and *Chryſoſtom* in effect the ſame, affirming, That he was 100 years old, when he *wrote* his *Goſpel*, and lived 20 Years after. *Theophylact* and others will have it, That he died a *Martyr*, grounding their Opinion upon thoſe *Words* of our *Saviour*, *That he ſhould drink of the ſame* Cup, *and be baptized with the ſame Baptiſm wherewith he*

was

was Baptized. Others maintain a quite contrary Opinion, *viz.* That he never *Died*, as particularly *Hyppolytus*, Scholar to *Clemens Alexandrinus*; and more expreſly *Ephrem Patriarch* of *Antioch* mentions three undying Perſons, anſwerable to the three ſeveral diſpenſations of the *World*, *Enoch* before the *Law*, *Elias* under the *Law*, and S. *John* under the *Goſpel*; and ſo far did this Opinion of his not dying prevail, that in S *Auſtin*'s time it went for currant, that he lay *ſleeping* in the *Grave*; and *Nicephorus* relates the Story at large, which gave Autority to that Belief; S. *John* ſaith he, *foreſeeing his Tranſlation*, took the *Presbyters* and *Miniſters of the Church of* Epheſus, *with others of the Faithful, and went with them to a* Cœmetery, *a little way out of the* City, *whither he was wont to retire to his Devotion*; *and after he had* Prayed *a while with them and inſtructed them in the more ſecret Myſteries of* Theology, *he ordered a Grave to be digged, and then taking his leave of them, and giving them his* Benediction, *he went down into it in ſight of them, charging them to put on the* Grave-ſtone, *and to faſten it, and the next day to come and open it, which accordingly they did, and found nothing but the* Grave-Cloaths *left behind.*

Beſides his *Evangeliſt*, and *Apocalyps*, as has been already taken notice of; he wrote three *Epiſtles*, viz. his *Catholick Epiſtle*, that is directed to all Perſons in general, altho' S. *Auſtin* affirms it anciently inſcribed to the *Parthians*: The 2d. was to a Lady of great Honour and Quality; converted to the Faith, ſtil'd the *Elect Lady*; And the 3d. was to *Gaius* a Charitable and Hoſpitable entertainer of all indigent *Chriſtians.*

The Contents *of the Goſpel according to* St. JOHN.

THis *Goſpel* is of the ſame tenor with the the foregoing *Goſpels* of S. *Matthew*, S. *Mark*, and S. *Luke*; ſave only that S. *John* ſets down ſome *Diſcourſe* and *Prayers* of *Jeſus Chriſt*, and relates ſome of his *Miracles*, which are not mentioned by any of the other *Evangeliſts*; by which means a Supplement is made of what was wanting to make the *Sacred Hiſtory* of our *Saviour* full and compleat. The *Eccleſiaſtical Hiſtorian* tells us, that S. *John* wrought this *Goſpel* after thoſe of the other *Evangeliſts*, at the entreaty of the *Churches* of *Aſia*, amongſt which the impious *Hereſies* of *Ebion* and *Cerinthus* began to ſpread, who by their Errors endeavoured to overthrow the *Doctrine* of the *Eternal Godhead* of *Jeſus Chriſt*; wherefore alſo he begins this *Goſpel*, with the evident aſſertion and confirmation of this great and capital Truth, in a ſublime and myſterious Declation of his *Eternal Generation*, whereas the other *Evangeliſts* begin theirs with his *Conception* and *Temporal Nativity*: For which Reaſon, *viz.* becauſe of his high and ſoaring Flight, he has been called by the Ancients the *Flying-Eagle.*

More particularly he deſcribes, according to the general Method of the other *Evangeliſts*, the *Perſon* and *Office* of our *Saviour.* As to his *Perſon*, he firſt repreſents his *Divine Nature*, and demonſtrates the ſame by his *Works*; and afterwards gives an account of his *Humane Nature* alſo. As to his *Office*, he firſt relates the Paſſages which concern his *Doctrinal* or *Prophetical Function*; how *John* the *Baptiſt* prepar'd the way for him, publickly teſtifying, that not he, but *Jeſus* the *Lamb* of *GOD*, was the promiſed *Meſſias*; by which Teſtimony of his, *Andrew* firſt, and afterwards *Simon Peter* his Brother, with *Philip* and *Nathaniel*, were induc'd to believe in *Jeſus Chriſt*, Chap. 1. How he wrought his firſt *Miracle*, by changing *Water* into *Wine*, at a *Marriage-Feaſt* in *Cana* of *Galilee*; and how being come to *Jeruſalem*, at the *Feaſt* of *Paſſover*, he purged the *Temple* of *Buyers* and *Sellers*, and juſtified his Power and *Authority* for ſo doing; many believe in him becauſe of his *Miracles*; but he would not truſt himſelf with them, becauſe he knew what was in *Man*, Chap. 2: He inſtructs *Nicodemus* the *Phariſee*, in the chief Points of *Religion*, as concerning the neceſſity and nature of *Spiritual Regeneration* or the *New-Birth* of *Man*; his own Exaltation on the *Croſs*, prefigured by the lifting up of the *Brazen Serpent*, concerning the neceſſity and uſefulneſs of *Faith* in his *Name*, and the great Love of GOD in giving him for the *Salvation* of the *World*. *John* the *Baptiſt* Baptizing in *Enon*, teſtifies again to the *Jews*. that not he but *Jeſus* was the true *Meſſias*, in whom all that deſire to be ſaved, muſt believe, Chap. 3. *Jeſus Chriſt* being come into *Galillee*

near to *Sichar*, falls into discourse with the *Samaritan Woman*, (who was come forth to draw *Water*) concerning the *Water of Life*, which he bestows upon those that believe in him, as also concerning the places and right way of *Divine Worship*, by which means both she, and many other *Samaritans* believed in him; upon occasion of his *Disciples* desiring him to eat, he declares that his Meat was, to do the Will of him that sent him; he is well received by the *Galileans*, because of the *Miracles* they had seen wrought by him; and healeth the *Son* of a *Nobleman* at *Capernaum*, Chap. 4. He cureth an *Impotent Man* on the *Sabbath-day*, (that had been Diseased thirty eight years) in the *City* of *Jerusalem*, at the *Pool* of *Bethesda*; whence the *Jews* take occasion to cavil at him, and seek to kill him; against whom he defends himself, proving, not only by the *Testimony* of *GOD* his *Father*, of S. *John* the *Baptist*, but also by that of his *Works*, and the *Scriptures*, that he was the true *Son* of *GOD*, Chap. 5. He feeds 5000 *Men* with five *Loaves*, walketh upon the *Sea*, reproves the *Multitudes*, because they followed him for the *Loaves*, exhorting them to labour for the *Meat* that endureth to *Eternal Life*; even the *Bread* that comes down from *Heaven*, whereof the *Manna* in the *Wilderness* was a *Figure*; teacheth that he himself is that *Bread*, and that they must eat his *Flesh* and drink his *Blood*, as ever they desire to be made capable of *Eternal Life*; which *Divine* and *Spiritual Doctrine* of his being too grossly understood by the *Capernaites*, he explains himself more fully, declaring that his *Words* were *Spirit* and *Life*; and therefore not to be understood in a gross fleshly manner; upon this Discourse of our *Saviour*, many of his *Disciples* leave him, but the 12 by the Mouth of S. *Peter*, declare their resolution to continue with him, to whom he declares that one of their number was a *Devil*, Chap. 6. Some of his *Relations* perswading him to go along with them to the *Feast* of *Tabernacles*, he consents not, but goes up after them; the Multitudes come up to the *Feast*, discoursing variously of him; he Preacheth to them at the middle, and end of that *Solemnity*, declaring that his *Doctrine* was not his own, but *GOD* the *Father's*; many believe in him notwithstanding the Cavils and Contradiction of the *Pharisees*; he promiseth to give his *Holy Spirit*, under the name of *Living Waters*, to those that Believe in him; The *Pharisees* are angry with their *Officers*, who being sent to seize our *Saviour*, return giving a great character of him, and flout at *Nicodemus* for taking his part, Chap. 7. He delivereth the Woman taken in *Adultery* out of the hands of the *Scribes* and *Pharisees*, charging her to Sin no more; Preacheth himself to be the *Light* of the World; that he did not bear witness of himself, but that the *Father* who sent him gave witness to him; proves the *Jews* not to be the true Children of *Abraham*, but the Children and Instruments of the *Devil*, whose works they did; declares himself to have been before *Abraham*; for which saying they take up stones to stone him, Chap. 8. He restores a *Blind man* born, to his sight, which being signified to the *Pharisees*, they send for the Man, examine him about the Cure done upon him, and afterward abuse and cast him out of the *Synagogue*, because he boldly and couragiously told them the Truth to their Faces; whereupon our Saviour doth more fully manifest himself to him, reproaching the *Pharisees* for their *Spiritual Blindness*, Chap. 9. He teacheth that all those who do not enter through the *Door*, into the *Sheep-fold*, are *Thieves* and *Robbers*, and not true *Shepherds*; that he is the true and only *Door* of the *Sheep fold*, as also the good *Shepherd*; sheweth the difference there is between a good *Shepherd* and an Hireling; Proves himself to be the good *Shepherd* by his voluntary laying down his life for the *Sheep*; at the *Feast* of *Dedication*, he proves himself to be the true *Messia* by his Works, for which the *Jews* take up stones to stone him; and afterwards endeavouring to seize on him, he escapes out of their hands, and going beyond *Jordan*, where *John* at first Baptized, many there Believe in him, Chap. 10. He raiseth *Lazarus* of *Bythinia*, who had been dead four days, and was Buried, to Life again; whereupon the *Chief Priests* take Councel to put him to death, fearing that otherwise all the People would believe in him, because of the great *Miracles* he wrought; *Caiaphas* the *High Priest* approves their design, and *Prophesieth* of his *Death*; the *Chief Priests* give order for the seizing of him at the *Feast*, Ch. 11. He is invited to a *Supper* at *Bethany*, by *Lazarus* and his *Sisters*, where *Mary* anointed his Feet, wiping them with the hair of her head; for which she being reproved by *Judas*, *Jesus* defends, and highly commends her; the *Jews* resolve to put *Lazarus* to

Death

Death also; *Jesus* makes his triumphant Entry into *Jerusalem*; foretells his Death and Suffering to his *Disciples*; prayeth to his *Father*, who answers him with a Voice from *Heaven*, like that of *Thunder*; exhorteth the Multitudes to walk in his Light; the Prophecy of the Prophet *Isaiah*, concerning the hardning of the *Jews* fulfilled: Many of the chief *Rulers* believed on him, but did not confess him, for fear of the *Pharisees*; he exhorts his Auditors to believe in him, seeing that he spoke nothing but according to the Commandment he had received from his *Father*, Chap. XII. After having celebrated his last *Supper* with his *Disciples*, he washeth their Feet, exhorting them from this great Example of his, to *Humility* and mutual Acts of Charity; complains that one of them shall betray him; foretells his approaching *Glorification*, and exhorts them to Charity, which he declares to be the sole *Character* and *Livery* of his true *Disciples*; and fore-warneth *Peter* of his Denial, Chap. XIII. He comforts his *Disciples*, who were sorrowful with the thought of his sudden departure, by assuring them, that he was going to his *Father's House*, to prepare them a Place: Tells *Philip*, who desired to see the *Father*, that he who hath seen him, hath seen the *Father*; promiseth that whatsoever they shall ask the *Father* in his Name, shall be granted to them, as also that he will send them his *Spirit*, and bequeaths his *Peace*, as a *Legacy* to them, Chap. XIV. Declares himself to be the true *Vine*, his *Father* the *Husbandman*, and his *Disciples* the *Branches*; exhorting them to bear much *Fruit*, and to love one another; comforts them against the Hatred and Persecution they should meet with from the *World*; reiterates to them his Promise of sending the *Holy Ghost*, whose Office he describes, Chap. XV. He foretells the Evils and Sufferings his *Disciples* should be expos'd to from the *Jews* who did not know him nor the *Father*; comforts them concerning his approaching departure, assuring them, that it would be for their Good and Profit, because by this means they should be made Partakers of the *Holy Ghost*; and that their Sufferings would not be of any long continuance, but like the Pangs of a *Woman* in *Travel*, would be changed into Joy, by the Birth of the true *Man-child*; earnestly exhorts them to pray in his Name, assuring them, that the *Father* will answer all their Prayers, so put up; foretelleth their forsaking and deserting of him, and teaching them to look for Peace only in him, not fearing the Affliction they met with in the *World*, because he hath overcome it, Chap. XVI. After this the *Evangelist* gives us an Instance of his *Priestly Office*, in an excellent *Prayer* he presented to his *Father* before his Suffering; in which he *prays* first for himself, That the *Father* would glorifie him, and afterwards for his *Disciples*, that he would keep them from the Evil of the World; and lastly, for all those who by their means should come to believe in him, that they may all abide in the Holy Union of the *Sacred Trinity*, and partake of his *Divine Nature*, Chap. XVII. The *Evangelist* describes his *Sufferings*, as well in the *Garden*, where *Judas* betrays, and the *Soldiers* seize him, after that, by a Word of his Mouth, he had struck them down to the Ground; as in the House of *Caiaphas* the *High Priest*, where S. *Peter* denies him thrice, and where he is examined by the *High Priest*, and in the *Judgment-Hall* before *Pilate* the Governor; who having heard first the *Jews*, and then our *Saviour*, professeth to find no fault in him, and therefore endeavours to deliver him out of their hands, according to the custom the *Jews* had of having a Criminal releas'd every *Passover*; but the People earnestly press him to release *Barabbas* a *Murtherer*, and not *Jesus*, Chap. XVIII. Whereupon *Pilate*, after that he had been *Scourged*, and exposed to the insulting Injuries and Mockeries of the *Soldiers*, seeks again to deliver him; but the chief *Priests* vehemently crying out to have him *Crucified*, and telling *Pilate* that he was not *Cæsar's* Friend, if he should let *Jesus* go, he at last gives Sentence against him, and delivers him to the *Soldiers* to be *Crucified*, ordering the cause of his Condemnation to be writ, and fixt on the *Cross*; the *Soldiers* divide his *Garments* amongst them, and cast Lots for his *Coat* or *Vesture*; *Jesus* seeing his *Mother* standing by the *Cross*, recommends her to S. *John*; and after they had given him *Vinegar* to drink, he gives up the *Ghost*, so that finding him dead, his Bones were not broken, as were those of the *Criminals Crucified* with him; he is buried by *Joseph* of *Arimathea* and *Nicodemus*, Chap. XIX. He riseth from the *Dead* the third day, his *Resurrection* being first signified to *Mary Magdalen* by two *Angels*, and immediatly after by himself speaking to her: In the Evening of the

the ſame day he manifeſts himſelf to his *Diſciples: Thomas* being abſent, who therefore could not believe their report; 8 days after he appears to his *Diſciples*, *Thomas* being then preſent, who after he had felt the Wound in his *Side*, believes alſo, Chap. XX. *Jeſus* manifeſts himſelf again to his *Diſciples*, as they were *Fiſhing* in the *Sea* of *Tiberias*, making himſelf known by the miraculous draught of *Fiſhes*; he eats with them, earneſtly chargeth *Peter* to feed his *Lambs* and *Sheep*, and foretells his *Death*: S. *Peter* afterwards asking him, what ſhould become of S. *John*, receives a dubious Anſwer: S. *John*'s Concluſion of his *Evangelical Hiſtory*, Chap. XXI. So that we may perceive that this *Goſpel* is as it were the *Soul* and *Spirit* diffuſed throughout the Body of this *Hiſtory*, compoſed by the other *Evangeliſts*.

The Contents *of the firſt Epiſtle general of S.* John.

IT was never called in queſtion by any *Chriſtians*, whether this *Epiſtle* was writ by S. *John* the *Apoſtle* and *Evangeliſt*, or no, it being generally and conſtantly believed to be his. The end and aim of this *Epiſtle* ſeems to be (according to what he declares himſelf, Chap. 3. ver. 2, 3.) partly to confirm Believers in the Truth of the *Doctrine* of the *Goſpel*, and partly to exhort them to *Godlineſs*, and more particularly to *Divine Charity*. In the firſt place he lays down the indubitable Certainty, and unutterable Advantages and Prerogatives of the *Chriſtian Faith*, which advances them to a Superſenſual Communion with the *Father* and the *Son*; that this Communion is attained by walking in the *Light*, and that as long as we are found there, the *Blood* of *Jeſus Chriſt* purgeth us from all *Sin*; exhorts us to confeſs our *Sins*, to the end we may receive Pardon, and be cleanſed from them, Chap. I. He declares that he writes theſe things that we might not *ſin*; though at the ſame time he would have us know, that if we chance to *ſin*, *Chriſt* is our *Advocate* with the *Father*: He exhorts all degrees of *Chriſtians* to keep the great Command of *Charity*, and earneſtly chargeth all to beware of loving the World, as being abſolutely inconſiſtent with the *Love* of the *Father*; exhorts them to beware of the *Antichriſts*, that were gone forth; and to that end to give heed to that anointing, which if faithfully minded, would lead them into all *Truth*, and preſerve them from Error, Chap. II. He repreſents to them, that being *Children* of GOD, they ought to live very *holy*, avoid all *Sin*, and above all love one another, not in words only, but in deed, and in truth, Chap. 3. He inſtructeth them how to try the *Spirits*, and to diſtinguiſh the *Spirit* of GOD, from the *Spirit* of *Antichriſt*; earneſtly preſſeth to *Charity*, declaring that GOD himſelf is *Love*, and that he who loves, dwells in GOD, and GOD in him, Chap. IV. He gives ſeveral Marks and Characters of the *New Birth*, and declares *Jeſus Chriſt* to be the only *Saviour* of the World, the true GOD and *Eternal Life*; and exhorteth to beware of *Idols*, Chap. V.

The Contents *of the ſecond Epiſtle of S.* John.

THIS and the following are no general *Epiſtles*, (tho' placed amongſt them) as being only writ to private Perſons: Some of old have doubted of their Authority, as appears from *Euſebius*'s *Hiſtory Eccleſ. lib.* 3. Chap. XXII. But without ſufficient ground, ſeeing that they agree in matter and ſtile with the foregoing *Epiſtle*, which no body ever doubted of, I. After the Inſcription and Salutation, he exhorts the honourable *Matron* and her *Children*. (5) To perſeverance in *Charity*, and the keeping of the Commands of GOD; (7) Warneth them againſt falſe ſeducing *Spirits*, (10) And to entertain no Fellowſhip with them, for fear of partaking of their Sins.

The Contents *of the third Epiſtle of* S. John.

THE *Apoſtle* after the Inſcription and Salutation, (3) Commends the *Piety* of *Gaius*, to whom he writes this *Epiſtle*, (5) And more particularly praiſeth him for his *Hoſpitality*, in entertaining the *Brethren*, who for the *Goſpel*-ſake expoſed himſelf to Travels in ſtrange Countries, (6) And exhorts him to continue in the Practice of this Virtue, (9) Complains of *Diotrephes*, who ambitiouſly affecting Superiority, lorded it over the *Church*, calumniating the *Apoſtle*, and neither receiving the *Brethren*, nor ſuffering thoſe that would, (11) Exhorts *Gaius* not to follow his evil *Example*, (12) And recommends to him one *Demetrius*, of whom he gives a good report, (13) Concluding with mutual *Salutations*.

The Contents *of the* Revelation *of* John *the Divine, or Theologue.*

THIS Book, which is writ in the form of an *Epiſtle*, to the *Churches* of *Jeſus Chriſt*, is the laſt of all the Books of the *New Teſtament*; and is, as it were, the *Seal* of all the reſt. It was writ by the *Apoſtle* S. *John*, (according to the Teſtimony of ancient Writers) about 64 years after the *Aſcenſion* of our *Saviour*, towards the end of the Reign of the Emperor *Domitian*, by whom alſo, after many *Perſecutions* of the *Chriſtians*, our *Apoſtle* was *Baniſhed* to the Iſle of *Patmos*, where theſe *Revelations* were handed to him, for the future Inſtruction and Conſolation of the *Chriſtian Church*, according to what he witneſſeth himſelf, Chap. I. ver. 9. And though ſome of the *Antients* have been of opinion, that S. *John* wrote his *Goſpel*, at the requeſt of the Churches of *Aſia*, after he was return'd from his *Exile*: Yet it ſeems much more probable as well from *ver.* 2. of Chap. I. as from other Arguments, that this Book is the laſt that that ever he writ; and both S. *John*, with regard to the matter therein contained, as well as the whole *Chriſtian Church*, have thought good, with this Book to conclude and ſhut up the *New Teſtament*, which is alſo implied by the ſerious and ſevere Denunciation againſt the adding of ought to it, or taking from it, which we find, Chap. XXII. *ver.* 18, 19. This writing, though (being Prophetical, and of things to come) it contains many things hard to be underſtood; yet for all that is full of Divine and Saving Inſtructions ſerving to condemn many *Hereſies*, which began then to ſpring in the *Church*, and chiefly to warn and inform the Church of *Jeſus Chriſt*, as well of the Difficulties and Perſecutions which the *Devil* by his Inſtruments, from that time forward, would ſtir up againſt them, and more particularly by *Antichriſt* and his Servants; as of the Puniſhments and Judgments, which GOD from time to time would pour forth on his *Enemies*, and above all at the laſt day; as likewiſe of the miraculous Deliverances, which from time to time he would vouchſafe to his Church; and particularly of the glorious and triumphant Iſſue ſhe ſhall at laſt obtain of all her *Labours* and *Afflictions*, by means of her laſt and eternal *Glorification* in the *Heavenly Jeruſalem*, after the laſt coming of *Jeſus Chriſt* to *Judgment*. This Book of the *Revelation* may be fitly divided into three parts; The firſt of which is the *Preface*, contained in the 8 firſt Verſes of the firſt Chapter: The ſecond contains the Recital of many *Prophetical Viſions*, and divers *Predictions*, which were to happen to the Church from that time forward, to the end of the World, which is continued to the ſixth Verſe of the laſt Chapter: The third part from thence to the end, makes up the Concluſion by the cloſing and ſealing of this Book, and together with it the whole *New Teſtament*. As to the *Predictions* which begin at the 9th Verſe of the firſt Chapter, and end with the 6th Verſe of the XXII. Chapter; they are propoſed under ſeveral *Prophetical* Declarations and Viſions, ſome of which bear a great reſemblance with thoſe we find in the *Old Teſtament*, as in *Iſaiah*, *Ezekiel*, *Daniel*, *Zechariah* and others: and according as in all times, it hath pleaſed GOD to foretel things to come either in plain terms, or to intimate them by *Viſions* and *dark Repreſentations*, as well thereby to excite our

our *Spirits* to a more exact and profound ſearching after them, as well as thereby the better to declare the Greatneſs and Importance of them; ſo we find the ſame Method taken in this Book, and this the rather, becauſe many things therein are foretold concerning the *Plagues* that were to come upon the *Roman Empire*, and ſome change that were to happen therein; which had they been ſet down in plain terms, might have put the Emperors upon Perſecuting and Haraſſing of the *Church*. For which reaſon alſo St. *Paul*, 2 *Theſſ.* Chap. II. treating of the ſame things, implys a covert way of ſpeaking. Now as for the *Viſions*, we meet with in theſe *Prophecies*, they are ſeven in number: The firſt, which begins at the 9th Verſe of the firſt Chapter, and is continued to the end of the third, repreſents to us *Jeſus Chriſt* in his *Royal* and *Sacerdotal Ornaments*, walking in the midſt of the Seven *Golden Candleſticks*; that is, the Seven *Churches*, giving his Orders to write to the Seven *Churches* of *Aſia*, amongſt the which S. *John* had moſtly been converſant, and expreſſeth the matter and form of theſe ſeven *Epiſtles*, addreſſed to the Seven *Churches*. The ſecond is a *Viſion* of the Glory of GOD, ſitting upon his *Throne*, and the *Lamb* ſtanding in the midſt, ſurrounded with the 24 *Elders*, and the four living *Creatures*, full of *Eyes* before and behind; with the *Book ſealed* with Seven *Seals*, which none but the *Lamb* was worthy to open; and the Apparitions and Prodigies, which happened at the opening of each *Seal*; which *Viſion* reacheth to the end of the 7th Chaper. The third is the Apparition of the ſeven *Angels* with their *Trumpets*, upon whoſe Sounding one after another, great *Plagues* follow: This *Viſion* laſts till the end of the 11th Chaper. The fourth is the *Viſion* of the *Woman*, clothed with the *Sun*, and the *Moon* under her *Feet*, and upon her *Head* a *Crown* of 12 *Stars*, who Travailing to bring forth, is Perſecuted by the *Dragon*, and forc'd to Flee into the *Wilderneſs*; and of the two *Beaſts*, the one riſing out of the *Sea*, the other coming up out of the *Earth*, which perſecute the *Saints*; againſt which the *Lamb* on *Mount Zion* doth oppoſe himſelf, accompanied by the 144000 Sealed ones, having his *Father's* name written in their *Foreheads*; all which is contained in the 12th, 13th and 14th Chapters. The fifth is the *Viſion* of the *Vials* and *Plagues* poured forth on the *Throne* of the *Beaſt*, ſet down in the 15th and 16th Chapters. The ſixth repreſents the great *Whore* of *Babylon*, ſitting upon a *Scarlet Coloured Beaſt*, full of Names of *Blaſphemies*, having 7 *Heads* and 10 *Horns*, and the dreadful *Judgment* of GOD upon her; the *Kings*, *Merchants* and *Mariners* lamenting over her; the *Saints* Song of *Triumph* becauſe of her fall; and *Jeſus Chriſt* at the Head of the *Heavenly Armies*, engaging and diſcomfiting the *Beaſt* and the falſe *Prophet*, with the *Kings* of the *Earth* taking their part, compriſed in the 17th, 18th and 19th Chapters. The ſeventh and laſt *Viſion* repreſents the binding of *Satan*, and his Sealing up in the *Bottomleſs Pit*, for 1000 years; the looſing of *Satan* after the 1000 years are expired, and the end of all things following thereupon, by the laſt *Judgment* of GOD; after which *Death* and *Hell* are caſt into the *Lake* of *Fire*, and all that were not found written in the *Book of Life*; and beſides ſets forth the *New Heaven* and the *New Earth*, with the great *City*; the *New Jeruſalem* deſcending out of *Heaven* from GOD, to be the Eternal glorious Manſion of all the *Saints*, as is contained in the 20th, 21ſt and 22d Chapters.

The LIFE *of S.* PETER.

SAint *Peter*, generally ſtiled the *Prince of Apoſtles*, is delivered both by *Holy Writ*, and the Conſent of ancient *Authors*, to have been the Son of *Jonah*, a *Fiſherman* of *Bethſaida* in upper *Galilee*, belonging to the Tribe of *Nephthali*; commodiouſly ſeated on the Banks of the Sea of *Tiberias*, or *Lake* of *Geneſareth*, then a ſmall inconſiderable Village inhabited by *Fiſhermen*.

As for the time of the *Birth* of this *Apoſtle*, 'tis ſaid to be three years before that of the Bleſſed *Virgin*, which was *Anno Mundi* 4034. At his *Circumciſion* he received the name of *Simon*, or *Simeon*, to which our *Saviour* added that of *Cephas*, which ſignifies a *Stone* or *Rock*; and from this laſt *Peter* became his moſt uſual Name.

This

This *Apoſtle*, as alſo his Younger *Brother Andrew*, were from their Childhoods brought up to the *Fiſhing Trade*; and theſe were the 2 firſt which our *Saviour* made choice of, to be his *Diſciples* and *Followers*; tho' according to S. *Luke*, *Andrew* having the *Meſſiah* firſt revealed to him, went immediately with great Joy to his *Brother*, to acquaint him with what had hapned; upon which *Peter* went with him to *Jeſus*, who preſently knew him, and received him. The next that our *Saviour* received into the number of his *Diſciples* were *James* and *John* the Sons of *Zebedee*, alſo both *Fiſhermen*.

And here there occurs to us an Obſervation too remarkable to be omitted, *viz.* The vaſt difference between the *Methods* of *Divine Providence*, and the ways of the World; for whereas the generality of Mankind looks only upon Pomp, and outward ſhew; and Pin their *Faith* upon thoſe of *great fame* in the World, for *Learning and Wiſdom*; GOD in the *Foundation* of his *Church* made uſe of the meaneſt, obſcureſt and illiterate Perſons, to confound and put to ſilence thoſe high *Points* of *Philoſophy*, ſo much then noiſed in the World, and thereby propagated thoſe *Divine Truths*, which Human Policy was not able to withſtand.

S. Peter after the Communication with our LORD, for a while returned to his *Fiſhing*; but after our *Saviour*'s confirming the *Doctrine* he preached, by ſuch a miraculous *Draught* of *Fiſh*, and had ſtrengthned his ſtaggering *Faith*, he left all and followed his *great LORD* and *Maſter*, and from that time remained conſtantly his *Follower* and *Diſciple*. At this time, *Jeſus* had his chief Reſidence about *Capernaum*, whither S. *Peter* had removed; and here *Peter*'s Wives Mother lying ſick of a *Fever*, was raiſed to *health* by our *Saviour*: Upon *Mount Tabor* 12 were particularly pitch'd on to be more immediately *Attendants* on his Perſon, and to be the conſtant *Witneſſes* of his *Doctrine* and *Miracles*: And theſe were they that afterwards were called the *Apoſtles*; and not without reaſon were they ſo ſtiled, as being the firſt perſons whom our *Saviour* appointed as his Meſſengers to *preach* the *Goſpel* to the *Gentiles*, and not without the *Gift* of *Miracles*, to confirm the *World* of the *Truth* of their *Doctrin*; nor was the number Twelve made choice of in vain, as myſteriouſly anſweing to the Twelve *Tribes* of *Iſrael*; whom he told they ſhould Judge at the General Reſurrection, *ſitting* on 12 *Thrones*: Of theſe *Twelve Apoſtles*, *Peter*, *James*, and *John* were choſen as a *Triumvirate*, and admitted into all private *Councils* and *Tranſactions*, and *Peter* is generally put the firſt. After the feeding the *Multitude* with 5 *Loaves* and 2 *Fiſhes*, *Peter* is only mentioned paſſing oe'r the *Water*, to meet his Maſter. As *Peter* is frequently ſtiled by the *Fathers*, *The Mouth of the Apoſtles*, and not without reaſon; for when our *Saviour*, being forſaken by the *Multitude* at *Capernaum*, turned about to his *Apoſtles*, and asking them, *If they would leave him alſo?* S. *Peter* in the Name of the reſt, anſwered *they would not*, for *that it was he only had the words of Eternal Life*: And when in the Journey to *Cæſarea Philippi*, he asked his *Diſciples*, *What men ſaid of him?* and after, *What they themſelves thought he was?* *Peter* gave this poſitive anſwer in the name of the reſt, *Thou art Chriſt the Son of the Living* GOD. Which hearty *Declaration*, how well it was received, appears by this High *Eulogy* given him in return; *Bleſſed art thou* Simon Bar-Jonah, *Fleſh and Blood hath not revealed it to thee, but my Father which is in Heaven; therefore I alſo ſay unto thee, Thou art* Peter, *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* Moreover, *I will give unto thee, the Keys of Heaven, and whatſoever thou ſhalt bind in Earth, ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.*

Peter upon our *Saviour*'s Commendations and Words was ſo tranſported with Zeal and Affection for him, that thereby he ran into an Error, which incurr'd his Diſpleaſure, no leſs than before he had received his Applauſe; for when doubtleſs out of concernment for his Preſervation, he perſwaded him to preſerve himſelf, from thoſe Sufferings, he told him he was to undergo, he incurr'd a Rebuke that ſeemed much to leſſen the Eſteem he was lately in, ſaying to him; *Get thee behind me Satan, thou ſavoureſt not the things that be of* GOD, *but of* Man. However, it ſoon appeared that this Rebuke was but the chaſtiſing Leſſon of a gracious Maſter, who knew the Error he had committed, was but the effect of his imprudent Zeal. For when our *Saviour* went up to *Mount Tabor*, (as is ſuppoſed to confer with *Moſes* and *Elias*) *Peter* was not left out of the *Triumvirate* of

Apoſtles; for he with the 2 Sons of *Zebedee*, which accompanied him, were the only *Witneſſes* and *Spectators* of his *Transfiguration*, which was a Type of his future ſtate of Glory. And when the Collectors of the *Tribute-mony*, came to gather their *Tribute*, *Peter* is the Perſon *conſulted* in this Affair; who acquainting our *Saviour* therewith, was immediately ordered to go fiſh for the *Shekel*, which was to be paid to the Collecters. Which accordingly was done. He is chiefly made mention of in all caſes of *doubt* and *controverſie*, as the moſt *inquiſitive* to be informed, as in the Queſtion, *How oft a man is obliged to forgive his Brother for an Injury done?* and upon the diſmiſſion of the Young Man who came partly to ask, *What he ſhould do to gain Eternal Life?* with this Anſwer, *That he ſhould ſell his Eſtate, and give the money to the poor*; S. Peter puts in his Quere, *What Reward they ſhould have, who had forſaken all their worldly concerns to follow Chriſt?* To which he received this ſatisfactory Anſwer, *That* ample recompence ſhould be given in this *World*, and *Eternal Life* in the other.

And now our *Saviour* foreſeeing his apprehenſion and Crucifixion drew on apace, he haſtens to celebrate the *Paſſover* with his *Diſciples*; whoſe *Feet* he waſh'd, which Peter in modeſty would have refuſed, as not worthy to accept of ſo great an Honour, for which he met with a Reproof, our *Saviour* telling him, *That if he waſh'd him not, he could have no part in him.* Whereupon he reſigned himſelf up to his Maſter's Will, crying out, *Lord, not my Feet only, but alſo my Hands and Head.* After the *Laſt Supper*, and the waſhing their *Feet*, he began to diſcourſe more plainly to them of his going to ſuffer; and when he ſpoke of leaving them, and going where they could not follow, *Peter* moſt particularly ſhews his reſentment and great Zeal to follow him whereever he went, not only to *Priſon*, but even to *Death* it ſelf; and in the *Mount of Olives*, whither they went, after the *celebration* of the *Paſſover*, he perſiſts in his reſolute conſtancy to his Maſter, ſaying, *Tho' all the reſt ſhould forſake and deny him, yet would not he.*

From the *Mount* of *Olives*, our *Saviour* deſcended to the Village of *Gethſemane*, and retiring into the *Garden*, he deſired *Peter*, *James* and *John*, to *Watch* for ſome time, whilſt he ſuffered that *Bitter Agony*. But ſee the effects of *Human frailty*, even in the greateſt *Saints*; for he that but lately had ſo zealouſly expreſs'd himſelf in his Maſter's behalf, could not *watch* an Hour with him in his greateſt *Extremity*, but fell faſt aſleep, together with *James* and *John*. However our LORD conſidering well the *Frailties* of *Human Nature*, paſt over this neglect only with a mild Rebuke, and excuſes them, ſaying, *The ſpirit is willing, but the fleſh is weak*. Whilſt this and other like *Diſcourſes* paſt between our LORD and the 3 *Apoſtles*, there was offer'd a freſh occaſion to *Peter*, to ſhew his *Duty* and *concernment* for his Maſter; for the Hour being come, a Band of *Soldiers* was ſent by the *High Prieſt*, to ſeize our *Saviour*. Here *Peter* ſhewed his rather Manlike than Apoſtolick *Vertue*, for drawing his Sword in his defence, he ſmote *Malchus* the *High Prieſt's Servant*, and cut off his Ear. This *Attempt* might in the Eye of the *World* have gained him great *Reputation*, but it met with a Check ſuitable to the raſhneſs of it; eſpecially ſince he muſt needs have been better inſtructed, by his long converſe with the Son of *GOD*, than to be ignorant of theſe *Divine Myſteries*, and how the *Scriptures* were to be fulfilled, for the Redemption of Mankind. Wherefore he was commanded as an Offender, to put up his *Sword*, with this ſevere Reprimand, that, *They who uſe the* Sword, *ſhould periſh by it.* And now we come to a *Paſſage*, which will teach us by his Example, how ſubject the beſt Men are to Failings, and how vain a thing it is, for any to put confidence in his own ſtrength. He who had made ſo many Aſſeverations of his Conſtancy, and never to forſake him, nor deny him, whoever did; not only ſlunk away with the reſt of the *Diſciples*, when he was apprehended by his Enemies; but in the *High Prieſts Hall*, when he was taxed by ſeveral Perſons, for being one of his *Diſciples*, which he utterly denied, and with *Oaths* and *Imprecations*, renounced all knowledge of him. This was his laſt, and moſt dangerous Fall from thoſe his former Evidences of *Grace* and *Piety*, and of which our *Saviour* gave him warning, but a little before his *Apprehenſion*, viz. *That before the* Cock *crow'd twice, he ſhould deny him thrice*: But through GOD's mercy, he ſoon was brought to a ſenſe of this dangerous Failing, and by True, and Timely *Repentance* recovered his former Integrity; for as ſoon as he had heard the ſecond

Crowing

Crowing of the *Cock*, he went out and wept bitterly. In fine, his Fall seems to have proved *Antæus* like, his greater Rise, and after all his Failings, was the principal Assertor of the *Christian Faith*, and ready to suffer for it on all Occasions. He was the first of the *Apostles*, to whom our *Saviour* appeared alone after his *Resurrection*, according to the Testimony of St. *Luke*. And at that time, that he appeared to several of his *Disciples*, at the Sea of *Tiberias*, he was the first mentioned of them: And after he had *Eat* with them of the Fish they caught by his directions, he singled out *Peter*, and had a particular and most affectionate conference with him; the effect of which was the putting it home, whether he had a peculiar love for him above any of the *Disciples?* To which he answered, *Lord thou knowest I love thee*; upon which he bid him *feed his Sheep*; and for the greater confirmation, all this was repeated three several times. Thus oft times in *Holy Writ* things answer Mystically in number; a Three-fold *Denial* is expiated by a threefold declaration of Love.

After our *Saviour's Ascension*, the *Apostles*, with one consent returned to *Jerusalem*, spending their time for several days, in *Prayer*, and other Exercises of *Devotion*: At last there met together of *Apostles* and other *Holy Men*, to the number of 120; St. *Peter* as President, propounded in the name of the rest, the choosing of another *Apostle* in the place of *Judas* the *Apostate*; and for this Divine Office, Two only stood Candidates, *viz. Joseph Barnabas* sirnamed *Justus*, and *Matthias*, both which had been eye-witnesses of our *Saviour's Doctrine* and *Miracles*, as also of his *Death* and *Resurrection*; and the Choice being agreed upon by *Lot*, (after they had offered up their *Prayers* to GOD to direct them in their Choice) the *Lot* fell on *Matthias*.

The *Feast* of *Pentecost*, so called, as being the 50*th.* day from the *Passover*, they all met to receive the *Holy Ghost* as was promised them; and accordingly the *Holy Ghost* descended on them, in cloven Tongues, inspiring them to speak all Languages, for the better enabling them to propagate the *Gospel* among the *Gentiles*, as is at large taken notice of in the 213*th Discourse*, entituled *Pentecost*, to which I refer the *Reader*. S. *Peter* made it clear to them that heard and saw what hapned to them; That the *Doctrine*, *Miracles*, *Death*, *Resurrection* and *Ascention* of our *Saviour*, were but the fulfilling of those *Scriptures*, that had been so plainly *Propheſied* of them. By this Divine *Sermon*, (which next after those of our *Saviours*) was the first, by which the *Gospel* was Preached, he converted no less than 3000, who were *Baptized*, and made Members of the *Church*. And immediately after *Miracles* began amongst the *Apostles*, the first visible one being done by *Peter*, when he and S. *John* going to the Temple at the 9*th.* hour, seeing a Lame Man lying to beg for *Alms*, restored him to his *Limbs*; as is taken notice of in the 214*th. Discourse*, which *Miracle* brought a concourse of People about him; which he taking advantage of, told them, That what was done, was not by any Skill of his, but by the Power, and in the Name of that *Christ*, whom they had *Crucified*; Exhorting them withal, seriously to reflect upon what they had done, in *Crucifying* the *Lord of Life*; and to expiate so horrid a Crime, by a timely *Repentance* and a true *Faith* in him for the future: By this Exhortation, and probably St. *John*'s Preaching in another place, there were brought into the *Church* no fewer than 5000 *Souls*.

This *Preaching* of the *Apostles*, gave great offence to the *Priests* and *Sadduces*, who calling to their assistance the *Captain* of the *Temple*, Commander of the *Tower* of *Antonia*, they seized them, and brought them before the *Sanhedrim*, or Grand Council of the *Jews*, as disturbers of the Publick Peace: and when they were asked by what Authority they thus proceeded; S. *Peter* boldly answered, That they acted in the name of that *Jesus* of *Nazareth*, whom they *Crucified*, and who (tho' rejected by them) was made the Head of the *Corner*, and for whose *Death* they ought heartily to Repent, if they expected *Salvation*. Being commanded to withdraw, while the *Council* debated what to do? as soon as they were called in again, the Result was, That they should *Preach* this *Doctrine* no more; which they resolutely refused to obey, saying, They were bound to obey GOD more than them: But in regard the Council were not able to contradict the *Miracle*, they were forced against their Will, to yield to the Truth thereof, and knew not what farther to say to them; so that for that time they were dismiss'd; and coming to their Company, related to them what hapned; who gave *Glory* to *GOD*, for their safe deliverance.

As S. *Peter* was higheſt in Dignity, ſo he appeared greateſt in Authority, ſhewing himſelf a *Prince*, and a *Judge* amongſt his own *People*; And it was by general conſent agreed amongſt them, that as they were all one in *Mind* and *Heart*; ſo they ſhould be one in *Eſtate* of *Livelyhood*, *Rich* and *Poor* all ſhareing alike, ſo that thoſe that had *Eſtates* were to ſell them, and put the Money into a common Stock, to be equally divided: Among the reſt, *Ananias* with *Saphira* his Wife, conſented to ſell his *Eſtate*, and bring in the Money, but keeping back part thereof, were ſtruck Dead; the Relation of which is in the 215*th. Diſcourſe.* This ſevere proceeding gave Terror to all that ſaw or heard it, and was a ſufficient warning for others, to be guilty of the like *Deceit* or *Hypocriſie*: Every day the *Apoſtles* were fam'd, and reſorted unto more and more, inſomuch that the *Sick Perſons* were brought out into the *Streets* in *Coaches*, only for the benefit of *Peter's ſhadow*, and hereby greater numbers were daily brought into the *Church*.

Theſe things could not but give freſh diſtaſte to the Rulers of the *Jews*, who were ready to burſt with *Envy*, to ſee the *Church* ſo flouriſh; for no ſooner were they caſt into *Priſon*, but an *Angel* from *Heaven* makes the *Priſon* Doors fly open, to let them out: In vain it is to lock the *Priſon Doors*, which *Heaven* reſolves to open. *Word* being brought to the *Sanhedrim*, that the *Priſoners* were at Liberty, and *Preaching* in the *Temple*, they were again ſent for, and by the *High Prieſt* tax'd of their Diſobedience, in acting contrary to the *Councils Order*; to which *Peter* gave Anſwer to the ſame effect, as before: And *Gamaliel*, a Perſon of more *Sence*, *Grace*, and *Learning* than the reſt; after the *Apoſtles* were withdrawn, prudently adviſed them, and gave them caution, not to proceed ſo violently; for ſaith he; *If theſe things be of GOD, they will ſtand, if not, they will fall of themſelves*; upon this they ordered the *Apoſtles* to be *Scourged*, and with command not to *Preach* any more, releaſed them.

Not long after, *Peter*, being deputed together with *John*, by the whole Body of the *Apoſtles* at *Jeruſalem*, to go to *Samaria*, and *John* with *Philip*; while he ſtaid there, he imployed his time in conferring the Gifts of the *Holy Ghoſt* upon the new Converts of *Philip*, by impoſition of *Hands*, whereby they were enabled in a great meaſure, to perform theſe Miraculous *Cures*, the *Apoſtles* themſelves did. This being obſerved by one *Simon*, ſirnamed *Magus*, who was a great pretender to the *Magic Arts*, and thereby endeavours to gain himſelf a Reputation among the Common People; and rather out of Ambition, to advance his Fame by ſuch miraculous *Works*, than for any deſire to imitate the *Apoſtles* in their *Piety*; offered a conſiderable piece of Money, to be endowed with this ſo excellent *Gift*, having, (as he thought) rendred himſelf the more capable, by intruding himſelf an *Hypocrite*, into the number of *Believers*, under the *Baptization* of *Philip*; but *Peter* both knowing the Corruption of his heart, and diſdaining ſuch an inſolent miſtake, as to think he would beſtow the *Gift* of the *Holy Ghoſt* for Money, rejected his propoſition with a deteſtation, ſomewhat like a *Curſe*; ſaying, *Thy Mony periſh with thee*; which *words* ſo terrified him, that he (at leaſt in outward appearance) cry'd *Peccavi*, and begg'd the *Apoſtle's* interceſſion to *GOD* for his *Pardon*.

The *Church* thus ſetled in *Samaria*, the two *Apoſtles*, after ſome time ſpent in *Preaching* in the adjacent *Villages*, return'd to *Jeruſalem*; from whence after a little time, *Peter* went to viſit the *Churches*, which thoſe *Diſciples* had planted, that were diſperſed by the late *Perſecution*. At *Lidda* he cured *Æneas*, who had laid *Bedrid* of a *Palſie* for eight years. From *Lidda*, upon the Fame of this *Miracle*, he was ſent for *Joppa*, where *Tabitha*, called in *Greek Dorcas*, a *Woman* much lamented for her *Piety* and *Charity*, being newly dead, he by his *Prayers* raiſed her to Life again; after which he ſtaid there ſome time, at the Houſe of *Simon* the *Tanner*; where one day, when he had been at *Prayer* in the upper Room, being *Hungry*, he called for *Meat*; which while it was preparing, he fell into a *Trance*, in which he had a *Viſion* of a *Sheet*, let down from *Heaven*, containing all ſorts of *Creatures*, Clean, and Unclean, attended with a *Voice*, ſaying, *Riſe* Peter, *Kill and Eat*; of which ſee more at large in the 219*th. Diſcourſe.*

Whilſt S. *Peter* diſcourſed and Preached to *Cornelius* and his Company, the *Holy Ghoſt* fell upon ſeveral of the Auditory, and inſpired them with the Gift of *Tongues*; at which the *Jews*, that accompanied him thither were amazed, and lookt blank; on the other ſide S. *Peter* told them, there was no reaſon,

reaſon, why theſe Men believing ſhould not be *Baptized*: At this the verv *Apoſtles*, and Brethren at *Jeruſalem* took offence, and at his return to *Jeruſalem*, charged him with too much favour to the *Gentiles*. See the force of old *Cuſtoms*, thoſe that had embrac'd the very *Religion* built upon *Charity*, could not yet quit the old Animoſity of their *Country*, towards People of all other *Nations*, but their own; yet at laſt they were convinced by the Reaſons he gave them, and rendred GOD Thanks for their Conviction. However this Controverſy was not ſo eaſily determined; for after our *Apoſtle's* miraculous Deliverance by an *Angel* from the *Impriſonment* of *Herodes Antipas*, Grand-child of *Herod* the Great, by whom he was deſigned to be put to Death, as S. *James* had been but lately before; the *Jewiſh* Converts contending for *Circumciſion*, and the Obſervance of the *Moſaical Law*, to be joyned with the Profeſſion of the *Chriſtian Faith*, as equally neceſſary for *Salvation*: The *Gentiles* on the other ſide maintaining, that the *Judaick Law* was aboliſh'd, and that the Faith and Profeſſion of the *Goſpel* was ſufficient for *Salvation*. The beſt Expedient that could be thought on for accommodating of theſe matters, and compoſing of the Differences betwixt them, was, that a general *Council* of the *Apoſtles*, and chief of the *Brethren* ſhould be called and meet at *Jeruſalem*; which being at laſt reſolved on, the *Council* was choſen and met, where after the things in Controverſy had been for ſome time debated, S. *Peter* (to whoſe Authority all the reſt ſubſcribed) made it appear that the *Gentiles* had received as great a Portion of the *Spirit*, as any of the reſt, and were as capable of *Salvation*, by the meer Grace of the *Goſpel*, as the *Jews* that pretended to an additional Merit, by joyning the Obſervation of the *Moſaick Law*. And in concluſion, it was carried according to *Peter's* Sentence, and to that purpoſe the Decrees of this *Council* were ſent abroad, for the ſatisfying Mens Minds, and putting an end to the Contentions theſe Diſputes had raiſed. No ſooner was this *Council* broke up, but S. *Peter* went to *Antioch*, where after all the *Chriſtian Prudence* and *Charity*, he had ſo lately ſhewed in the *Council* at *Jeruſalem*, and his excellent ordering of Affairs at the Houſe of *Cornelius*, and his familiar Converſe with the converted *Gentiles* at *Antioch*, at his firſt coming there, yet fell into an Error which ſeemed to contradict all that he had done before; for upon the coming of certain *Jewiſh Brethren*, out of reſpect to them, and for fear of their Diſpleaſure, on a ſudden left the company of theſe *Gentiles*, with whom he had before contracted a Friendſhip, ſhunning them as Perſons unclean, which was a great Amazement and Diſheartning to them, and an Example to the converted *Jews*, to make the like Separation; even *Barnabas* himſelf, being drawn in by the Example of others; the Conſequence of which could be no leſs than the hindrance of the *Goſpel's* Propagation; inſomuch that *Paul* tho' but a late Convert, was highly concern'd to ſee *Peter's* weak Carriage in this Affair; and thereupon took upon him to withſtand him Face to Face, and reprove him ſeverely for it. And thus far reacheth the account of our *Apoſtle's Life* and *Tranſactions*, as taken from the 4 *Evangeliſts*, and the *Acts* of the *Apoſtles*: For the Remainder of his *Life* until his *Death*, we muſt depend upon the *Fathers* and *Ancient Writers* of the *Primitive Church*, whoſe Teſtimony alſo might ſufficiently paſs, were it built upon ſure Proofs, and not for the moſt part conjectural.

Euſebius affirms, That the time he was at *Antioch*, he there Founded a *Church*, and was the firſt *Biſhop* thereof. What became of him after his Deliverance from *Herod's Impriſonment*, is not certainly known; ſome ſay he preached at *Bizantium*, and the Countries thereabouts for ſome time; after which he is ſaid to go to *Rome*, and to have arrived there in the 2d year of *Claudius*: That he went to *Rome*, and ſtayed there ſome time, is an Opinion too generally received, to be much diſputed, and probably he took his firſt abode among his Country-men the *Jews*, in that part called the *Trans Tyberine Region*, where they are ſaid to have planted themſelves ever ſince the time of *Auguſtus*; but we are told, that removing from thence to preach to the *Gentiles*, he was received into the Houſe of one *Pudens*, a *Roman Senator*, newly converted to the *Faith*; and that in this City he met with *Philo*, firnamed *Judæus*, who came Embaſſador to *Rome*, in favour of the *Jews* at *Alexandria*, with whom he contracted an intimate familiarity.

Much about this time *Baronius* thinks it was that he wrote his firſt *Epiſtle* to the *Churches* he had planted in *Aſia* the Leſs, *viz. Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, *&c.*

S. *Mark*

S. *Mark*, as he obſerves, being with him, at the writing of this *Epiſtle*, in his Journey to *Egypt*, whither he was going to preach the *Goſpel*. The *Jews* being for ſome kind of *Sedition* or *Uproar* in the City, baniſh'd by an Edict of *Claudius*; and in the latter end of his Reign, S. *Peter* is generally believed with the reſt to have left *Rome*, after which we hear no more of him as to any particular, till the latter end of *Nero*'s Reign, when he returned to *Rome*. That he went on in his painful *Miniſtry*, in ſome part of the World or other, is not to be doubted; but whether in *Italy*, *Sicily* or *Africa*, or the more Eaſtern Parts, is matter only of bare conjecture; ſome ſtick not alſo to affirm, (but from no ſufficient Authority) that he was ſome time in this our Iſland of *Great Britain*.

Being returned to *Rome*, he found the Minds of Men otherwiſe diſpoſed than he expected, being prepoſſeſt with the ſubtile Cheats and Devices of *Simon* the *Magician*, wherewith he had gained himſelf ſo great applauſe among the Vulgar, that he was eſteemed little leſs than a *Deity*, and was in high eſteem with *Nero* himſelf, who was a particular Favourer of *Magicians*, and their *Diabolical Acts*. Now *Peter*'s main buſineſs was, to unmask this vile *Impoſtor*, and lay open his prevaricating *Tricks* and *Deluſions*; for affecting of which there hapned a very fit occaſion not to be here omitted, ſince delivered by *Hegeſippus* the younger, an Author of no ſmall account, and Contemporary with S. *Ambroſe*. There died at this time a young Gentleman near of kin to the Emperor; for the raiſing of whom to Life the Conteſt was, between S. *Peter* and the *Magician*, who being the Challenger, the *Apoſtle* (ſtrong in Faith) readily accepted the Challenge, and Affected that by the Power of GOD which the other could not by the Power of the *Devil*. The *Sorcerer* thus baffled, and in danger of being ſtoned to Death, had not *Peter*'s Charity and Generoſity reſcued him, had again the Preſumption, or Folly, to make another bold Undertaking, which was to ſee him fly up to *Heaven*; the time being come, he takes flight from the *Capitol*; but his artificial Wings failing him, he was brought to the Ground with battered *Bones* and *Bruiſes*, which in a few days put an end to all his boaſted *Forgeries*, together with his Life.

The unhappy end of this deluded *Wretch*, inſtead of bringing the *Apoſtle* into greater favour, and his *Doctrine* into higher eſteem, to the farther advancement of the *Goſpel*, did but the more exaſperate this obdurate *Emperor*, who regarding the Fallacies of an *Impoſtor* more than the Reality of a *Divine Miracle*, and not enduring the ſevere Reproofs of a *Religion*, ſo repugnant to his vicious Courſes, and as a ſworn Enemy to all Profeſſors thereof; he in the firſt place reſolved to revenge the loſs of this great Favourite upon him, to whom he imputed the occaſion of his Death; and in order thereunto, he cauſed him to be apprehended, together with *Paul* then at *Rome*, and both to be thrown into the *Mamertine-Priſon*, where they remained daily expecting the fatal *Stroke*, being thought fit Victims to the Pomp and Pride of *Nero*, at his triumphal entring *Rome* from *Achaia*: Mean while our *Apoſtle* was very much importun'd by the *Chriſtians* to ſave himſelf by flight, which he was much averſe unto; but at laſt being overcome by their inceſſant *Prayers* and *Importunities*, he yielded; and the next Night having made his Eſcape over the *Priſon Wall*, and being got as far as the *City Gate*, he is ſaid to have met our *Saviour* coming juſt in as he was going out; and knowing him, ſaluted him, (though much ſurprized) in theſe words, LORD *whither art thou going?* But the Anſwer he received was, *I am come to* Rome *to be Crucified a ſecond time*; which he apply'd ſo home to himſelf, that returning back to the *Priſon*, and rendring himſelf to the *Keeper*, he reſolved to ſuffer with chearfulneſs the *Death* deſign'd for him, which was *Crucifixion*, the ſhamefulleſt Death they could inflict on the worſt *Malefactors*; only at his earneſt Requeſt, he obtained the favour, that as a Perſon unworthy to ſuffer in the manner as his LORD had done, he might be *Crucified* with his Head downwards.

After his *Execution*, his *Body* being taken down, was *Embalmed* after the *Jewiſh* manner, by *Marcellinus*, and Buried in the *Vatican*, near the Way called *Via Triumphalis*, as *Euſebius*, and other *Eccleſiaſtical Writers*, deliver. Over his *Grave*, (ſaith *Onuphrius*) was built a ſmall *Church*, upon the Deſtruction of which by *Heliogabalus*, his Body was removed to a Burying-place not far from *Rome*, in the Way called the *Appian-way*; but by *Pope Cornelius*, it was carried back to the *Vatican*, which after a long time of obſcurity, was by the Emperor *Conſtantine* the Great,

Great, (amongſt ſeveral other Churches he erected at *Rome*) raiſed to a moſt Magnificent Structure in honour of S. *Peter*; and alſo wonderfully enriched and adorn'd, and every Age ſince having added to its Splendor, it may be now juſtly reckon'd one of the Wonders of the World.

Thus Lived, and thus Died this Grand and moſt venerable *Apoſtle*, and the principal *Rock* upon which *Chriſt* had aſſigned his Church to be built. His Death is generally computed to have been in the Year of our LORD 69. and in the 13th or 14th of *Nero*'s Reign.

The Contents *of the firſt Epiſtle general of S.* Peter.

FOraſmuch as the *Apoſtle* S. *Peter*, had chiefly exerciſed his *Apoſtolical Function* amongſt thoſe of the *Circumciſion*, *Gal.* 2. 9. He accordingly writes this *Epiſtle* to the *Jews*, diſperſed throughout *Pontus*, *Cappadocia*, *Aſia* and *Bithinia*, who had embraced the *Faith* of *Jeſus Chriſt*, as well on the one hand, to confirm and eſtabliſh them in the Truth they had received, as on the other hand, ſeriouſly to remind them of, and exhort them to their *Duty*, as himſelf declares, Chap. 5. 22. So that the preſent *Epiſtle* contains theſe following *Heads*. In the firſt place after the *Inſcription*, in the two firſt Verſes, he propounds a ſhort Abridgment of the *Evangelical Doctrine*, in the which he ſets down the moſt remarkable Benefits which accrue to us by *Jeſus Chriſt*, to the 13th Verſe of the I. Chap. Afterwards taking occaſion from the *Salvation purchaſed* for us by him, he exhorts *Believers* to a ſuitable Chriſtian Converſation, as well in general, to the 13th Verſe of the II. Chapter, as in particular, reminding *Subjects* of their *Duties* to Magiſtrates and Governors, Servants to their Maſters, and Husbands and Wives, of their mutual *Obligations* to the 8th Verſe of the III. Chapter, where he returns again to general *Exhortations*, preſſing upon them the Duties of *Charity*, *Patience* and *Temperance*, or *Sobriety*, to the end of the 4th Chapter. At the beginning of the 5th Chapter he exhorts the Elders or Paſtors of the *Church*, to be diligent and faithful in feeding their *Flocks*; the younger ſort to be Obedient, and all to be Sober, watchful and conſtant in the *Faith*, reſiſting their great Adverſary the *Devil*, until the 10th Verſe, where he concludes this *Epiſtle* with an ardent Prayer for *Believers*, and particular Greetings. The Subſtance therefore of this *Epiſtle* may be reduc'd to theſe three Heads, which by an exquiſite and holy Skilfulneſs, are enterlac'd throughout the whole Contexture of it. The Firſt is, A Declaration of the ineſtimable Benefits of the *Redemption* and *Salvation* purchaſed for us by *Jeſus Chriſt*: The Second is, An *Exhortation* to the Fruits of *Faith*, and Duties of *Sanctification*, both general and particular; and the Third is, A Warning or Admonition to *Patience* and *Conſtancy* in ſuffering for the Name of *Jeſus*.

The Contents *of the ſecond Epiſtle general of S.* Peter.

THo' ſome in ancient times have doubted of the Author, and Authority of this *Epiſtle*, as appears from *Euſebius*'s Hiſt. *lib.* 3. *cap.* 22. yet we find that there is no reaſon to queſtion either the one, or the other; not only becauſe the Inſcription of the *Epiſtle*, bears the name of *Simon Peter*, and that the Author declares, Chap. 1. Verſe 18. that he was one of the three *Diſciples* of *Jeſus*, who ſaw his *Glory* on the *Mount*; but alſo, becauſe the *Doctrine* therein contained, is very conſonant with that of the foregoing *Epiſtle*, and the reſt of the *Holy Scriptures*. Moreover we find that the *Chriſtian Church* has always received it for *Divine* and *Canonical*. The *Apoſtle* therefore writes this his 2d *Epiſtle*, to the ſame ſcattered believing *Jews*, to whom he wrote the firſt, as appears from Chap. 3. 1. and gives his Reaſons for thus backing his former *Epiſtle*, Chap. 1. 12, 13, *&c.* It conſiſts of 3 parts, according to the number of its Chapters. In the firſt, after the *Inſcription* and *Salutation*, he repreſents to them the *Grace* and *Benefits* GOD had beſtowed upon them, in order to their *Salvation*; and exhorts them to grow therein more and more; and by the Practice of all *Chriſtian Vertues*, to make their *Calling* and *Election* ſure; ſignifies

nifies his reaſon, for preſſing this *Exhortation*, and the *Obligation* they were under to receive it from one who had been an *Eye-witneſs* of the *Divine Glory* of *Jeſus*, and an *Ear-witneſs* of the *Teſtimony* given him by the *Father*, and whoſe *Doctrine* was the ſame with that of the *Prophets*, and *Holy Men* of old, Chap. 1. In the ſecond he exhorts *Believers* to Conſtancy and Perſeverance in the *Doctrine* of *Chriſt*, which they had received from the *Apoſtles*, to the end they might not be turned aſide, by the Deceit and cunning Devices of falſe *Teachers*, which began then to manifeſt themſelves, and would more fully be diſcovered afterwards; repreſenting the certain Deſtruction which by their Impiety they would draw down upon themſelves and their Followers: and deſcribing their wicked Manners, Conduct and Converſation, to the end they might be the better known and avoided, Chap. 2. He warneth them of *Scoffers*, walking after their own *Hearts Luſts*, who denied the return of *Jeſus Chriſt* to *Judgment*, and the end or Conſummation of this *World*, in oppoſition to whom he aſſerts the ſecond coming of *Jeſus Chriſt*, and deſcribes the terrible End of the *World*, exhorting them from the Expectation thereof, to all *Holineſs* of *Life* and *Converſation*. And laſtly, concludes his *Epiſtle* by the Teſtimony of S. *Paul*, with a ſhort, but ſerious Capitulation *of his chief Exhortations*, and a *Doxology* to our LORD and *Saviour Jeſus Chriſt*.

The LIFE of S. PAUL.

SAint *Paul*, though not one of the 12, yet for his great Eminence in the *Miniſtry* of the *Goſpel*, had the honour to be ſtiled an *Apoſtle*; particularly above all the reſt that were not of that number, and hath juſtly the next place to S. *Peter* allotted to him, both in regard they were ſo converſant in their Lives, and inſeparable in their Deaths. He was born at *Tarſus*, not only of *Jewiſh Parents*, but Originally deſcended from an ancient *Jewiſh Family* of the *Tribe* of *Benjamin* in *Judea*, where he had his Education, which was a flouriſhing *Academy*, whoſe *Scholars* (as *Strabo* teſtifies) excell'd thoſe of *Alexandria*, and even *Athens* it ſelf. In the *Schools* of the City he was brought up from his Childhood, and became an excellent Proficient in all the polite *Learning* of the *Antients*, yet at the ſame time he was brought up to a Manual *Trade*, as even the Learneſt of their *Rabbins* were, for enabling them to get a Livelihood if occaſion required it, it being a Maxim, (eſpecially amongſt the *Jews*) *That he who teacheth not his Son a* Trade, *teacheth him to be a* Thief; for *Learning* of old was not made an Inſtrument to get a *Maintenance* by, but for the better poliſhing the *Mind*; ſo that the Learned among the *Jews* were frequently denominated (as *Druſius* obſerves) from ſome one or other *Handycraft Trade*, as *Rabbi Judah*, the *Baker*; *Rabbi Jochanan*, the *Shoomaker*, &c.

Having at *Tarſus* attained to a great Perfection in the *Liberal Arts* and *Sciences*, he was ſent to *Jeruſalem* to be inſtructed in the Knowledge of the Laws; and for the better accompliſhing him in that Study, was put under the Tuition of *Rabban Gamaliel* the Son of *Simon*, (the ſame probably that took up our *Saviour* in his Arms.) He was an eminent *Doctor* of the *Law*, one of the Families of the *Schools* at *Jeruſalem*, and a Perſon of principal Note and Authority in the *Jewiſh Sanhedrim*, in which that grave and prudent *Speech*, before-mentioned in the Life of S. *Peter*, which he made in behalf of the *Apoſtles* and their *Doctrine*, took great effect. At the Feet of this great *Doctor* S. *Paul* was brought up, as he himſelf teſtifies, and by his Inſtructions he ſoon advanced to that degree that he gain'd himſelf a Reputation above all his Fellow *Scholars*: Moreover he was a ſtrict Profeſſor of the Sect of the *Phariſees*, which of all others amongſt the *Jews*, was the ſeverereſt and moſt Magiſterial, and the Profeſſors thereof, generally great Applauders of themſelves for their Sanctity, deſpiſing and cenſuring all others as *Reprobates*, and unworthy of their *Society*, and preſuming (as *Joſephus* writes) to govern even *Princes* themſelves. With the fiery Genius of this *Sect*, our *Apoſtle* was too deeply infected, which made him the moſt zealous Perſecutor of the *Saints*, ſo that *when the Blood of the Martyr* Stephen *was ſhed, I* (ſaith he with Sorrow after his Converſion) *was ſtanding by, conſented to his Death, and kept the Rayment of them that ſlew him.* Nay, of all the Apparators, and Inqui-

Inquiſitors employed by the *Sanhedrim*, to execute their *Warrants* upon thoſe upſtart *Hereticks*, as they call'd them, who preached againſt the *Law* of *Moſes*, and the *Tradition* of the *Fathers*; he was the Man that ſtrove to be the forwardeſt. In this Zeal to execute his *Office*, as he was on his way to *Damaſcus*, with ſome others of his *Fellow Officers*, breathing out *Vengeance* and *Deſtruction* againſt the poor *Chriſtians*; there was on a ſudden a moſt glorious *Light* ſhot full upon him, and the reſt that were with him, ſo that they fell to the ground in great amazement, and at the ſame time a *Voice* from *Heaven* was directed to him, ſaying, *Saul, Saul, why perſecuteſt thou me?* to which, as amazed as he was, anſwer'd, LORD, *who art thou?* the *Voice* replying, that *it was Jeſus whom he perſecuted, and that it was hard for him to kick againſt the Pricks.* He again deſired farther Inſtructions, LORD, ſaid he, *what wilt thou have me to do?* upon which he was bid to riſe, and go to *Damaſcus*, and there expect what ſhould be further revealed to him; riſing from the Ground he found his ſight gone; in this plight being led to *Damaſcus*, he was there 3 days faſting, and probably then he ſaw that *Cœleſtial Viſion* mentioned by him, wherein he heard and ſaw things paſt utterance, and had thoſe *Divine Revelations*, which gave him occaſion to ſay, *That the Goſpel he preached he was not taught by man, but had it revealed to him by Jeſus Chriſt*, The 3 Days being expired, *Ananias*, a devout Man, and one of the 70 *Diſciples*, came to him, according to the Command he had received from our LORD, who appeared to him, *to go and enquire for one Saul of Tarſus*; and having laid his Hands on him, told him his Meſſage, upon which his *ſight* was reſtored to him, and the *Gift* of the *Holy Ghoſt* conferred on him; preſently after he was *Baptized*, and made a Member of the *Church*, to the great Joy of the reſt of the *Diſciples*, that he ſhould become not only a *Profeſſor*, but a *preacher* of that *Faith*, which he ſo lately was a bitter *Perſecutor* of. His ſtay at this time at *Damaſcus* was not long, for being warned away by a *Viſion* from *Heaven*, he took a Journey into *Arabia*, where he preach'd the *Goſpel* for 3 Years, and then returned to *Damaſcus*, where the unconverted *Jews* eagerly ſought his Ruin, endeavouring to ſeize him, but he eſcaped through the help of the *Diſciples*, and the reſt of his Friends, who were zealous for his ſafety.

Thus far we have made an entrance into the *Life* and *Acts* of this great *Apoſtle*, with which there is ſcarce any thing equally memorable in *Hiſtory*; nor could the further proſecution thereof have been omitted, but that all the Travels of this *Apoſtle* in the purſuance of his *Miniſtry*, from the time of his Converſion, to the laſt of his being at *Rome*, with the moſt principal Tranſactions, and the ſeveral *Accidents* that hapned to him therein, are already related in the *expoſition* of the *Map* of the *Voyages* of the *Apoſtles*, and more particularly thoſe of S. *Paul*; to which for avoiding needleſs *Repetitions*, the ſequel of his *Life* may not unfitly be referred. We ſhall therefore make ſome Inquiry into the Time and Occaſion of the ſeveral *Epiſtles wrote* to the ſeveral Churches; as alſo into the Time and manner of his *Death*, and ſo proceed to the *Lives* of the reſt of the *Apoſtles*.

When he went from *Athens* to *Corinth*, 'tis ſaid he *wrote* his firſt *Epiſtle* to the *Theſſalonians*, which he ſent by *Silas* and *Timothy*, who returned during his ſtay; and before his departure he *wrote* his 2*d Epiſtle* to them, to excuſe his not coming to them as he promiſed in his firſt. Not long after at *Epheſus* he is ſaid to *write* his *Epiſtle* to the *Galatians*; and before he left *Epheſus*, he *wrote* his firſt *Epiſtle* to the *Corinthians*. Moreover he ſent from thence by *Apollos* and *Silas* to *Titus*, whom he left in that *Iſland* to propagate the *Faith*, and had made him *Biſhop* thereof; in which he gives him advice for the better execution of his Epiſcopal Office. At *Macedonia*, whither he went from *Epheſus*, having by *Titus* received an account of the *Church* of *Corinth*'s preſent ſtate of Affairs, he ſent by him at his *Return*, when he was accompanied by S. *Luke*, his 2*d* Epiſtle to the *Corinthians*; and about the ſame time, he *wrote* his firſt Epiſtle to *Timothy*, whom he had left at *Epheſus*. From *Corinth* he went for *Macedon*, whither he ſent his *Epiſtle* to the *Romans*, by *Phœbe* a *Deaconeſs* of the *Church* of *Cencrea*, not far from *Corinth*. Going thence to *Rome*, he ſent his *Epiſtle* to the *Philippians* by *Epaphroditus*, who had been ſent from them with Relief, not knowing to what ſtreights he might be reduc'd by his Impriſonment at *Rome*. In the next place he ſends by *Tychicus*, his *Epiſtle* to the *Epheſians*. Not long after (if not about the ſame time) he *wrote* his *Epiſtle* to the *Coloſſians*, and ſent it by

Epaphras his fellow *Priſoner*, for ſome time at *Rome*. As for his 2*d Epiſtle* to *Timothy*, there is ſome diſpute about the Time of his *writing* it; only it ſeems probable by *Authentick Authors*, that it was *writ* after the *Philippians* and *Epheſians*. As for the *Epiſtle* to the *Hebrews*, it is not known when, or from whence *written*, and rather conjectured, than certainly known to have been S. *Paul's*. *Tertullian* judgeth it to be *written* by *Barnabas*; but the moſt received Opinion is, that it was S. *Paul's*, but *written* by him in *Hebrew*, and ſo ſent to the *Jews*, and for the better publiſhing it to the *Gentiles*, tranſlated it into *Greek*, ſome ſay by S. *Luke*, but others probably by S. *Clement*; for the Stile of whoſe Epiſtle to the *Corinthians* is obſerved by *Euſebius* and S. *Jerome* to come very near the Style of this *Epiſtle*, and to contain a purer vein of *Greek*, than is found in the reſt of S. *Paul's* Epiſtles.

Our *Apoſtle* having been now 2 Years a *Priſoner* at *Rome*, is at length ſet free, and ſoon after departs to viſit other parts of the *World*, for the further divulging the *Goſpel*; but into what particular parts, is variouſly conjectur'd; ſome think into *Greece*, and ſome parts of *Aſia*, where he had not yet been; others will have it, that he went Preaching, as well into the *Eaſtern*, as *Weſtern* parts of the *World*; for in his Epiſtle to the *Corinthians* 'tis ſaid, That *Paul* being a Preacher *both* Eaſtward *and* Weſtward, *taught Righteouſneſs to the whole World, and went to the utmoſt bounds of the Weſt.* That he went into *Spain*, may be gathered both from his own *Words*, as intimating ſo to do; and alſo from the Teſtimony of other *Authors*, as *Theodoret*, who writes, *That he not only went into* Spain *to* preach, *but brought the Goſpel into the Iſles of the Sea, and particularly into our Iſland of* Britain; and more particularly in another place, he reckons up the *Gauls* and *Britains* amongſt thoſe People, to whom the Apoſtles, and eſpecially the *Tentmaker*, as he calls him, had divulged the *Chriſtian Faith*.

Farther mention of S. *Paul* we find none till his next and laſt coming to *Rome*, which is ſaid to be about the 8*th* and 9*th* years of *Nero's Reign*; and he came in the fitteſt time to ſuffer *Martyrdom*, he could have choſen; for whereas at other times, his priviledge of being a *Roman Citizen*, gained him thoſe Civilities, which common *Morality* could not deny him; he had to do with a Perſon with whom the Crime of being a *Chriſtian*, weighed down all Apologies that could be alledg'd; a Perſon whom *Lewdneſs* and *Debauchery*, had made 7 times more a *Pagan*, than any *cuſtom* or *Education* could have done. What his Accuſation was, can't be certainly determin'd, whether it were his being an Aſſociate with S. *Peter*, in the fall of *Simon Magus*, or his converſion of *Poppæa Sabina*, one of the Emperor's Concubins, by which he was curb'd in the Career of his inſatiate Appetite; Neither can it be reſolved, how long he remain'd in Priſon; what the certain time of his *ſuffering* was, and whether (according to the cuſtom,) he was firſt ſcourged: Only *Baronius* ſpeaks of 2 *Pillars* in the *Church of S. Mary*, beyond the Bridge in *Rome*, to which both he and S. *Peter* were bound, when they were Scourged.

'Tis affirm'd, *That S.* Paul *and S.* Peter *ſuffer'd upon the ſame Day, though different kinds of Death*: Others will have it, That they ſuffer'd on the ſame Day of the Year, but at a Years diſtance; and others affirm, *That S.* Paul *ſuffered ſeveral Years after S.* Peter: But all agree, That *Paul* as a *Roman*, had the favour to be beheaded, and not crucify'd: His *Execution* was at the *Aquæ Salviæ*; 3 Miles from *Rome*; and he is ſaid to have converted the 3 *Soldiers* that guarded him thither, who alſo ſuffered for the *Faith*. Some of the *Fathers* add, *That upon his beheading there flowed from his Veins, a Liquor more like* Milk *than* Blood; *the ſight whereof* (ſaith S. *Chryſoſtom*) *converted the Executioner*,

He was buried about 2 Miles from *Rome*, in the way called *Via Oſtienſis*, where *Lucina* a noble *Roman Matron* (not long after) ſetled a *Farm* for the maintenance of the *Church*. Here he lay but indifferently, (as we may well ſuppoſe,) intombed for ſeveral *Ages*; that is, till the Reign of *Conſtantine the Great*, who in the Year of our LORD 318, at the Requeſt of *Sylveſter*, then *Biſhop of Rome*, built a very ſumptuous *Church*, ſupported with 100 ſtately *Pillars*, and beautified with moſt rare and exquiſite *Workmanſhip*; and after all, richly gifted and endowed by the *Emperor* himſelf: Yet, was all this thought too mean an Honour for ſo great an *Apoſtle*, by the *Emperor Valentinian*, who ſent an Order to his *Præfect Saluſtinus*, to take that *Church* down, and to erect

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in its room, one more large and ſtatelyer; which at the Inſtance of Pope *Leo* was richly adorn'd, and Endowed by the *Empreſs Placidia*, and doubtleſs hath received great Additions ever ſince, from age to age.

Thus was brought up, became converted, and a Preacher of the *Goſpel*, and thus was put to *Death* and *Buried*, this great *Apoſtle* of the *Gentiles*, ſuperior in *Learning*, and *Natural Parts*, and not inferior in *Zeal*, to any of the reſt of the *Apoſtles*. We ſhall proceed according to our Method, to the *Contents* of the ſeveral *Epiſtles* wrote by S. *Paul*, and firſt with that to the *Romans*.

The Contents *of the* Epiſtle *of St.* Paul *to the* Romans.

AS under the *Old-Teſtament*, the Holy Ghoſt mov'd the *Prophets*, to ſet down their *Revelations* and *Predictions* in *Writing*, to the end: that for Time to come they might ſerve for Inſtructions to the *Church* of GOD; ſo likewiſe he hath obſerved the ſame *Method* under the *New*, inſpiring ſome of the *Apoſtles*, to record the ſame *Doctrine* in *Writing*, which they had *preached*; and making choice to this end, of the Form of Familiar *Epiſtles*, as being very ſuitable to the ſimplicity of *Primitive Chriſtians*, and very proper for joining the *Doctrine* of *Salvation*, with the ſeveral *Practices* and *Duties* neceſſary throughout the whole courſe of a *Chriſtian Life*. And tho' theſe *Epiſtles* were *written* upon ſundry Occaſions, at divers times, and to ſeveral *Communities*, or *particular perſons*; yet we ſhall find them all to compoſe one *Body* or *Syſtem* of *Chriſtian Doctrin*: S. *John* the laſt of all the *Apoſtles*, having collected or compriz'd them together, with the other *Books* of the *New Teſtament*, (as *Eſdras* had before gathered together, thoſe of the *Old*) and added to them, the Seal of the *Apoſtolical Authority*, to make them unqueſtionable and inviolable. S. *Paul* therefore, who in *preaching* had labour'd more than all the reſt, was in a more particular manner made choice of, to leave more in *writing*, than any of them, concerning the *Myſteries* of our *Salvation*, in no leſs than XIV diſtinct *Epiſtles*; whereof the firſt is, that which is inſcrib'd to the *Romans*, tho' not in order of Time, (for his *Epiſtle* to the *Theſſalonians*, to the *Corinthians* and *Galatians*, and the firſt to *Timothy*, as well as that to *Titus*, were *writ* before it, as the moſt exact *Chronologers* have obſerved) but by way of Excellence and Dignity, not only for the celebrity of the *Church* of *Rome*, whoſe *Faith* at that time was ſpoke of, and renowned throughout the *World*, *Rom.* 1. 8. but alſo for the ſublimity of the matter, therein declared and contained. This *Epiſtle* was not *writ* by the Hand of *Tertius*, but dictated by the *Apoſtle* S. *Paul*; and ſubſcrib'd with his own Hand, in the City of *Corinth*, when he was upon the point of parting thence for *Jeruſalem*, with the collections of the *Churches* of *Macedonia* and *Achaia*, for the *Brethren* at *Jeruſalem*, and ſent by *Phœbe* a *Deaconeſs* of the *Church* of *Cenchrea*, near the *City* of *Corinth*, *Rom.* 15. 25, 26, *&c.* 16. 1, 2, 22. This *Epiſtle* was not *writ* in *Latin*, as ſome without ſufficient ground have ſuppoſed, but in *Greek*, as all the reſt; foraſmuch as that *Language*, was then moſt univerſally underſtood, and almoſt as familiar at *Rome*, as *Latin* it ſelf. The *Romans*, to whom this *Epiſtle* is addreſs'd, where thoſe *Believers*, of whom the new born *Church* at *Rome*, was then compoſed, having been planted there by the *Doctrine* of the *Goſpel* which had made ſome Progreſs in that City, before ever the *Apoſtle* arrived there; The *Apoſtle*'s aim in this *Epiſtle* was, to eſtabliſh and confirm them in the Doctrine of the *Holy Goſpel*, againſt thoſe *Errors*, *Schiſms* and *Scandals*, which even at that time began to be fomented amongſt *Chriſtians*. Moreover, it alſo contains a brief, but ſolid and ſound Inſtruction, concerning the chief *Articles* of the *Chriſtian Religion*; and of all the *ſaving benefits*, and *tranſcendent privileges* we receive from GOD, in and by *Jeſus Chriſt*: So that we may well call this *Epiſtle*, *The Ocean of the Chriſtian Doctrin, and the Golden Key of the Holy Scriptures*, opening to us the underſtanding and meaning of them: And more eſpecially, it leads us to a thorow underſtanding of the accompliſhment of *Promiſes*, made to the *people* of *Iſrael* by *Moſes* and the *Prophets*, concerning the *common Salvation* of the *Jews* and *Gentiles*. We may diſtinguiſh this *Epiſtle*, as likewiſe moſt of thoſe that follow, into 3 principal parts: The firſt whereof is his *Preface*, ending at the 14*th verſe* of the 1*ſt Chap.* The 2*d*, contains an ample

Inſtruction or Declaration concerning the *Doctrine* of *Salvation*, and reacheth to the *15th ver.* of Chap. 15. And the *3d*, is the concluſion of the *Epiſtle*, from thence to the end. As to the *Doctrinal* part of it, which conſtitutes the *Body* of this *Epiſtle*, the ſame is compoſed of many parts. In the firſt place, it treats concerning the Juſtification of Man before GOD, not by any of his Works, but by the *Faith* which is in *Jeſus Chriſt*; from the *16 ver.* of the 1ſt Chap. to the end of the *5th.* Secondly, Of *Sanctification*, or the renewal of man's Mind, by the new *Birth* in *Jeſus Chriſt*, from the beginning of the *6th.* Chap. to the beginning of the *7th*; where he handleth of the *Spiritual Fight*, wherein the *Regenerate* are engaged, by reaſon of the contrary motions of the *Fleſh* and *Spirit* in them; as in the *8th.* Chap. he ſets forth the *Victory* they obtain by the *Spirit* againſt the *Fleſh*; and the great comfort and aſſurance of *Salvation*, which accrues to them from this Conqueſt, even in the midſt of their ſore *Perſecutions* and *Afflictions*. In the Third place, he treats concerning the *Eternal Election of* GOD, as being the Original and Spring of all theſe excellent Benefits, in the *9th* Chap. ver. 24. In the *4th*, he ſpeaks of *God's Effectual Call*, according to the determinate purpoſe of his *Will* of the *Jews*, as well as of the *Gentiles*, to the end of the *7th* Chap. And upon this occaſion, he makes mention alſo of *Rejection* or *Reprobation*. In the following, 12, 13, 14 and 15 *Chapters*, he ſets down the *Duties* of *Love* and *Gratitude*, wherein we ſtand obliged to the *LORD*, in acknowledgement of theſe his *unutterable Graces* and *Benefits*; as well with reſpect to the Obedience, which is due to his *Commandments* in general, in the 12 and 13 *Chapters*, as more particularly, with reſpect to the right uſe of Things indifferent, and condeſcention to thoſe who are weak, and are not yet come to the knowledge of their *Liberty* in *Chriſt*; in the *14th* Chap. and to the 13 firſt *verſes* of the *15th.* After which follows the Concluſion of the whole *Epiſtle*, containing a *Chriſtian* Excuſe of the *Liberty* he had uſed in writing to, and exhorting of them, with aſſurance of his coming to them, and diverſe *Salutations* of particular Perſons; ſhutting up all with a *Thanksgiving* and *Prayer* to GOD for them.

The Contents *of the Firſt Epiſtle of S.* Paul the Apoſtle, *to the* Corinthians.

AFter that the *Apoſtle* had continued at *Corinth*, the head *City* of *Achaia*, about a Year and an half, and had gathered there a numerous *Church*, *Acts* 19. 9, 10, 11. he departed thence, with intent to Preach the *Goſpel* of *Jeſus Chriſt* in the other *Cities* of *Aſia*: And ſome conſiderable ſpace of time after this, being then at *Epheſus*, as may be ſeen, 1 Cor. 16. 8. he was informed by ſome of the *Family* of *Chloe*, 1 Cor. 1. 11. That ſome dangerous *Contentions*, tending to *Schiſm*, were budding amongſt them; he received at the ſame time, alſo a *Letter* from the *Corinthians*, 1 Cor. 7. 1. in which they deſired his Advice, about ſome Difficulties riſen amongſt them; to all which he returns his Anſwer in this *Epiſtle*, as follows. In the firſt place, after a ſhort *Præface* in the 9 firſt *verſes*, he cenſures and reproves them, in the remaining part of the firſt Chap. and the 3 following, for the *Diſſenſion* and *Diviſion* crept in amongſt them, chiefly occaſioned by the *Pride*, and *Worldly Wiſdom* of ſome of their *Teachers*; who by their Affectation of Human *Eloquence* and *Philoſophy*, adulterated the ſimplicity of the *Goſpel*, and deſpiſed it in the *Apoſtle*. Next he blames them in the *5th* Chap. for tolerating an Infamous Inceſtuous Perſon in their *Church*; and informs how they ought to exerciſe the *Eccleſiaſtical Diſcipline*, and cenſure againſt him, and others, guilty of the like ſcandalous Enormities: He exhorts them in the *6th* Chap. not to bring the *Differences* that happened amongſt them, about outward *Matters*, before the unbelieving *Magiſtrate*, but amicably to terminate the ſame amongſt themſelves; and ſharply cenſures them, for the *Sin* of *Fornication*, ſtill continuing to be practis'd amongſt them. In the *7th* Chap. he begins to anſwer the *Points*, about which they had deſired his Advice, and firſt treats of *Marriage*, and the mutual *Duties* of *Married* Perſons, as alſo of *Virgins* and *Widows*; and afterwards in the *8th* Chap. he diſcourſeth of *things offer'd to Idols*, how far it was lawful

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Inſtruction or Declaration concerning the *Doctrine* of *Salvation*, and reacheth to the *15th ver.* of Chap. 15. And the *3d*, is the concluſion of the *Epiſtle*, from thence to the end. As to the *Doctrinal* part of it, which conſtitutes the *Body* of this *Epiſtle*, the ſame is compoſed of many parts. In the firſt place, it treats concerning the Juſtification of Man before GOD, not by any of his Works, but by the *Faith* which is in *Jeſus Chriſt*; from the *16 ver.* of the 1ſt Chap. to the end of the *5th*. Secondly, Of *Sanctification*, or the renewal of man's Mind, by the new *Birth* in *Jeſus Chriſt*, from the beginning of the *6th*. Chap. to the beginning of the *7th*; where he handleth of the *Spiritual Fight*, wherein the *Regenerate* are engaged, by reaſon of the contrary motions of the *Fleſh* and *Spirit* in them; as in the *8th*. Chap. he ſets forth the *Victory* they obtain by the *Spirit* againſt the *Fleſh*; and the great comfort and aſſurance of *Salvation*, which accrues to them from this Conqueſt, even in the midſt of their ſore *Perſecutions* and *Afflictions*. In the Third place, he treats concerning the *Eternal Election of* GOD, as being the Original and Spring of all theſe excellent Benefits, in the *9th* Chap. ver. 24. In the *4th*, he ſpeaks of *God's Effectual Call*, according to the determinate purpoſe of his *Will* of the *Jews*, as well as of the *Gentiles*, to the end of the *7th* Chap. And upon this occaſion, he makes mention alſo of *Rejection* or *Reprobation*. In the following, 12, 13, 14 and 15 *Chapters*, he ſets down the *Duties* of *Love* and *Gratitude*, wherein we ſtand obliged to the *LORD*, in acknowledgement of theſe his *unutterable Graces* and *Benefits*; as well with reſpect to the Obedience, which is due to his *Commandments* in general, in the 12 and 13 *Chapters*, as more particularly, with reſpect to the right uſe of Things indifferent, and condeſcention to thoſe who are weak, and are not yet come to the knowledge of their *Liberty* in *Chriſt*; in the *14th* Chap. and to the 13 firſt *verſes* of the *15th*. After which follows the Concluſion of the whole *Epiſtle*, containing a *Chriſtian* Excuſe of the *Liberty* he had uſed in writing to, and exhorting of them, with aſſurance of his coming to them, and diverſe *Salutations* of particular Perſons; ſhutting up all with a *Thanksgiving* and *Prayer* to GOD for them.

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employ'd; and exhorteth them to a bountiful Liberality, from the great recompence and *Fruit* of that *Virtue*, ſo acceptable to *God*, and profitable to themſelves. In the 10*th* Chapter he makes mention of the *Spiritual Power*, and *Authority* committed to him, not for Deſtruction, but for *Edification*; to which he annexeth his Boaſting, of what he was through Grace in *Chriſt*, being forced to it by the *Calumnies* of the falſe *Apoſtles*; ſhewing that they could boaſt of nothing, but what he could boaſt of with much more ground than they, and that in many things he far excell'd them all; to the end of the 11*th*. Chap. In the 12*th*. Chap. he makes mention of ſome particular *Revelations*, vouchſafed to him by *Jeſus Chriſt*, being wrapt up into the third *Heaven*; and acknowledgeth that to the end he might not be puffed up, through the abundance of theſe *Revelations*, there was given him a *Thorn* in the *Fleſh*, an *Angel* of *Satan* to Buffet him: Moreover, he declares how he had converſed, and behaved himſelf among them, as a faithful *Apoſtle* of *Jeſus Chriſt*, without ſeeking his own intereſt in any thing. And laſtly, in the 13*th*. Chap. he threatens ſeverity, and the exerciſe of his *Apoſtolical Power*, againſt obſtinate *Sinners*, except they Repent; concluding his *Epiſtle* in the three laſt *verſes*, by wiſhing them all manner of *Proſperity*, preſenting 'em with his ordinary *Apoſtolical Salutation*, and by expreſſing his ardent *Prayers* to GOD for them.

The Contents *of the* Epiſtle *of* S. Paul *the* Apoſtle, *to the* Galatians.

FOraſmuch as the *Churches* of *Galatia*, which S. *Paul* had planted, by the *Preaching* of the *Goſpel*, *Acts* 16. 6. *&c.* and 18. 23, *&c.* had ſuffered themſelves to be drawn aſide from the purity of his *Doctrine*, by means of certain falſe *Apoſtles*, who taught them to keep the *Ceremonial Law*, and more particularly, preſs'd upon them the neceſſity of *Circumciſion*; and that Men were not juſtified by *Faith* only, but alſo by the works of the *Law*; the *Apoſtles* and *Brethren* that were with him, judged it neceſſary to reprove, and better inform them by this *Epiſtle*, in order to fortify them againſt theſe *Errors*, by ſetting *Goſpel-Truth* in a clear light before them. To this purpoſe, after the *Inſcription*, compriſed in the five firſt verſes of the 1*ſt*. Chap. he proves to them, by divers arguments, that they ought not to ſuffer themſelves to be drawn aſide from the *Doctrine* he had *Preached*, ſeeing there was no other *Goſpel* to *Salvation*, but what he had delivered to them, aſſuring them that he had not received the ſame of Man, but from *Heaven*, even from *Jeſus Chriſt* himſelf, which he demonſtrates to them, by the Relation of his former *Converſation* amongſt the *Jews*, and his Miraculous Converſion, and calling to the *Apoſtleſhip*; that accordingly he did not go up to *Jeruſalem*, to make himſelf known to, and confer with the *Apoſtles* there, but went immediately into *Arabia*, to diſcharge his *Apoſtolical Function*, committed to him by *Jeſus Chriſt* himſelf; that afterwards the moſt famous amongſt the *Apoſtles*, gave to him the right hand of *Fellowſhip*, as a ſign of their union, and agreement in Doctrine and *Function*: How he reproved even S. Peter himſelf, becauſe he was not bold enough, in aſſerting and maintaining the Chriſtian *Liberty*, for fear of diſpleaſing ſome *Jews*, Chap. 1, and 2, to the 15*th Verſe*. And then in oppoſition to the Doctrine of theſe Seducers, he proves by many ſtrong Reaſons, and evident Examples, drawn from *Holy Scripture*, that man is juſtified before GOD, only by *Faith* in *Jeſus Chriſt*; and not by the Works of the *Law*, whether *Moral*, ſummarily contained in the Ten *Commandments*, or *Ceremonial*, conſiſting of *Ceremonies* and outward *Obſervations*, which are all abrogated under the *New Teſtament*; with a *Refutation* of the *Principal Objections*, of theſe falſe *Apoſtles*, from the 15*th Verſe* of the 2*d* Chapter, to the end of the 4*th*. To which he adds a ſerious *Exhortation* to the *Galatians*, to ſtand in the *Liberty*, wherewith *Chriſt* had made them free; with a *caution* not to abuſe it, to *carnal Licentiouſneſs*, but by the Spirit to oppoſe the *Luſts* and *Works* of the *Fleſh*; which he innumerates, and afterwards repreſents to them the *Fruits* of the *Spirit*; in which he exhorts them to walk and Live. Chap. 5*th*. And more particularly, he exhorts them

them to *Acts* of *Charity*, and *Benificence*, as well towards *Poor Believers*, as towards the *Miniſters* of the *Word*; and then concludes with a ſerious warning of them, to take heed of falſe *Apoſtles*, repreſenting to them their *Avarice* and *Hypocriſie*, and proteſting his own ſincerity; ſhutting up all with a hearty *Commendation* of them, to the *Grace* of our *Lord Jeſus Chriſt*.

The Contents of the Epiſtle of St. Paul *the Apoſtle to the* Epheſians.

THE *Apoſtle* St. *Paul*, having at firſt *Preached* at *Epheſus*, a famous *City*, and the *Metropolis* of the leſſer *Aſia*, as he paſs'd by that way, on his *Journey* towards *Jeruſalem*, *Acts* 18. 19. did ſome time after return thither, and ſtay'd there the ſpace of three years; *Preaching*, and *Propagating* the *Goſpel*, as well in that *City*, as in the adjacent places, as appears from *Acts* 19.1. and 20. 31. Inſomuch that he gathered there a great and flouriſhing *Church*, from whence (when he was at *Miletus*, on his way towards *Jeruſalem*) he ſent for the *Paſtors* and *Elders* of that *Church*, to warn them to take heed of thoſe falſe *Teachers*; which after his deceaſe, would creep in among them, and draw *Diſciples* after them, *Acts* 20. 29, *&c.* Wherefore ſometime after, being *Priſoner* at *Rome*, *Eph.* 3. 1. and 6.20. he judged it needful to fortify and confirm the *Epheſians* by this *Letter*, in the Truth they had received; more eſpecially againſt thoſe, who limiting the *Grace* of God, did not ſet it forth in its full Luſter and Glory. Wherefore after his *Apoſtolical Salutation*, contain'd in the two firſt verſes of the firſt Chap. he declares in a moſt exquiſite and ſublime diſcourſe, the ſaving *Benefits*, *Privileges*, and *Immunities Believers* receive here in time, according to the *Eternal Counſel*, and *Purpoſe* of *GOD* in *Jeſus Chriſt*, to the 15 verſe of the ſame Chap. Which declaration he continues, and concludes with an earneſt Prayer to *GOD*, that it would pleaſe him, to ſtrengthen and confirm them more and more, in the knowledge of this tranſcendent Grace, and efficatious virtue of *Jeſus Chriſt*, who being taken up into *Glory*, ſits at the *Right Hand* of the *Father*; and is conſtituted the *Head* over all things. In the 2*d.* Chapter, he repreſents to them the ſad, miſerable and loſt Condition, wherein they were formerly, when *Gentiles*, being ſtrangers from the *Covenant* of *Promiſe*, without any hope of *Salvation*, and without GOD in the *World*; and declares, that they were delivered from this deplorable ſtate, by the *Death* of *Jeſus Chriſt*; and that it is by the alone *Faith* in him, who hath broken down the middle wall of *Partition*, that they have been received into the *Covenant* of *Grace*. In the 3*d.* Chap. He ſets forth the excellency of this great Myſtery of the *Gentiles*, being called and admitted to the *Communion* of *Jeſus Chriſt*, without being obliged to keep the *Ceremonial Law*, declaring that this great *Myſtery*, which had been hid and conceal'd from all former Ages, was now ſo evidently revealed, and manifeſted by the *Preaching* of the *Prophets* and *Apoſtles*, that the *Angels* of *Heaven* wondred at it; and towards the end of the Chapter he again begs of GOD, that he would be pleaſed to fortify them, by the power of his *Spirit* in the inward Man, to the end, they might more and more be made ſenſible of the efficacious *Grace* and *Love* of *Jeſus Chriſt*, dwelling in their *Hearts* by *Faith*. In the 4*th.* and following Chapters he lays down ſeveral exhortations to a ſuitable Chriſtian Converſation, inviting them above all things, to Unity and Perſeverance in the *Doctrine* of the *Goſpel*; for the preſervation of which from all Errors and Corruption, *Jeſus Chriſt*, now aſcended up into *Heaven*, hath ordained and eſtabliſhed ſeveral Orders and Offices in his *Church*, to the 17*th.* verſe of the 4*th.* Chap. Afterwards he exhorts them to put off the *Old Man*, with his deceitful *Luſts*, and to put on the *New Man*, with all his *Graces* and *Virtues*. From thence to the 22*d.* verſe of the 5*th.* Chap. From whence he proceeds, to the more ſpecial Duties of *Man* and *Wife*, in the Conjugal State, Illuſtrating and inforcing them, from the *Myſtical Marriage* of *Chriſt* and his *Church*, as being the true and original pattern of *Matrimony*; and this to the end of the 5*th.* Chapter. Next he handles the mutual duties of *Parents* and *Children*, as alſo of *Maſters* and *Servants*;

to the 10*th* verſe of the 6*th*. Chapter. Laſtly, adviſeth them to be provided with the whole Armor of God, that they may be able to ſtand, and prevail in the Combat againſt their *Spiritual Enemies*; and to pray continually, not only for themſelves, but alſo for all *Believers*, and more-eſpecially for him, that with all boldneſs he might Preach the *Goſpel*, for which he was then in Bonds, concerning which *Tychicus* the conveyor of this *Epiſtle*, would more amply inform them; and then ſhuts up all in the two laſt verſes, with wiſhing them *Peace*, *Faith*, and *Charity*, and commending them to the *Grace* of *God*.

The Contents *of the* Epiſtle *of S.* Paul *the Apoſtle to the* Philippians.

THE *Apoſtle* S. *Paul*, having been divinely advertiſed by a *Viſion* of a man appearing to him in the *Macedonian* Habit, to paſs over into *Macedonia*, and Preach the *Goſpel* there; began firſt to *Teach* in the *City* of *Philippi*, where he gathered a famous *Church*, *Acts* 16.12. And in compliance with the tender Bowels and Care he had for all the *Churches*, but eſpecially for thoſe planted by his own *Miniſtry*, he wrote this Letter to them from his Priſon in *Rome*, and ſent it by *Epaphroditus*, to ſtrengthen and confirm them in the *Faith* of the *Goſpel*, *Philip.* 2. 25. In which *Epiſtle*, after his wonted *Salutation*, he commends the *Philippians* for their Perſeverance in the *Faith*, notwithſtanding his *Bonds* and *Sufferings*, which he relates to them, together with the good Fruits his *Sufferings* produced; and declares, that though with reſpect to himſelf, it were much more eligible for him to die, and be with *Chriſt*: Yet, for their advantage and benefit, he was willing to continue in the *Body*, for their furtherance and encreaſe in *Faith*, Chap. 1. He exhorteth them to the Practice and exerciſe of all *Chriſtian Virtues* and *Graces*, and above all to *Patience*, *Perſeverance*, *Unity* and *Humility*; ſetting before them the *Divine Pattern* and Example of *Jeſus Chriſt*, who being in the Form of *GOD*, took upon him the appearance of a *Servant*, and humbled himſelf even to *Death*, upon the *Croſs*; to which he ſubjoyns a particular recommendation of *Timothy* and *Epaphroditus*, Chap. 2. Afterwards, he forearmeth them againſt the wiles and ſeduction of falſe *Apoſtles*, who confounded the *Law* and the *Goſpel* together; teaching that *Salvation* is to be attained, joyntly by the works of the *Law*, and by the *Faith* of *Jeſus Chriſt*; to which he oppoſeth his own Example, who gloried in nothing, ſave only in the knowledge of *Chriſt*, and adviſeth them to imitate him herein. Chap. 3. After ſome particular admonitions to *Love* and *Unity*; and exhortations to a *Chriſtian* and Godly *Converſation*, he acknowledgeth their Liberality towards him, and repreſents to them how very acceptable ſuch Sacrifices of *Love* and *Charity* were to God, concluding the *Epiſtle* with wonted greetings.

The Contents of the Epiſtle of St. Paul *the Apoſtle to the* Coloſſians.

THE *Coloſſians* having embraced the *Goſpel* of *Chriſt*, by the *Miniſtry* of ſome Faithful *Teachers*, and particularly of *Epaphras*, there were found ſome amongſt them, as well as in the Neighbouring *Churches*, of *Laodicea* and *Hierapolis*, Chap. 4. 13. who endeavoured to mingle with the ſimplicity of the *Evangelical Doctrine*, the *Philoſophy* of the *Greeks*, and ſome Ceremonial Obſervations of the *Moſaical Law*; whereupon the *Apoſtle* S. *Paul*, then a Priſoner at *Rome*, being informed hereof by *Epaphras*, (as appears from, Chap. 1. 8. and 4. 12.) thought fit to write this *Epiſtle*, and ſent it to them by the hands of *Tychicus* and *Oneſimus*, that they might be fully informed of all his Affairs, and more-eſpecially to ſtrengthen them in the truth againſt all the Wiles and Errors of *Seducers*. Accordingly the *Apoſtle* in this *Epiſtle*, after the *Prefatory* part of it, which reacheth to the 12 Verſe of the 1*ſt*. Chapter, briefly ſets down, in a very high and lofty ſtyle, the

the chief Heads of the *Evangelical Doctrine*, and more particularly *treats* concerning the tranſcendent excellence of the *Perſon* and *Office* of *Jeſus Chriſt*, and the great *Benefits* and *Privileges* procured for us, by his *Death* and *Suffering*; and demonſtrates that all the fulneſs of the *Deity* dwells, and is to be look'd for in him alone, to the 23*d verſe*, and from thence to the end of the Chap. he *exhorts* them to *perſevere without wavering* in the *Truth* of this *Doctrine*, for which he ſuffered with *Joy*, as being made *partaker* therein of the *Sufferings* of *Jeſus Chriſt*, by whom he had been called to the *Apoſtleſhip*, to *Publiſh* and *Preach* this great *Myſtery* of *Chriſt* in the hope of *Glory*. In the 2*d*. Chapter, he forearms them againſt the Errors before mentioned, as well of thoſe who by *Philoſophy* endeavoured to corrupt the ſimplicity of the *Goſpel*; as of thoſe others who made it their buſineſs to introduce a *Superſtitious Worſhip* of *Angels*, and ſubject *Believers* to the obſervation of the *Ceremonial Law*, which obſervances he declares were only ſhadows of thoſe glorious realities purchaſed for us by Chriſt, who was the *Subſtance* and *Body* of them all, to the end of the Chapter. In the 3*d*. Chapter he begins to exhort them to a *Holy* and *Chriſtian Converſation*, to the 6*th*. verſe of the 4*th*. Chapter. And in the firſt place, he preſſeth them (in conformity with *Chriſt* their *Head*) to ſet their Affections upon the things of *Heaven*, to mortify the corrupt Members of the *Old Man*, and to put on the *New Man*, (reſtored to the *Glory* of the *Divine* likeneſs) with all its *Virtues* and *Graces*, from the beginning of the 3*d*. Chapter to the 17*th* verſe; and from thence paſſeth to the particular duties of *Husbands* and *Wives*, *Parents* and *Children*, *Maſters* and *Servants*, to the 2*d*. verſe of the 4*th*. Chapter, At the 2*d*. verſe of the 4*th*. Chap. he exhorts them to watchfulneſs in *Prayer*, and particularly for him; and to behave themſelves with all Circumſpection towards thoſe without. So that this *Epiſtle* thus far, ſeems to be much of the ſame *Argument*, as the foregoing *Epiſtle* to the *Epheſians*, ſave only that the ſame *Doctrine*, is more briefly and ſuccinctly delivered here. From the 7*th verſe* to the end, the *Apoſtle*, concludes his *Epiſtle*, declaring that he ſent *Tychicus* and *Oneſimus* to them, that they might be fully informed of his ſtate and condition to *ver*. 9. Then adds ſeveral *Greetings* to *ver*. 17. and ſhuts up all with a charge, to cauſe this Epiſtle to be read alſo in the *Church* of *Laodicea*, to put *Archippus* in mind of being *faithful* in his *Miniſtry*, and to remember his *Bonds*.

The Contents *of the Firſt* Epiſtle *of S.* Paul *the* Apoſtle *to the* Theſſalonians.

THE *Apoſtle* S. *Paul* having with the danger of his *Life*, gathered a flouriſhing *Church* at *Theſſalonica*, a great and Capital *City* of *Macedonia*; was forced together with *Silas* and *Timothy*, (by the *perſecution* of the *Jews* there inhabiting, who ſtirred up the Rabble againſt them, (to eſcape thence to *Berœa*; whither being followed by the ſame *Jews*, he left *Timothy* and *Silas*, and came to *Athens*, as may be ſeen at large, *Acts* 17. And afterwards they both being come to him to *Athens*, he ſent *Timothy* to *Theſſalonica*, to viſit that *New-born Church*, for which he was greatly concern'd, to the end that he might edifie and confirm them in the *Truth*; now when *Timothy* was returned from thence, and had inform'd him, being then at *Corinth*, of the condition wherein he had found and left the *Believers* there; he judg'd it needful to *write* them this *Letter*, according to what himſelf declares at the beginning of the 3*d Chap*. This *Epiſtle* now, beſides the *Apoſtle's* inſcription, conſiſts of 2 principal *parts*: In the firſt of which he *ſtrengthens* them in the *Faith* they had received, to the end of the 3*d* Chap. and this he doth in the 4 following *Branches*; for in the 1*ſt Chap*. he witneſſeth, with Thanks to GOD upon this account, with what extraordinary Zeal, they had received the *Faith* in *Jeſus Chriſt*; and been *converted* from *Idols* to ſerve the living GOD. In the 2*d Chapter*, he puts them in mind of his Courage, Sincerity, Diligence, and whole Converſation amongſt them, to the end he might ſhew himſelf a good *Example* to them in all Things; and this he doth to the 14*th Verſe*; and then relates the *Perſecutions* they have patiently

endured, as well as himſelf, both from the *Jews*, and their Countrymen, to the *17th ver.* and from thence to the end of the *3d Chapter*, he in very endearing terms expreſſeth to them, the deſire he had to ſee them again, to the end he might ſupply, what might yet be wanting to their *Faith*, and that to this end he had ſent *Timothy* unto them. In the other part, which he begins with the *4th Chap.* he *exhorts* them to a *Holy Chriſtian* Converſation, and to the exerciſe of ſeveral *Vertues*, till the *13th verſe*; then *adviſeth* them to moderate their mourning for the *Dead*, from the hope they had of a *Glorious Reſurrection*, at the laſt coming of our LORD and *Saviour*; to the *14th verſe* of the *5th Chap.* from whence to the end, he *preſſeth* ſeveral *Exhortations*, particularly to *watchfulneſs* and *ſobriety*, to *put* on the *Arms* of their *Spiritual Warfare*, to *reſpect* and *highly eſteem* their *Paſtors* and *Teachers*, *to pray without ceaſing*, &c. and concludes his *Epiſtle* with an *ardent* Prayer to GOD for them, with the *wonted Salutations*, and an earneſt charge to cauſe this Epiſtle to be read before all the *Brethren*.

The Contents *of the Second Epiſtle of S.* Paul *the* Apoſtle, *to the* Theſſalonians.

After the *Apoſtolical Inſcription* contained in the Two firſt *verſes*, the *Apoſtle* commendeth the *Patience* and *Perſeverance* of the *Theſſalonians*, and *comforts them* againſt their *Sufferings*, by the coming of *Jeſus Chriſt* to *Judgment*, for the *puniſhment* of *Perſecutors*, and their deliverance, in the *1ſt Chap.* Afterwards he informs them, that the *Day of Judgment* would not come ſo ſoon, as ſome might expect; becauſe a general *Apoſtaſie* was to precede it, and the *Revelation* of *the Man of Sin* or *Antichriſt*, whoſe *Riſe*, *Pride*, *Deceit* and *Downfal* he deſcribes, adding a *repeated Exhortation* to *Perſeverance* in the *Faith*, to the end of the *2d* Chap. Laſtly, he *exhorts them* to a Chriſtian Converſation; particularly charging them to *Pray* for him, to live in mutual *Love* and *Charity*, to *withdraw themſelves* from *Brethren that walk diſorderly*, and live in *Idleneſs*, whom he reproves by his own *Example*; and *exhorts* and *commands* them to work with *quietneſs*, and *eat their own Bread*; and *adviſeth* the *Church*, *to cenſure* thoſe that ſhall be found *refractory* and *diſobedient*. To the *16th verſe* of the *3d Chap.* and in the 3 following *verſes* he concludes the *Epiſtle*, by his Prayer to GOD for them, and wonted *greeting*. So that this Second *Epiſtle*, appears to be much of the ſame import with the firſt; becauſe the *Apoſtle* having had no *Opportunity* to *viſit* the *Theſſalonians*, thought good to *write* again to them, and back his former Epiſtle for their *Inſtruction* and *Conſolation*.

The Contents *of the Firſt Epiſtle of St.* Paul *the* Apoſtle, *to* Timothy.

Saint *Paul* Travelling from *Epheſus* to *Macedonia*, had left *Timothy* at *Epheſus*, to govern that *Church* for ſome time, as being one of the principal *Churches* of *Aſia*; which appears from the *3d verſe* of the *1ſt Chapter*. and whilſt he was on his way, or as others judge, after he was arrived at *Philippi*, *writes* this *Epiſtle* to him; in the which he carefully and *faithfully* inſtructs him, and in his perſon, all the *Miniſters* of the *Goſpel*, how they ought to carry themſelves in their *Holy Function*. Accordingly in the *1ſt Chap.* after the *wonted Apoſtolical Salutation*, he *adviſeth* him to *take great care, that no ſtrange or vain Doctrin be introduc'd into the Church, by thoſe who pretending to be Teachers of the Law, do indeed know nothing*; and *points* at the *true uſe* of the *Law*, to *ver.* 11, from whence to the end of the *Chap.* he propounds, in his own *Example*, an Abridgment of the *Goſpel*, which was committed to him, charging *Timothy* to keep *cloſe* and *ſtedfaſt* to it, and couragiouſly to reſiſt all gainſayers, as himſelf alſo had oppoſed *Hymeneus* and *Alexander*, and caſt them out of the *Church*. In the *2d* Chapter he ordains that *Prayer* be made for all Men, and more parti-

particularly for *Kings*, and all in *Authority*; and preſcribes a general *Rule*, how both *Men* and *Women* ought to behave themſelves in the *Church*. In the 3*d* Chap. he ſets down the *Order* to be obſerved, in the calling or ordaining of *Paſtors* and *Deacons*. In the 4*th* Chap. he foretells, how ſome *in the Laſt Days ſhall depart from the Faith*, forbidding *Marriage*, and certain ſorts of *Meat*, which GOD had created to be received with Thankfulneſs; he exhorts him to *perſeverance* in the *Truth*, and the conſtant *practice* of *Godlineſs*, which he declares to be *profitable* on all accounts; to *attend* to *Reading*, *Exhortation*, and Doctrine; and to ſtir up the *Gift* he had received, by the laying on of *Hands*. In the 5*th* Chap. he informs him, how to carry himſelf in his Cenſures and Exhortations, to young or old *Men* or *Women*; particularly he inſtructs him, how thoſe *Widows* muſt be qualified, who are admitted to the ſervice of the Poor; and in how great eſteem thoſe *Presbyters* or *Elders* ought to be, that govern well, ſtrictly charging him before GOD, *not to lay his Hand ſuddenly upon any man*. In the laſt Chap. he *exhorts Servants*, to be faithful in their *Duties*; and again chargeth *Timothy* to have a care of *falſe Teachers*, who amuſe themſelves with unprofitable queſtions, and verbal conteſts; commands all to be *content* with their own *Condition*, and to beware of *Covetouſneſs*; and exhorts *Timothy* very preſſingly to behave himſelf in all Things as becomes the *Goſpel*, and to charge *Rich men* to be Humble and Charitable; and concludes his *Epiſtle*, with once more preſſing *Timothy* to be *Faithful, to the Truſt committed to him*.

The Contents *of the Second* Epiſtle *of St.* Paul *the Apoſtle to* TIMOTHY.

THE *Apoſtle* S. *Paul* being a Priſoner at *Rome*, Chap. 1. 8. and perceiving his *death* to draw near, Chap. 4. 6. *writes* this ſecond *Epiſtle* to *Timothy*, who then was at *Epheſus*; in which (after the uſual *Greetings*) he wiſheth him to come to him with the firſt occaſion, ſignifying how earneſtly he deſired to ſee him becauſe of his extraordinary *Piety*, in the which he had been educated from his Infancy, by his *Mother* and *Grandmother*; and *exhorts* him ſeriouſly to make good uſe of the *Divine Gifts* and *Graces* beſtowed upon him, and boldly to propagate the *excellent* and *holy* Doctrine of the *Goſpel*, according to his Example: And this the rather, becauſe all thoſe of *Aſia* had left him, beſides *Oneſiphorus*, who had been very helpful to him, Chap. 1. That in order to the farther propagating of this *holy* Doctrin, he ſhould commit the Things (he had heard of him) to good and faithful Men, that might teach them to others, and particularly, to inſiſt upon that *capital* and *fundamental Point* of the *Reſurrection* of *Jeſus Chriſt*: He *comforts* and *ſtrengthens* him againſt *Afflictions*, as well by his own *Example*, as by the glorious Reward which *attends* ſuch *Sufferings*; *exhorts* him to avoid all vain Conteſts and unprofitable Diſputes, and to beware of *Hereticks*, ſuch as *Hymenæus* and *Philetus*, who denied the *Reſurrection of the dead*; to ſhun *Youthful Luſts*, and to exerciſe himſelf in all *Chriſtian Vertues*, Chap. 2. And to the end he might excite him to a greater degree of *Watchfulneſs*; he declares to him, what a dangerous ſort of men would *ariſe in the Laſt days*, and oppoſe the *ſound* and *holy* Doctrine of the *Goſpel*, preſſing him to follow his *Example*, and immovably to continue in the Doctrine he had learnt of him, as agreeing in all Things with the *Holy Scriptures*; the profitableneſs and ſufficiency of which, to *ſalvation*, he fully aſſerts, Chap. 3. Laſtly, foreſeeing his approaching deceaſe, he moſt ſeriouſly and earneſtly *exhorts* him, to *diſcharge* his *Duty* with all *faithfulneſs* and *diligence*, and to come to him before *Winter*, becauſe all had forſaken him, at his firſt appearance before *Nero*, in order to his Tryal, and concludes with the wonted *Salutation*.

The Contents *of the Epiſtle of* S. Paul *to* TITUS.

TITUS a *Greek*, or *Gentile* by Birth, *Gal.* 2.3. being converted to the *Faith*, became a faithful Companion of S. *Paul* in his Travels, as well as in the Miniſtry of the *Goſpel*, 2 *Cor.* 2. 12, and 8.23. for the Apoſtle ſent him to *Corinth*, to procure and receive a charitable *Collection* for the *Believers* of *Judea*, 2 *Cor.* 7. 14, and 8, 6, 16, 23. and 12, 18. and into *Dalmatia*, there to Preach the *Word*, 2 *Tim.* 4. 10. and into the Iſle of *Crete* to provide the *Churches* with Faithful *Miniſters*, Chap. 1.5. to which end alſo he wrote to him this *Epiſtle*, in which (after his wonted *Greetings*) he ſeriouſly informs him of the neceſſary Qualifications of the *Miniſters* and *Conductors* of *Churches*, as to their *Life*, *Doctrine*, and *Gifts*; and afterwards, becauſe in that City there were many wicked men and deceivers, who inſiſted on *Jewiſh Fables*, and taught the diſtinction of *Meats*, he chargeth him to cenſure and reprove them, and to ſtop their Mouths, Chap. 1. Afterwards becauſe ſome wreſted and abuſed the *Doctrine* of the *Goſpel* to encourage *Licentiouſneſs*, he adviſeth him to teach, as well as perſons in general, *Young* and *Old*, *Parents*, and *Children*, *Husbands* and *Wives*, as in particular, *Believing* Servants or *Slaves*, how to behave themſelves in their ſeveral ſtations and relations; and above all things, to ſhew himſelf a pattern of *good Works* in all holy and Chriſtian converſation; teaching them, That the *Doctrine* of the *Goſpel* declares, that the ſaving Grace (procured by *Jeſus Chriſt*) was not revealed, to Miniſter an occaſion to Looſeneſs of Life and Licentiouſneſs; but on the contrary, powerfully to engage us to the practice of all *Vertues*, Chap. 2. And foraſmuch as ſome alſo abuſed their *Chriſtian Liberty*, to the encouraging of *Rebellion*, he preſſeth him in the third Chapter, inceſſantly to exhort Believers to Obedience, and ſubjection to the *Superior Powers*, and to behave themſelves with all reſpect towards them, notwithſtanding their being *Heathens*; and to this end puts them in mind, that before their *Converſion* they were ſuch themſelves, though now reſtored to a *ſaving Condition*, through the *Love* and *Mercy* of *God* in *Chriſt*, not by works of their own *Righteouſneſs*, but of his meer *Grace*; adviſeth *Timothy* alſo to avoid fooliſh Queſtions, and unprofitable Conteſts, and to reject *Hereticks* after the firſt or ſecond Admonition; and having recommended ſome particular Affairs unto him, he cloſeth his Epiſtle with the wonted *Greeting*.

The Contents *of the Epiſtle of* S. Paul *to* PHILEMON.

THis *Philemon*, to whom S. *Paul* writes here, ſeems to have been a *Miniſter* of the *Goſpel*, as *Coloſ.* ver. 1. 17, 23, and *Col* 1. 7. and 4. 9, 12, 17. whoſe ſervant or Slave *Oneſimus* was run away from him, and had robb'd him; but coming to S. *Paul*, who was a Priſoner at *Rome*, he was Converted by him to the *Chriſtian* Religion; and being deſirous to return to his *Maſter*, he prays the *Apoſtle* to give him a Letter of Interceſſion and Recommendation to him, that thereby he might be reſtor'd to his *Maſter*'s Favour. To this purpoſe S. *Paul* writes this *Epiſtle*, in which after the *Inſcription* and *Salutation* in the three firſt Verſes, after a becoming Inſinuation, to gain *Philemon*'s good will, by an expreſſion of his Love towards him, and of the Vertues for which *Philemon* was noted; as particularly for his great *Charity* to *Believers*, and *Faith* in *Jeſus Chriſt*, verſe 8. He declares, That he would not lay his commands upon him in this matter, tho' well he might, but only affectionately deſire him ſo, and then propounds his Requeſt, ſhewing the juſtice and reaſonableneſs of it, as being profitable to *Philemon*, and in ſome ſort neceſſary, ver, 15. acknowlegeth *Oneſimus*'s fault, but withal repreſents, that it prov'd an occaſion of his Converſion, by which means he was now become his Brother, ver. 18. and becomes Surety for *Philemon*, for the Loſs he had ſuſtained by him, ver. 20. and at laſt concludes his requeſt with moſt tender and pathetical Expreſſions, verſe 22. and wiſhes him to prepare him a Lodging, ver. 23. Salutes him in the name of ſome of his Companions, ver. 25. and ſhuts up all with his wonted Greetings.

The Contents *of the Epiſtle of S.* Paul *the* Apoſtle *to the* HEBREWS.

NOtwithſtanding ſome have doubted concerning the Author of this *Epiſtle*, and have attributed it, ſome to S. *Barnabas*, others to S. *Luke*, and others again to S. *Clement*; yet all the ancient *Greek Writers*, and a good part of the *Latin*, do unanimouſly attribute it to S. *Paul*, and accordingly moſt of the *Greek* Copies of the *New Teſtament* retain this Inſcription. S. *Peter* alſo writing to thoſe of the *Circumciſion*, witneſſeth expreſly, (2 *Pet.* 3. 15.) that the Apoſtle S. *Paul* had alſo writ to them, *according to the Wiſdom given unto him*; which in all appearance cannot be meant of any other *Epiſtle* but this. Beſides, if we pleaſe to confer what we read *Heb.* 13. 19, 23. with what S. *Paul* writes to *Timothy*, 2 *Tim.* 4. 16, 17. we ſhall find good reaſon to believe, that this *Epiſtle* was writ at *Rome*, at that time when the Apoſtle (after his firſt appearing before *Nero*) had conceived ſome hopes of his Enlargement, and that he promis'd himſelf to be in a condition to take a Journey ſoon after with *Timothy* to *Jeruſalem*, to viſit them; ſo that this *Epiſtle* ſeems to have been ſent to make way for this his intended Viſit.

This *Apiſtle* is a moſt excellent part of the *New Teſtament*, in the which (according to the Order commonly obſerv'd by S. *Paul*, in the moſt part of his *Epiſtles*, and in a lofty and divine *Style*) he treats at large of the tranſcendant Excellency of the *Perſon* and *Office* of *Jeſus Chriſt* our *Saviour*, to the 19th Verſe of the 10th Chapter; and from thence to the end of the *Epiſtle*, he ſets down ſeveral *Exhortations* tending to ſtrengthen and confirm them in the *Faith* of the *Goſpel*, and in a holy and *Chriſtian Converſation*. In the two firſt Chapters he treats of the *Perſon* of *Jeſus Chriſt*: In the firſt he aſſerts and proves the Truth of his *Eternal Divine Nature*, and his *Preheminence* above all *Angels*; in the ſecond he demonſtrates the Truth of his *Humanity*, or *Human Nature*, which he took from the Seed of *Abraham*, for our *Redemption* and *Reconciliation* to GOD the Father. In the 3d and 4th Chapters, he ſpeaks of his *Prophetical Office*, exalting the ſame far above that of the great Prophet *Moſes*; declaring that his *Doctrine* (as being the Eternal *Word* and *Wiſdom* of the *Father*) is far more ſublime, worthy and powerful, than that of *Moſes*, or any other Prophet whatſoever; and conſequently, that it ought the more carefully to be heeded and obeyed. In the 5th Chapter he begins to treat of the *Call* of *Jeſus Chriſt* to his *Sacerdotal Office*, and after a Parenthetical Diſcourſe, reaching from the 11th Verſe of that Chapter, to the end of the 6th, wherein he blames their Dulneſs and Unfitneſs to underſtand theſe *Myſteries*, and exhorts them to leave the Rudiments of *Chriſtianity* and to preſs on to the Perfection of a *Man-like* Growth in *Chriſt*; he in the 7th Chapter proceeds to ſet forth the *Sacerdotal* and *Kingly Office* of *Jeſus Chriſt*, by a continued Compariſon between Him and *Melchiſedeck*, to the end of the Chapter. In the 8th, 9th, and part of the 10th Chapters, he repreſents the tranſcendent Excellence of the *Prieſtly Office* of *Chriſt*, by comparing his *Eternal Prieſthood* with the *Levitical Prieſthood* of *Aaron*, and the *Temporal Covenant* made with the *Fathers*, with the *Eternal Covenant* ratified by the *Blood* of *Chriſt*, and therewithal concludes the former part of this *Epiſtle*. At the 19th Verſe of the 10th Chapter, he proceeds to the latter part, exhorting them in general to *Obedience* and conſtant *Perſeverance* in the aboveſaid *Doctrine*, notwithſtanding their *Perſecutions* and his *Bonds*. In the 11th Chapter he gives an excellent Deſcription of *Faith*, and of its miraculous *Power* and *Efficacy*; and in the 12th, diſcourſes of the excellent Properties of *Chriſtian Hope* and *Patience*: And in the 13th Chapter, to the 13th Verſe, he treats of the Duties of *Chriſtian Love* and *Charity*; and then concludes his *Epiſtle* with an earneſt and ardent *Prayer* to GOD for them, and a ſhort *Admonition*, with an account of *Timothy*'s being ſet at Liberty, and his wonted *Salutation*.

The LIFE of St. ANDREW.

OF all the 12 *Apoſtles*, S. *Andrew* was the firſt mentioned by Name, to have been a Follower and *Diſciple* of our *Saviour*; (the other *Diſciple* who accompanied him being S. *John* the Evangeliſt) whoſe *Diſciple* he was, being the Brother of S. *Petrr*: He alſo was the firſt that brought his Brother Tidings of a *Meſſiah* come into the World, and was the occaſion of bringing him to be his *Follower* and *Diſciple*. What befel him in our *Saviour's* Life-time, ſo far as is delivered in the *Evangeliſt*, has been already mentioned. After our LORD's *Aſcenſion*, and the Deſcent of the *Holy Ghoſt* on the *Apoſtles*, when they choſe among themſelves by *Lot* each of them their part of the World to Preach in, S. *Andrew* is ſaid to have had *Scythia*, and the adjacent Regions aſſigned him for his *Province*, to which he Travelled through *Galatia* and *Bithynia*, Preaching all the way he went. The firſt place he made any ſtay at, was *Amynſus*, from whence he went to *Trapezus*, and ſo from one place to another, till he came to *Nice*, where he ſtayed two years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and ſo through *Propontis*, and by the *Euxin Sea* to *Heraclea*. At *Amynſus*, *Nice*, and other places, where he ſtaid any time, by his *Preaching* and *Miracles* he Converted very many, Baptized them into the *Faith*, and Ordain'd *Prieſts* and *Deacons* among them. From *Heraclea* he went to *Ameſtris*, where the Barbarity of the People made him ſoon weary and leave it; but far worſe was his Treatment at *Sinope*, the Birth and Burial Place of the Famous *Mithridates* King of *Pontus*, a Place much Inhabited by *Jews*; out of this City (after divers inhumane Outrages committed upon him) he was thruſt out for dead; but returned again, and the ſeveral *Miracles* which he wrought, brought many of them to a ſenſe of their Errors, and afterwards treated him more civilly. At his firſt coming to this place, he met with his Brother *Peter*, who bore him company ſome time. From *Sinope* he return'd to *Amynſus*, ſo to *Trapezus*, and *Samoſata* (the Birth Place of *Lucian*) in his Journey to *Jeruſalem*; from whence after ſome ſhort ſtay he is ſaid to return to his *Scythian Provinces*, firſt to the Country of *Abaſgi*, where at *Sebaſtople*, a City on the *Euxine Shoar*, he Preach'd to the Inhabitants with ſucceſs: Hence he remov'd into the Country of the *Zecchi* and *Boſpherani*; but his chief ſtay was at *Cherſoneſus*, a populous City within the *Boſphorus* of *Thrace*; whence he went back to *Sinope* to confirm the *Churches* he had thereabouts Planted, and ſome ſay Ordain'd one of *Paul's Diſciples*, named *Philologus*, Biſhop thereof. From *Sinope* he went to *Byzantium*, afterwards built by *Conſtantine*, and from his Name called *Conſtantinople*, where he Founded a *Church*, and Ordained S. *Paul's* beloved *Stachys*, firſt Biſhop thereof. Being baniſh'd this Place by the then Governor, he fled to *Argiropolis*, where he ſtayed two years; then Journeying through *Thrace*, *Macedon*, *Theſſaly*, *Achaia* and *Epirus*, he ſetled at laſt at *Patræ* a City of *Achaia*, where he ſeal'd with a reſolute Martyrdom the Verity of that *Faith*, which he had Preach'd both here and in ſo many places, the occaſion whereof was (as is recorded in the Book called the *Acts of S.* Andrew's *Paſſion*) ſaid to have been written by the *Achaian Presbyters* and *Deacons*, who were preſent at his *Execution*; however mentioned by *Philaſtrius*, (an Author who lived *Anno Dom.* 380.) his bold and free Application to *Ægeas*, Proconſul of *Achaia*, who came to *Patræ* at the ſame time of his being there, with ſerious Admoniſhment to forſake his *Heatheniſh Superſtitions* and *Idolatry*, and to embrace the Worſhip of the true GOD: By which advice, inſtead of being perſwaded to reaſon, he became ſeven times more hardned in his *Pagan Lewdneſs*, and did all he could, with Perſwaſions as well as Threats, to draw over this *Apoſtle* to *Sacrifice* to his *Gods*, and to renounce the *Chriſtian Religion* he ſo zealouſly Preach'd for the ſaving of his Life; which when he ſaw him bent againſt, even to the Death, he then reſolved his Death, and committed him to Priſon, from which (for that time) the People ſomewhat mollified by his *Doctrine*, and innocent Life, by a high hand delivered him. But being brought again before the Proconſul, and reſolutely withſtanding, as before, all the powerful Arguments he could uſe to bring him over; he incenſt him to that heighth, that without more delay, he proceeded to pronounce Sentence of Death on him, and with ſo much the greater Fury, as being ſo much

much exaſperated for having converted his Wife *Maximilla*, and his Brother *Stratulus*. After Sentence of Death pronounced, he was committed to the *Lictors*, and had his naked Body ſcourged by ſeven of them one after another; which done, command was given, that he ſhould not be Nailed to the *Croſs*, but ty'd with Cords, to make his Death the more lingring; nor was it a common ſort of *Croſs*, but made *Salter-wiſe*. In this poſture he is ſaid to have hung two days, and in that Languiſhing Condition, exhorting the People to ſtand faſt to the *Faith*, which he had Preached unto them. Being dead, his Body was taken down, and by *Maximilla* the Proconſul's Wife, ordered to be *Embalm'd*, and decently *Interr'd*; but from this Place of *Burial*, in after Ages, his Body was by *Conſtantine* the Great remov'd to *Conſtantinople*, and buried in that *Church*, which he had there Built in Honour of the *Apoſtles*, remaining ſo incorruptible, that in *Juſtinian*'s time, in repairing that part of the *Church*, his Body was found in a *Wooden Veſſel* among the Rubbiſh, and with great care repoſited in his former place. We ſhall conclude with the *Character* given this *Apoſtle* by *Heſychius*, an ancient and credible Author; S. *Andrew*, ſaith he, *was the firſt born of the* Apoſtolick Quire, *the main and prime* Pillar *of the* Church, *a* Rock *before the* Rock, *the firſt* Fruits *of the beginning*, *a* Caller *of others*, *before he was called himſelf*, *a* Preacher *of that* Goſpel *that was not yet* believed, *or entertained*, *and a* Revealer *of that* Life *to his* Brother, *which he had not yet perfectly learnt himſelf.*

The LIFE *of* S. JAMES *the Great.*

SAint *James*, commonly ſirnamed the *Great*, either for his *Age*, or ſome particular Honours conferred on him by our LORD, was Born (ſome ſay) at *Capernaum*, others at *Bethſaida*, in *Galilee*. He was the Son of *Zebedee*, a *Fiſher-man*, but of more than ordinary Note, keeping ſeveral Servants under him for that Employment; and *Mary*, ſirnamed *Salome*, formerly *Taviphilia*, was Daughter of *Cleopas*'s Siſter, or rather Couſin German to *Mary* the Mother of our LORD. Whilſt he was exerciſing himſelf in his Father's Trade, in the Sea of *Galilee*, our *Saviour* paſſing along the Shoar, ſeeing him and his Brother in a Ship buſy about their *Nets*, called to them to follow him, and to be his *Diſciples*, promiſing to make them *Fiſhers of Men*. This Command they readily obeyed, and not long after were called to the *Apoſtolical Office*. Moreover, theſe two Brothers, and *Peter*, made up the *Triumvirat*, before mention'd in S. *Peter*'s Life, and were admitted moſt particularly of all the reſt, to ſeveral of our *Saviour's* moſt grand Tranſactions. They were at the raiſing of *Jairus*'s Daughter, they were at his *Transfiguration*, and Spectators of his bitter *Agony* in the *Garden*. And as *Simon* was by our LORD new named *Peter*, ſo theſe two Brethren were named *Boanerges*, or the Sons of *Thunder*, alluding perhaps to the Power and Vehemency they ſhewed in the delivery of their *Doctrine*. How S. *James* ſteer'd his Courſe after our *Saviour's Aſcenſion*, is variouſly diſcourſed. *Sophronius* ſaith, he Preach'd to the Converted *Jews*. The *Breviary* of *Toledo*, *Iſidorus*, and an *Arabick* Copy of *Anaſtaſius*, and the *Spaniſh Writers* in general, will have it, That after the Martyrdom of S. *Stephen*, having Preached and Planted the *Goſpel* up and down *Judæa* and *Samaria*, he Travelled into the Weſtern parts of the World, meaning *Spain*, and the *Britiſh Iſles*, but more eſpecially *Spain*. But whether he were a *Traveller* into theſe Weſtern parts, or whether his *Miniſtry* was confined to *Judæa* and the parts thereabouts; certain it is that at *Jeruſalem* we have the laſt account of him; it being the place where he firſt of the *Apoſtles*, received the Crown of *Martyrdom*, by the means of *Herod Agrippa*, Son of *Ariſtobulus*, and Grand-child of *Herod* the Great, who cauſed this *Apoſtle* to be *Apprehended*, *Impriſoned*, and *Beheaded*; which ſaid Death the *Soldier* that Guarded him, or as ſome ſay, one of his Accuſers (convinc'd by the Conſtancy he ſhew'd at his *Tryal*, embracing the *Chriſtian Faith*) ſuffered along with him. How *Divine Vengeance* overtook this Vain-glorious *Prince*, for the Death of this Righteous Perſon is at large delivered in *Holy Writ*. As to the miraculous Paſſage of his Interment in *Spain*, we can only relate what is Recorded by a *Monk* of the Abby of *La Fleury* in *France*, *viz.* that when *Creſiphon* was by the *Apoſtles* at *Jeruſalem* deſign'd for *Spain*, with

with the Ordination of *Biſhop*, he (with others his Aſſiſtants) carried along with them the Body and Relicts of this *Apoſtle* in a Ship without *Oars* or *Pilot*; they landed at a Port in *Spain*, where (after an appearance of an extraordinary *Light* from *Heaven*) the *Body* was on a ſudden taken from them, and conveyed to the Place of its Interment; but upon their trouble for ſo great a loſs, and their recourſe to earneſt *Prayer*, they were directed by an *Angel* to a place about 12 Miles from the *Sea*, which being the Juriſdiction of a *Noblewoman*, whoſe Eſtate lay all thereabouts, by name *Luparia*; they applied themſelves to her, for leave to bury the Bones of the *Apoſtle* in her Territory, which met with ſuch Entertainment at firſt, as might well be expected from ſuch a bigotted *Pagan* as ſhe was, that is, *Contempt*, *Indignation* and *Curſes*: But their ſecond Addreſs, accompanied with *Miracles*, and the deſtroying of a *Dragon* that cruelly harraſſed all the Country thereabouts, made ſo happy an Impreſſion in her Mind, that of an *Idolatreſs*, ſhe became a *Votareſs* for the *Chriſtian Faith*, and converted her *Idol Temples* into *Churches* of *Religious Worſhip*, and dedicated them to the Honour of this holy *Apoſtle*, and gave the Victory to *Chriſtianity* over *Heathenish Superſtition* throughout all her Juriſdiction, and the adjacent parts round about. From the place of his firſt Interment, *Iria Flavia*, he is ſaid to have been afterwards conveyed to *Compoſtella*, if at leaſt *Iria Flavia* were the place of his firſt Interment, and not rather as a learned Author obſerves, the ſame with *Compoſtella*, ſo contracted by long time, and the vulgar abuſe of words from *Jacomo Poſtolo*. However it is, great reſort is made yearly to this place, upon the fame of thoſe mighty *Miracles*, ſaid to be done by the *Relicts* of this *Saint*, inſomuch that *Baronius* calls this place, *The great ſtore-houſe of Miracles, lying open to the whole World*. But this Relation is not inſerted as *Canonical*.

The LIFE of S. PHILIP.

OF this *Apoſtle* there is not much Recorded in *Holy Writ*, but that he was born at *Bethſaida*, and his being the only *Diſciple* that ſtayed altogether with our *Saviour*, from the firſt time of his *Call*: Who his Parents were is not delivered, but is generally believed to be alſo a *Fiſherman*. What part of the *World* fell to his *Lot* in the Diviſion made by the *Apoſtles*, we have no very certain and authentick Account; but it is the probable Conjecture of ſome, that upper *Aſia* was his *Province*; where having for many years ſucceſsfully diſcharged his *Apoſtolical Function*, he betook himſelf to *Hierapolis*, a rich and populous City of *Phrygia*, where ſeeing the People beſotted to the Adoration of a great *Serpent*, or *Dragon*; he partly by the Deſtruction thereof, (which he is ſaid to have procured by his earneſt *Prayers* to *Heaven*) and partly by repreſenting to them, the Stupidity of their *Idolatry*, and the Sadneſs of their Condition, if they perſiſted in it; he drew off great numbers of the People, from their blind Worſhip, to the embracing the true *Faith*. But this the *Magiſtrates* took ſo heinouſly, that nothing leſs than his Death would ſerve their turn; as a *Prologue* to which, they cauſed him to be ſeverely Scourged; then he was either *Crucified*, (or as ſome ſay) *Hung* up by the *Neck* againſt a *Pillar*. It is further added, That at his *Execution*, the ground upon which the People ſtood, ſunk under them, which when they were troubled at (as an act of Divine Vengeance upon their Sins) it ſuddenly ſtopt. His dead *Body* being taken down, and decently buried by his Siſter *Mariamne*, a conſtant Companion with him in his *Travels*, and *Bartholomew*, a Fellow-Sufferer, (but not at this time executed;) for being nailed to the *Croſs*, he was taken down upon a ſudden panick Fear, that for the preſent ſurprized them. *Policrates* Biſhop of *Epheſus*, not ſpeaking of his *Martyrdom*, only tells us, That *Philip*, one of the 12 *Apoſtles*, died at *Hierapolis*, with two of his *Daughters*, who perſever'd in their *Virginity*. Which *Teſtimony* confirms what is generally atteſted of him, by the ancient Writers, *viz. That he was a Married Man*: There was never any thing of writing produc'd, that could be certainly aſcrib'd to this *Apoſtle*, that *Goſpel* which the *Gnoſticks* would have been the Author of, being only a Forgery for the Patronizing of their horrid Principles and brutiſh Practices.

Te

The LIFE *of St.* BARTHOLOMEW, &c.

THat this was one of the 12 *Apoſtles*, is not to be doubted, tho' mentioned by a different name; for that *Nathaniel*, whom *John the Evangeliſt* joins with *Philip*, at their firſt coming to *Chriſt*, is doubtleſs the ſame perſon, which the other 3 *Evangeliſts* mentions by the Name of *Bartholomew*; which may be ſuppoſed, to be rather a denomination from his Family, than his own Proper Name; for as *Peter* is called *Bar-Jona*, that is, the Son of *Jona*, ſo *Nathaniel* might be called *Bartholomew*, as it were *Bar-tolmai*, that is, the Son of *Tolmai*, which ſome will have to be the ſame with *Ptolomy*, and thence take occaſion to derive him from the Nobles of the *Ptolomies* of *Egypt*; but this ſeems to have little agreement with what the *Evangeliſts* unanimouſly ſpeak of *Nathaniel*; namely, that he was of *Cana* in *Galilee*. Whatever his *Trade* or courſe of *Life* was, tho' moſt probably a *Fiſherman*, he received from our *Saviour* at firſt ſight, this high Character, *That he was a true Iſraelite indeed without guile*. His *Travels* for the propagation of the *Goſpel*, are ſaid to have been towards *India*; for a more particular *Teſtimony* whereof, *Euſebius writes*, that *Pantenus* (a famous *Stoical Philoſopher*) after his Converſion, being zealous to promulge the *Goſpel*, taking a Journey into ſome parts of *India*, there found the *Goſpel* of S. *Matthew*, which *Bartholomew* had left behind him. However it were, as to his remote *Travels*, he was at *Hierapolis* with *Philip*, where he narrowly eſcaped *Martyrdom*; from thence he went to *Lycaonia*, where he preached with ſucceſs; his laſt and fatal removal, and where he ſuffered *Martyrdom*, was *Albanopolis*, a City in *Armenia*, or rather *Cilicia*, if it be the *Urbanoplis* of *Nicephorus*; for ſeeking to reclaim the *Inhabitants* from their groſs *Idolatry*, he was laid hold on by the Magiſtracy, not enduring that any ſhould go about to alter their eſtabliſh'd *Religion*, and was crucified; ſome ſay, with his Head downwards; others, *That he was firſt fleed, and then crucified*. His *Body* is ſaid to have been removed to ſeveral places, firſt to *Daras* a City on the Borders of *Perſia*; next to *Laparis* one of the *Æolian Iles*; from thence to *Beneventum* in *Italy*, and laſtly to *Rome*. Upon this *Apoſtle* there was fathered a *Goſpel* by certain *Heretick*s, out of deſign for countenancing their own Opinions; but it was rejected by *Pope Gelaſius*, as fabulous, and altogether ſuppoſititious.

The LIFE *of S.* THOMAS.

OF the *Birth* and *Parentage* of this *Apoſtle* we have no account; only we find in *Scripture*, that his Sir name was *Didymus*; which in *Greek* ſignifieth *Twin*, and ſo doth the *Syriac*, *Thauma*, from whence *Thomas*; ſo that in effect one Name ſerves but to interpret the other. He was a *Jew*, and ſuppoſed a *Galilean*: *Simeon the Metaphraſt* affirms him born of very mean *Parents*, and brought up a *Fiſherman*; but withal well inſtructed in the knowledge of the *Scripture*. His ſlowneſs of belief in the *matter* of our *Saviour's Reſurrection*, ſeems not ſo much an effect of an obſtinate *Infidelity*, as of the weakneſs of his *Faith*, too much overrul'd by Human Reaſon; wherefore inſtead of being angry with him, took the more pains to convince him by an ocular and manual Demonſtration. Whether his Province aſſign'd him was *Parthia*, is not certain; the like is his being ſaid to *Preach* to the *Medes*, *Perſians*, *Hircanians*, *Bactrians*, and (as ſome add) the *Æthiopians*. As to his Travelling a great way into the *Eaſtern* Countries, as far as *Sumatra*, anciently *Trapobane*, and the Country of the *Brachmans*, the Diſcoveries made by the *Portugals* in thoſe *parts* ſeem capable of giving a ſurer account in ſome Things than can be expected from the *Ancients*, partly from *Monuments* and *Writings*, and partly from the *Traditions* of the *Chriſtians* there: They relate that S. *Thomas* came to *Socotora*, thence to *Granganor*, and ſo forwards, making ſome progreſs in his works; then returning, came to the Kingdom of *Cormandel*, and at *Malibar* he began a *Church* for his *Converts*, but was

hindred by the *Prieſts*, whoſe *profit* was too great to part with their *Diana*, till *Sagamo* (the Prince of the *Country*) convinc'd by the *Miracles* he *wrought*, not only ſuffered the *Work* to go on, but embrac'd the *Faith*, and by his Example *multitudes* of the *people* did the like. But this ſucceſs of his *Miniſtry* haſtned his *Martyrdom*; for the *Brackmans* well knowing that their *Trade* would be quite loſt by the altering their *Countrey Religion*, reſolved by his *death* to put a ſtop thereon; and to that end, knowing that he uſed daily to reſort to a certain *Tomb*, or *Monument* for exerciſe of his *private Devotion*, not far out of the Town; they went thither with a Company of *Armed-men*, and as he was intent at *Prayer* (after they had poured on him a ſhower of *Darts* and *Stones*) one amongſt them to make a quick diſpatch, run him through the *Body* with a *Launce*. His *Body* being taken up by his *Diſciples*, was buried in the *Church* he had lately built, which afterwards became a *Magnificent Structure*. From hence ſome affirm it was removed to *Edeſſa* in *Meſopotamia*; but the *Chriſtians* of thoſe *parts* affirm the contrary. The *Donative* given by King *Segame* for the building the *Church* is Inſcribed in *Braſs Tables*, which are ſaid to have been brought to *Don Alphonſo*, Vice-Roy of *India*, under *John* IIId. King of *Portugal*; the *Inſcription* being *Interpreted* to him by a Learned *Jew*. Another Thing of great Remark, which we are told of, is a *Croſs* found in the *Chappel* of S. *Thomas* at *Malibar*, on which is an *Inſcription* (*interpreted* by a Learned *Bramin*) which contains all the Paſſages of this *Apoſtle* from his firſt coming to *Malibar*, to his *death*, in that place. To conclude, for confirmation of what hath been ſaid of this *Apoſtle*, The *Portugals* (at their Arrival in theſe parts) found great numbers of *Chriſtians*, called *Thomas-Chriſtians*, a ſort of People very poor, and having very mean and plain *Churches*, without any *Pictures* or *Images* of *Saints*, or any other *Repreſentatives* but that of the *Croſs*. They are under a *High-Prieſt* or *Patriarch*, to whom all the *Chriſtians* of the *Eaſt* are ſubject, who hath his *Seat* at *Muzal*; the Remainder is of the ancient *Seleucia*, who with 12 Cardinals, 2 leſſer *Patriarchs*, and ſeveral *Biſhops*, orders all *Religious Affairs*. They have ſeveral Remarkable *Rites* and *Cuſtoms* obſerved amongſt them, which at large may be ſeen in *Oſorius*, *Paulus Venetus*, and ſome other Learned Writers of the Affairs of theſe *Parts*.

The LIFE *of St.* JAMES *the* Leſſer.

TO wave the *Controverſie* of thoſe, who beſides S. *James the Greater*, and S. *James the Leſſer*, will have a Third, ſirnamed *the Juſt*, who, they ſay, was *Biſhop* of *Jeruſalem*. We ſhall follow the more probable Opinion of thoſe who make out, that there were but the Two firſt. This *Apoſtle* is moſt probably the Son of *Joſeph*, eſpous'd *Husband* to the *Bleſſed Virgin* by his former *Wife*, whom S. *Jerom* ſtiles *Eſcha*; *Hippolytus* (*Biſhop* of *Porto Salome*) adding, *That ſhe was the Daughter of* Aggi, *Brother to* Zacharias, *Father to* John *the Baptiſt*; whence he might well be *reputed* our LORD's *Brother*, ſince he himſelf was reputed the *Son* of *Joſeph*: And whereas our *Apoſtle* is by ſome called the Son of *Alpheus*, it may very well be underſtood either of *Joſeph*'s being called by another Name, *Alpheus*, as hath been already obſerved of others in the ſame nature, or of his being of a particular *Sect* amongſt the *Jews*, called *Alpheus*. As to the Place of his *Birth*, and profeſſion of *Life*, no *mention* is made of either in *Scripture*; only as to the firſt, the *Jews* in their *Talmud*, call him a Man of the Town of *Secania*. After the *Reſurrection* of our LORD, he appeared to him in particular; as is Recorded by S. *Paul*; *In the next place* (ſaith he,) *after he had manifeſted himſelf to the five hundred Brethren at once, he was ſeen of* James; which is generally meant of this *Apoſtle*. S. *Hierom*, from the *Nazarene Hebrew Goſpel*, in which are ſeveral Paſſages, not found in the *Evangeliſts*, gives us this particular *Relation*, *viz*. *That S.* James (*after he had drunk of the* Cup *at the Inſtitution of the Laſt Supper*) *ſolemnly ſwearing, That he would not eat Bread again, till he ſaw the* LORD *riſen from the Dead*; He (as ſoon as he was riſen) appeared to him, and commanded *Bread* to be ſet before him, *took* it, *brake* it, and *bleſſing* it, gave it to *James*; ſaying, *Eat thy Bread, my Brother, for the Son of man is truly Riſen from among them that ſleep*. Not long after our *Saviour*'s *Aſcenſion*, he for his near Relation to *Chriſt*,

was before all the reſt, choſen *Biſhop* of *Jeruſalem* by the *Apoſtles*; and this has the greater probability, ſince doubtleſs for the ſame reaſon *Simeon*, who was next of Kin, was his next Succeſſor in that See. Moreover, in the *Synod* of *Jeruſalem*, after matters had been long debated in the Controverſies between the *Jews* and *Gentiles*, *James* at laſt ſtood up and gave his definitive Sentence to this effect, *I judge it ſo.* The more careful he was in the *Adminiſtration* of his *Epiſcopal Office*, and the Succeſs he had therein, ſo much the more enflamed their Malice againſt him, eſpecially ſince they could not have their will on *Paul*, by reaſon of his Appeal to *Cæſar*, and not being able to effect their deſign under *Feſtus* his *Government*, they reſolv'd to diſpatch him before the Arrival of *Albinus* the New Governor; to this end *Ananus*, the *High Prieſt* of the Sect of the *Sadducees* (the moſt Cruel of all the *Jewiſh Sects*) ſuddenly calls a Council, before which the *Apoſtle* with others being called, are *Arraign'd* and *Condemn'd* as Infringers of the *Law*; but becauſe they thought not fit to proceed with open Violence againſt him, for fear of the People (among whom were many *Converts*;) the *Scribes* and *Phariſees*, as the moſt ſubtle in the Art of *Diſſimulation*, are ſet upon him to entrap him with ſpecious Pretences; telling him, *That knowing him to be a Juſt Man, they doubted not, but he would comply with them in drawing off the* Seduced People, *from the Opinion they had falſly conceived of* JESUS, *ſuppoſed to be the* Meſſiah; and ſo going up with him to the *Pinnacle* of the *Temple*, that he might be ſeen and heard of all, they thus accoſted him; *Tell us*; O Juſtus, *ſeeing the People are thus generally led away with the Doctrin of* Jeſus, *who was* Crucified, *what is this Inſtitution of the* Crucified JESUS? To which the *Apoſtle* with a loud Voice anſwered, *Why do ye enquire after* JESUS *the Son of* God? *he ſits in* Heaven, *on the right Hand of his* Father *on high, and will come again in the Clouds of* Heaven. Hereupon the *People* below openly proclaim'd, *Glory to Jeſus? Hoſannah to the Son of* David. The Learned *Politicians* ſeeing themſelves thus deceived, cried out, *That* Juſtus *himſelf was become an Impoſtor*; and in a rage threw him down, which ſo bruiſed him, that he miraculouſly eſcaped *Death*; but he ſoon recovered ſtrength enough to get upon his *Knees*, and pray for theſe his malicious *Enemies*; who nevertheleſs more enraged to ſee themſelves fruſtrated of their Murtherous deſign, reſolved to proſecute what they had begun, and continued pelting him with *ſtones*, as he was on his *Knees*, till one among them (merciful in Cruelty, to put an end to his lingring Pain) beat out his *Brains* with a *Fullers Club.* This untimely and barbarous Death was in the 86th year of his Age, and 24 years after the *Aſcenſion* of our *Saviour.* He was buried in the place of his *Martyrdom*, near the *Temple*, where a *Monument* was erected, which remained a long time after: But *Gregory*, Biſhop of *Tours*, ſaith, *He was buried on* Mount Olivet, *in a* Tomb *which he built for himſelf, and where he had cauſed* Zacharias *and old* Simeon to be Entomb'd. There is generally received for authentick only one *Epiſtle* of his Writing, ſuppoſed to have been written a little before his *Martyrdom*, as having ſome *Paſſages* relating to the approaching Downfal of the *Jewiſh Nation.* It is directed to the *Jewiſh Converts*, diſperſt up and down the *Eaſtern Countries*, to comfort them in their *Sufferings*, and to confirm them in their *Faith* againſt the *Gnoſticks*, and other erroneous Opinions. True it is, that ſome of the ancient *Greek Fathers* have ſuppoſed, that this *Epiſtle* was not writ by this *Apoſtle*, but by another of that Name, Sirnamed *The Juſt*, and who is alſo called *Oblias*, being one of the 70 *Diſciples* of our *Saviour*, and who (by the *Apoſtles*) was Conſecrated the firſt Biſhop of *Jeruſalem*; but foraſmuch as almoſt all the *Greek Copies* in the Inſcription or Title of this *Epiſtle* expreſs the Name of this *Apoſtle*, and that it is not at all probable, that one who was only a *Diſciple* ſhould undertake to write a *Circular Letter* to all the *Churches* for their Confirmation and Inſtruction, whilſt the *Apoſtles* were yet in being, to whom this Charge particularly appertain'd, we have great reaſon to conclude, that the Author of this *Epiſtle* was indeed an *Apoſtle*, becauſe otherwiſe the *Canonical* and *Apoſtolical Authority* of this part of the *New Teſtament*, might be call'd in queſtion.

The Contents *of the General Epiſtle of* S. JAMES.

THe *Apoſtle* S. *JAMES* having writ this *Epiſtle* to the ſcattered *Believers* of the *Circumciſion*, who had already been inſtructed in the Principles of the *Chriſtian Religion*, and profeſſed the ſame; we find that herein he doth not ſo exactly treat of the *Fundamental Articles* of *Chriſtianity*, as the other *Apoſtles* do in theirs: But becauſe ſome of theſe believing *Jews*, began to deſpond and be diſcouraged, becauſe of the extream violence of *Perſecution*, and that others of them did not live in a ſufficient conformity to the *Doctrin* of *Chriſt*, his chief aim in this *Epiſtle* ſeems to have been, partly to comfort and ſtrengthen them againſt thoſe *Miſeries* and *Afflictions* they laboured under; and partly to exhort them to joyn a *Holy*, *Religious*, and *Chriſtian Converſation*, to the outward Profeſſion of *Faith* in *Jeſus Chriſt*. To this purpoſe, (after the *Inſcription*) he exhorts them to *Patience* under the *Croſs*, which commonly accompanies the Profeſſion of the *Goſpel*, repreſenting the good and ſaving *Fruits* ſpringing from thence; and teacheth, That *Wiſdom* being the *Gift of God*, is to be ſought for of him alone; That when any one is *Tempted to ſin*, it is not *God* that tempts him, but his own *Luſt*; That it is not ſufficient to *Hear the Word of God*, but that it muſt be expreſt in our *Actions* and *Practice*; and declares wherein true and pure *Religion* conſiſts, *Ch.* 1. He proceeds to exhort them, not to accept and regard the *Perſons* of the *Rich*, to the undervaluing and deſpiſing of the *Poor*; and teacheth, That *Saving Faith* muſt always be accompanied with *good Works*, becauſe *Faith without works is Dead*, Chap. 2. He cenſures and reproves thoſe who raſhly or arrogantly take upon them, to inſtruct or correct others: exhorts to bridle the *Tongue*, ſhewing what a powerful Inſtrument it is, either of much good or great Miſchief, and that true, divine Wiſdom conſiſts in Meekneſs and *Peaceableneſs*, being an utter Enemy to Envy, Strife, Partiality, and Hypocriſy, Chap. 3. He earneſtly preſſeth them carefully to avoid Evil *Luſts*, by repreſenting to them the miſchievous effects of them; and exhorteth them to *Humility* and true *Repentance*, and to avoid all evil *Speaking* and *Judging* of others; reproves thoſe who frame Worldly deſigns and projects, and pleaſe themſelves in the imaginary ſucceſs of them, without having an Eye to the uncertainty of humane *Life*, or the ſuperintendence of the *Divine Providence*, to which they ought to commit themſelves and all their affairs, Chap. 4. He ſeverely threatens the *Rich*, who abuſe their *Riches*, and oppreſs the *Poor*; and exhorts the poor by many arguments, patiently to ſuffer the Injuries of the *Rich*; ſtraitly forbids all *Swearing*; teaches thoſe who are afflicted and diſeaſed, what they ought to do for their comfort, and recovery; ſheweth the wonderful power of *Prayer*, and how great a good it is to reduce a ſtraying *Brother* to the *Truth*.

The LIFE *of* St. JUDE.

THis Saint *Jude*, otherwiſe called *Thaddæus*, or *Lebbæus*, is undoubtedly delivered to have been the Brother of that *James*, called *The Juſt*, and the Biſhop of *Jeruſalem*, and conſequently one of the Sons of *Joſeph* by his former Wife, *Judas* being certainly the Name of one of the four; and he is commonly called, *Judas* the Brother of *James*, to diſtinguiſh him from the Traytor *Iſcariot*. After our *LORD's Aſcenſion*, *Thaddæus* the *Apoſtle* is ſaid to have been ſent by S. *Thomas* to *Abgarus*, Governour of *Edeſſa*; and it is the moſt general Opinion, that it was this *Judas* Sirnamed *Thaddæus*; for it is certain there was another *Thaddæus*, one of the 70, who alſo had been there before. However it be, the general Account of his *Travels*, is, That he went *Preaching* firſt up and down in *Judea*, then viſited *Samaria*, *Idumæa*, and ſome Parts of *Arabia*; afterwards, *Syria*, and *Meſopotamia*; and laſtly (as the forementioned Author delivers) came to *Edeſſa*, where perfecting what the other *Thaddæus* had begun, he died quiet in his Bed. On the other hand, *Dorotheus* reports, That he was ſlain at *Berytus*, and honourably Buried there. The Writers

of

of the *Latin Church* agree in general, That Travelling into *Perſia*, after a good ſucceſs of his *Miniſtry* for many years, at laſt (for enveighing againſt the ſuperſtitious Rites of the *Magi*) he was by their Suggeſtion and Deſigns put to a cruel *Death*. There is only one *General Epiſtle*, that is direſted to all *Chriſtians* in general, own'd to be of his writing; and this for a long time was ſuſpected, as quoting an *Apocryphal Book*, called the *Apocalyps* of *Enoch*; but at laſt (upon better conſideration) it was received as *Canonical*. The main ſcope of it is, to dehort *Chriſtians* from giving way to the *Errors* of the *Gnoſticks*, and the debauched Principles of *Simon Magus*.

The Contents *of the General* Epiſtle *of S.* JUDE.

THE *Apoſtle* S. *Jude* following the Example and Method of S. *Peter* in his 2d *Epiſtle*, wrote this, to exhort *Believers* to Perſeverance and Conſtancy in the *Faith*, and to forearm them againſt falſe *Teachers*, and profane *Scoffers*; 1. And accordingly after the *Inſcription* and *Salutation*; 3. He exhorts them to contend earneſtly for the *Faith*, and ſhews them the neceſſity of it, becauſe many ungodly Men were crept in amongſt them; 5. And declares the horrible Puniſhment, and *Divine Vengeance* that is prepared for ſuch, confirming it by the Example of the Rebellious *Iſraelites* in the *Deſert*; 6. The *Apoſtate Angels*; 7. And the *Inhabitants* of *Sodom* and *Gomorrha*; 8. He deſcribes theſe *Seducers* by their Deſpiſing and Dominion, and ſpeaking Evil of *Dignities*; 11. And by their following the way of *Cain*, of *Balaam*, and of *Corah*; 12. That they are the Spots of *Chriſtian Communion*, Slaves to their Luſts, inconſtant, and wandring *Stars*, to whom Eternal *Darkneſs* is reſerved; 14. Which he confirms by the *Prophecy* of *Enoch*; 16. Enumerates more of their *Qualifications*, and aſſures them that thoſe were the falſe *Teachers* of whom the *Apoſtles* had warned them; 20. He again preſſeth the ſame Exhortation to Perſeverance in the *Faith*, backing it with the promiſe of *Eternal Life*; 22. And to endeavour the recovery of ſuch as are ſeduced; 24. Shutting up all with a *Doxology* to GOD our *Saviour*.

The LIFE of S. SIMON *the* Zealot.

THAT among the four Sons which *Joſeph* had by his firſt *Marriage*, one was called *Simon*, is not deny'd; but that this was the ſame *Simon* is not made out from any ſubſtantial Authority. Some will have him, becauſe he is ſtyled in the Catalogue of the *Apoſtles*, *Simon* the *Canaanite*, to be of *Cana* in *Galilee*; others (upon the ſame conſideration) make him that *Bridegroom*, whoſe Nuptial Solemnity our LORD honoured with his Preſence; whereas in Truth he was ſirnamed *Canaanite* rather from his Temper, which probably was hot and ſprightly, than from his Country. *Canaanite* being in *Hebrew* what *Zelotes* is in *Greek*, which ſignifies *Zeal*; or elſe from a particular Sect among the *Jews*, called the *Zelots*. But groſs is the Miſtake of thoſe who will have him the ſame Perſon with *Simon* Son of *Cleophas*, and Succeſſor in the See of *Jeruſalem* to *James* the *Juſt*. Being Elected into the *Apoſtleſhip*, he continued with his *Brethren* till their Diſperſion up and down the World into their ſeveral *Provinces*; and then he is ſaid to have taken his Journey to *Egypt*, *Cyrene*, and other parts of *Africa*; thence through *Mauritania*, and all *Lybia*; and laſtly, to have come over into the Weſtern *Iſlands*, and in particular into this Iſle of *Great Britain*, where after he had Preached, and wrought many *Miracles*, and undergone a world of Troubles and Difficulties, he ſuffered *Martyrdom*, as is confidently affirmed by *Nicephorus* and *Dorotheus*; and this is confirmed by the *Greek Monologies*, which tell us, that he went at laſt to *Britain*, where having revealed the Light of the *Goſpel* to many, he was *Crucified* by the *Infidels*, and Buried there.

The

The LIFE of S. MATTHIAS.

OF the *Parentage* and *Birth-place* of this *Apoſtle*, we have no account either in Scripture, or elſewhere; he was elected into the *Apoſtolick Office* after our LORD's *Aſcenſion*, by the reſt of the *Apoſtles* into the room of *Judas Iſcariot*; and after the Diſperſion, having ſpent ſome time in *Judea*, (not to inſiſt upon the fabulous Relation of his *Preaching* in *Macedonia*, and eſcaping the Effects of a Poyſonous *Cup* given him for Experiment, and curing 150 Perſons that had drank of it before;) he is by *Greek Writers* ſaid to have Travelled Eaſtwards. *Nicephorus* ſaith into *higher Æthiopia*; and *Sophronius* into *lower Æthiopia*; but if we intend the place where he chiefly fixt, it muſt be *Cappadocia*, ſince his principal Reſidence is delivered to have been at the confluence of the River *Apſarus*, near the Haven *Hyſſus*. To be ſure in his *Travels* he met with many Troubles and Difficulties, and fell among a ſort of barbarous and untractable People, by whoſe hands in the end he ſuffered *Martyrdom*, *Anno Dom.* 61. Though firſt he had the good Succeſs to bring over to the *Faith* great Numbers. *Dorotheus* tells us, he died at *Sebaſtople*, and was buried near the *Temple* of the *Sun*. An ancient *Martyrology* relates him to be apprehended for a *Blaſphemer* by the *Jews*, and by them Stoned, and afterwards Beheaded. The *Greek Offices* obſerve, that as *Judas* was hanged on a *Tree*, ſo *Matthias* his Succeſſor ſuffered upon a *Croſs*. His Body ſome ſay, having been kept a long time at *Jeruſalem*, was Tranſlated thence by *Helena* the Mother of *Conſtantine* the Great, to *Rome*, where ſome parts of it are ſhewed at this day, with great Veneration: Others will have it, that they were brought to *Triers* in *Germany*, and there ſtill preſerved his Anniverſary, which the Weſtern *Churches* celebrate on the 24th of *February*, but is kept by the *Greek Church* in *Auguſt*, as appears by the *Greek Menologies*. There hath been Publiſhed, under the Name of this *Apoſtle* a *Goſpel*, mentioned by *Euſebius* and others of the Ancients, but condemned by Pope *Galaſius*, as having been rejected by divers before him; likewiſe certain Traditions by cited *Clemens Alexandrinus*, by which the *Nicolaitans*, *Marcionites*, and *Valentinians* patronize ſeveral of their erroneous Tenets.

An Hiſtorical CHRONOLOGY, according to the Seven Periods of the World, uſed in Hiſtory.

CHAP. I.

The Diviſion of the Ages of the World.

THoſe that are not willing to take the trouble upon them, which a thorough Inquiry into *Antiquity* requires, nor care to employ their Studies in the profoundeſt Reſearches of *Chronology*, but content themſelves with a general view of things, may be pleaſed to take notice, That as the *Week* is divided into 7 days, ſo all the time from the Creation of the *World* to this day, is divided into 7 *Periods* or *Ages*. The firſt *Period* begins at the Creation, and ends at the *Deluge*, and contains 1656 *Years*, 1 *Month*, and 26 *Days*: The ſecond *Period* begins at the ceaſing of the *Deluge*; that is to ſay, from the year 1657, and ends at the *Call* of *Abraham*; which was in the year 2083, and contains 426 *Years*, 4 *Months*, and 18 *Days*. The third *Period* begins at the *Call* of *Abraham*, and ends at the deliverance of the *Iſraelites*, from their *Egyptian Bondage*, which was in the year 2517. and contains 430 years. The fourth *Period* begins at the *Children* of *Iſrael*'s coming out of *Egypt*, and ends at the Founding of *Solomon*'s *Temple*, which

which was in the year 1992. and contains 479 *Years* and 17 *Days*. The 5th *Period* begins at the Founding of the *Temple*, and ends at the *Jewiſh Captivity*, which was in the *Year* 3468. *Cyrus* then giving them leave to return; and this *Age*, or *Period*, contains 476 *Years*: The ſixth *Period* begins at *Cyrus* his permitting the *Jews* to return, and ends at the *Birth* of our *Saviour Jeſus Chriſt*, which was in the *Year* 4000, and ſo contains 532 *Years*. The ſeventh *Period* begins at the *Birth* of our *Saviour*, and is to end with the *Expiration* of the *World*.

CHAP. II.

The firſt Period, or Age of the World.

NOW to come to a particular Account of every one of theſe *Ages*; in the firſt place we have the firſt *Age* deciphred to us by this enſuing *Table*, which comprehends all that the *Scripture* mentions of the Original of the *World*, of the *Creation* of our firſt *Parents*, and of the Birth and Death of the ancient *Patriarchs*.

The Table *of the Firſt Age of the World.*

	Born in the year of the World.	*Begot Children in the year of his Life.*	*Liv'd after he had begot Children.*	*Lived in all*	*Died in the year of the World.*
1. *Adam*	1	130	800	930	930
2. *Seth*	130	105	807	912	1042
3. *Enos*	235	90	815	905	1140
4. *Cainam*	325	70	840	910	1235
5. *Malaleel*	395	65	830	895	1290
6. *Jared*	460	162	800	962	1422
7. *Enoch*	622	65	300	365	987
8. *Methuſala*	687	187	782	969	1656
9. *Lamech*	874	182	595	777	1651
10. *Noah*	1056	500	450	950	2006

Lived together.									
Adam	*Seth*	*Enos*	*Cainam*	*Malaleel*	*Jared*	*Enoch*	*Methuſala*	*Lamech*	
with									
800									
965	with								
605	807	with							
535	717	815	with						
470	647	745	840	with					
308	582	680	775	830	with				
243	365	365	365	365	365	with			
56	355	453	748	603	735	300	with		
	168	266	361	416	548	113	777	with	
		84	179	234	366		600	599	

Anno Mundi, This *Table* makes all things very clear; by which we ſee the Age of the Ten firſt *Patriarchs*, the time in which they were Born, the time wherein they began to have *Children*, how many years they lived afterwards, and what Age they were of when they died. The Scripture hath exactly marked out all theſe Circumſtances; and from thence it is that we have taken whatſoever is here ſet down; from thence it is that we know the *Deluge* hapned in the Year of the *World* 1656. being it hapned in the 600th Year of *Noah*, who was Born in the 1056th Year of the *World*. But as to the particular Tranſactions in this *Period*, or *Age* of the *World*, it will be convenient to make a farther Enlargement.

We ſhall not here ſay any thing touching the Journal of the firſt *Week*, and Hiſtory of the *Creation*, it being treated of in the beginning of the *Old Teſtament*, to wit, the *ſix Days* Work; we ſuppoſe that the common Year of the *Jews*, which began with the Month of *Tiſri*, with the *Equinox* of *Autumn*,

was

was alſo that of the *Patriarchs*, and of the *Creation*. So that in the *ſixth day* of this firſt *Month*, which partly anſwers to our *September*, and partly to *October*. *Adam* and *Eve*, were created after the Image of GOD, in the Eve of the firſt *Sabbath*, which is our *Friday*; GOD having bleſſed and ſanctified the following to be the Day of his *Reſt*, 8 days after (according to the moſt common Opinion) they ſinned againſt GOD, and were driven out of *Paradice*, tho' comforted by the *Evangelical Promiſe*, That the *Seed of the Woman ſhould bruiſe the Serpent's Head*, Gen. Chap. 1, 2, 3.

Cain was born in the firſt Year of the World; *Abel* in the ſecond, each with their *Female* to be their *Wives*; 'tis ſaid *Cain*'s was called *Calmanna*, and *Abel*'s *Delbora*: Theſe irregular and inceſtuous *Marriages*, as now accounted, were not ſo then, as being in the firſt ſpring of *Nature*; GOD alſo deſigning of one *Blood* to make all Mankind, and derive it from the ſame Fountain, *Acts* 17. 26. 'Tis not to be doubted, but ſince the Birth of theſe two, to that of *Seth*, *Eve* had more Children of each *Sex*, and in this firſt fruitfulneſs of Nature, more than one at a time; *Whence aroſe* Cain's *Fear after his Parricide*, Gen. 4. 14.

Abel and *Cain* being now grown up, apply themſelves, the firſt to feeding *Cattel*, the latter to the *cultivating* the *Earth*; and worſhipping according (without doubt) to the Orders which their *Father* had received from GOD: They offer different *Sacrifices*, according to their different Functions; but GOD having given a particular Approbation to the *Sacrifice* and *Piety* of *Abel*, by *Fire*, or otherwiſe, *Cain* conceived thereat ſo great a Grudge, that he reſolved to kill him. GOD reprehends him for this unjuſt Malevolency, remembring him of the Superiority he had over his Brother by *Birthright*, and that *Abel* acknowledging it, as he did, ought not to be the Object of his Hatred. Yet he perſiſts in this wicked humor, draws his Brother apart (under pretence of Kindneſs) and privately Murthers him. GOD calls him to account for it, condemns him to be puniſh'd, and yet provides for the ſecurity of his Life; he retires into the Country of *Nod*, there begets a Son named *Henoc*, and builds a City (to which he gives the ſame Name) by the aſſiſtance, (without queſtion) of the reſt of his *Brethren*, of their *Families*, and his own, *Gen.* 4. 1, 2, *&c.* This *Fratricide* hapned about the Year of the World 130. in which *Seth* was Born, whom GOD ſubſtituted to our firſt *Parents*, in the place of *Abel*, *Gen.* 4. 25. *Joſephus* pretends, that *Seth* erected two different *Columns*, the one of *Brick*, the other of *Stone*, on which he wrote *Aſtronomical Obſervations*, to be preſerved to Poſterity. 'Tis certain, that *Seth* apply'd himſelf to *Piety*, and all manner of *Vertues*, otherwiſe than the Men of his time; and that *Moſes* having ſaid little of the curſed Race of *Cain*, *Gen.* 4. 5. ſets on a particular Deduction of the Deſcendents of *Seth*; it being from him that all Men, ſince the *Flood*, draw their Original.

Of *Seth*, aged 105 *Years*, and who lived moreover 807, was born *Enos*, in the Year of the World 235, under whom thoſe who made with *Seth* a Profeſſion of *Piety*, as the Children of GOD, began to ſeparate themſelves from the profane *Canaanites*, to attend his pure Service, *Gen.* 4. 26. and 5, 6, 7.

Of *Enos*, aged 90 Years, was born *Kenan*, *Anno Mundi* 325, of *Kenan*, aged 70, *Mahaleel*, in the Year 395, and of him aged 65, *Jared* in the Year 460, *Gen.* 5. 9, *&c.*

About this time the profane *Lamec* of the Race of *Cain*, ſignalized himſelf in Impiety; being the firſt that brought *Bigamy* in mode, contrary to the order, and inſtitution of holy *Marriage*, by which two were to become one *Fleſh* Matth. 19. 4, 5, 6. and ſhew'd himſelf to his two *Wives*, *Hada* and *Tſilla*, to be a bloody and violent Spirited Man. Of *Hada* were born *Jabal*, who invented the uſe of *Tents* for *Shepherds*, and *Jubal*, who was the firſt Inventor of *Muſical Inſtruments*. Of *Tſilla* was born *Tubalcain*, who was the firſt *Smith*, and his Siſter *Nahama*, who is thought to have invented the Art of *Spinning* and *Weaving*, Gen. 4. 19, *&c.* Not that theſe four have been the firſt Inventers of theſe *Arts*, ſeeing *Cain* and *Abel*, for their different Profeſſions, had learnt of *Adam* ſome uſe of *Tents*, *Knives*, *Ciſſars*, *Spades*, &c. but they may be properly ſaid to have poliſhed and bettered what they had received of that kind. Thoſe who think *Idolatry* began ſoon in the World, do here ſearch the riſe of it, pretending that *Tubalcain*, whom *Paganiſm* made its *Vulcan*, as her *Venus* of *Nahama*, did forge *Images*; that *Jabal* built up *Tabernacles* for them, that *Jubal* ſerv'd them with his *Organs*, and other Muſick;

ſick; and *Nahama* adorn'd and cloathed them with her *Woollen* and *Linnen*.

In *Anno Mundi* 622. of *Jared*, Aged 162 years, was born the Patriarch *Enoch*, a Man of exemplary Piety, the 7*th* afer *Adam*, and enlightned with Prophetical knowledge, *Jude*, ver. 14. Tho the Book heretofore Publiſhed under his Name (ſtuffed with divers Errors) is a fictitious Story.

Of *Enoch*, Aged 65 years, was born *Anno Mundi* 687, *Mathuſalem* (who lived the longeſt of all Men, to wit, 969 years) 235 years after his Birth, his Father *Enoch* in the 300 year of his Life, (during which time he conſtantly attended the LORD,) was carried up into *Heaven*, that he might not ſee Death, *Gen.* 5. 24. *Heb.* 11. 5. After the Death of *Adam*, *Anno Mundi* 930, the taking up of *Enoch* in the year 987, and the deceaſe of *Seth*. In the year 1042 Corruption ſlipt in amongſt thoſe who made a more particular profeſſion of the Fear and Service of *GOD*, by the *Marriages* they contracted with the *Canaanites* and others; whence came thoſe fierce and impious *Giants*, Gen. 6. 1, 2, 4. which has furniſhed *Paganiſm* with thoſe Relations of *Gigantomachia*.

To *Methuſalem* (aged 187 years, in the year 874, which was 113 years before the Tranſlation of *Enoch*, and of *Lamech*, aged 182 years) was born *Noah*, in *Anno Mundi* 1056, and who was thus named by his Father, as expecting ſomething great and ſalutary from him, *Gen.* 5. 29. and in effect, tho' he were not the *Meſſias*, who promiſes and gives Life and Reſt to our *Souls*, he was however the *Type* and *Figure* of him.

Under *Noah* the *Herald*, or *Preacher* of Righteouſneſs, 2 *Pet.* 2. 5. *Corruption* came to its *perfection*, and *GOD* began to denounce to Men the reſolution of deſtroying them; yet allowing them the Term of 220 Years to *repent*, *Gen.* 6. 3. *Noah*, aged 500 Years, and 100 before the *Flood*, began to have his Three Sons, *Gen.* 5. 32. and 6. 10. *Japhet* was the Eldeſt, *Gen.* 10 24. who was born in the Year 1556, or 1557. *Shem*, the ſecond, born in the Year 1558; and *Cham*, the youngeſt, *Gen.* 9. 24. One or Two Years after; for in that the *Genealogy* of *Shem* is recited the laſt, *Gen.* 10. 20. and 11. 10. is not becauſe he was the laſt amongſt theſe 3, as when he is ſometimes named the firſt, doth not prove he was the Eldeſt; but becauſe to his *Family*, was reſtrain'd the Promiſe of the *Meſſias*, and that from him was born *Abraham*, of whom (and his *Poſterity*) Moſes undertook the *Hiſtory*, and not of the other Two. About the Time of the *Birth* of *Noah*'s 3 Children, he was commanded by *GOD to build the Ark*, to preſerve in his *Family* the *Seeds* of Human kind, with all the ſeveral ſpecies of *Animals*, which GOD would cauſe to come there, whereby to repleniſh the *Earth* after the *Deluge*, *Gen.* 6. 13, *&c.* During the Life of *Noah*, his Father *Lamech* died, aged 874 years, and in the year of the *World* 1651, which was 5 years before the *Flood*; and *Methuſalem* his *Grandfather*, aged 969 years, in *Anno* 1655, being at the end of the Year, or at the beginning of 1656, which was about a Month before the *Deluge* began. *Noah* then in the 600 year of his Life, the 100 of *Japhet*, 98 of *Shem*, 97 of *Cham*, and the *World* 1656, entred into the *Ark* with his *Wife* his 3 *Sons*, and their *Wives*, being but 8 perſons, 1 *Pet.* 3. 20. in the 2d *Month* of the Year partly anſwering our *October*, and partly our *November*, the 17*th Day* of the *Month*, in which the *Deluge* began, which increaſed for 40 Days, *Gen.* 7. 11, 12, 17, *&c.* It's not to be doubted, but that this *Delnge* was univerſal (*Moſes* having affirmed it in expreſs Terms) and drown'd all *Living Creatures*, *Gen.* 7. 19, 20, 21, *&c.* And becauſe that if any place of the *Earth* was to have been exempted, *GOD* perhaps would have ſent *Noah* and his *Family* thither, together with the reſt of the *Living Creatures*, which he deſigned to ſpare, without condemning them to ſo long and incommodious a Priſon in the *Ark*, during one whole Year.

The *Deluge* laſted a Year and 10 Days, it increaſed, and continued in its higheſt degree 150 days, *Gen.* 5. 24. at the end of which the *Waters* began to decreaſe; ſo that on the 17*th* of the 7*th Month*, anſwering partly to our *March*, and partly to our *April*, the *Ark* reſted on the *Mountain of Ararat*, in *Armenia*: On the firſt Day of the 10*th Month* of the Year, the Tops of the higheſt *Mountains* began to diſcover themſelves; 40 Days after *Noah* ſent out a *Raven*, and then a *Dove* 7 Days after, to ſee whether the *Earth* dried, without being certainly informed; but 7 days after the *Dove* returned with an *Olive-Leaf*, whereby the *Patriarch* knew that the *Waters* abated; and being ſent out the Third Time (7 days after) he returned no more. Then on the firſt day of the Year 1657, with which

began the year 601 of *Noah*, the *Earth* was wholly dried; whereupon the *Patriarch* took off the Cover from the *Ark*, and thus probably let go the *Fowls*; but he waited for the *Divine Appointment* to go out himself; which he received, and obeyed the 27*th day* of the 2*d Month*; and as soon as ever he set Foot on the *Earth*, *he built an Altar*, and offer'd his *Sacrifice to the* LORD, who promis'd him, there should be no more such a *Flood*; and establish'd *the Bow*, that is, *the Rainbow in the Heaven* for his infallible *Seal* thereof, *Gen.* 8. 1, *&c.* and 9. 11, 12.

CHAP. II.

Of the Second Period, or Age of the World.

WE have already observed, That the *Second Age of the World* begins at the end of the *Deluge*, and at the *Call* of *Abraham*; that is to say, it begins in the year of the *World* 1657, and ends in the year 2083, thereby containing in all 426 years. This following *Table* declares the number of years contained in the succession of the other Ten *Patriarchs*; who followed those of the first Age, and how many years they lived one after another.

The Table *of the Second Period, or Age of the World.*

	Born in the year of the World.	Begot Children in the year of his Life.	Liv'd after he had begot Children.	Lived in all	Died in the year of the World.
1. *Shem*	1558	100	500	600	2158
2. *Arphaxad*	1658	35	303	338	1996
3. *Sale*	1693	30	403	433	2126
4. *Heber*	1723	34	430	464	2187
5. *Phaleg*	1757	30	209	239	1999
6. *Rehu*	1787	32	207	239	2026
7. *Sarug*	1819	30	200	230	2049
8. *Nachor*	1849	29	119	148	1997
9. *Thare*	1878	130	75	205	2083
10. *Abraham*	2008				

Abraham came into the Land of *Canaan*, aged 75 years. | Year of the *World* 2803.

Lived together.	*Thare*	*Nachor*	*Sarug*	*Rehu*	*Phaleg*	*Heber*	*Sale*	*Arphaxad*	*Shem*	*Noah*
	with 75	with 119	with 200	with 207	with 209	with 430	with 403	with 303	with 500	with 600
	41	1	41	1	1	1	369	273	435	448
	171		171	177	177	400	339	239	401	348
	200		200	248	209	368	307	209	371	313
	1		1	18	1	1	277	177	339	273
				1	1	348	248	147	309	239
					118	309	118	118	280	219
						179	1	1	150	187
						1			1	157
										128

All appears very clear in this *Table*. We find in the 4 first of these *Patriarchs*, that the years of the Life of Man were at that time become half in half shorter than before, and that the 6 following *Patriarchs* were yet shorter liv'd by half than the 4 preceding. Moreover the following *Table* will shew us, how long they lived one with another. But before we proceed to the 3d Period, we shall make a farther enlargment on this.

A.M. 1657. *Noah* having began a new *Epoche* by *Prayer* and *Sacrifices*; and received new *Orders* and *Promises*, applies himself to *Agriculture*, dresses the *Vine*; is inebriated with his *Fruit*; is derided by *Cham* and *Canaan*, his youngest Son and *Grandson*; and in fine, dies aged 950 years, being 350 years after the *Deluge*, *Gen.* 9. 20, *&c.* Seeing the Family of his 3 Sons to multiply exceedingly, he divided to them the *Earth*, which also they distinctly peopled by their *Posterity*: To *Japhet* he gave *Europe*; to *Shem*

Shem, *Aſia*, and to *Cham*, *Africa*; which may be gathered from what *Moſes* recites, *Gen.* 10. 1. *&c.* But to ſay ſomething particularly of the Family of *Shem*, at the Age of 100 years, being 2 years after the *Flood*, *Arphaxad* was born to him in the year 1658, if we take theſe 2 years after the *Deluge* begun, or 1659, if we take them after the *Deluge* was over. *Shem* ſurvived 500 years the Birth of his Eldeſt Son, and died aged 600 years.

Arphaxad begets *Selah* at the age of 35 years, and died in the year 438 of his life: Between *Arphaxad* and *Selah*, ſeveral reckon *Cainaan* as Son of the firſt, and Father of the ſecond, *Luke* 3. 36. But the moſt able *Chronologiſts* acknowledge, That *Cainaan* without and againſt the Authority of the Original *Hebrew Text*, has been firſt inſerted in the *Greek Text* of the *Old Teſtament*, by ſome Tranſcribers, and from thence into ſeveral Copies of S. *Luke*'s *Goſpel*; for all of them have it not. *Selah* at 30 years old begets *Heber* (from whoſe Name ſeveral think the *Hebrew Tongue* is ſo called, as being conſerv'd in his Family after the confuſion of *Babel*) and died aged 433 years. Of *Heber*, aged 34 years, was born *Peleg*; after which, he lived more than 430 years. *Gen.* 11. 10, *&c.* *Peleg* was thus named, becauſe that in his time the *Earth* was portioned out, *Gen.* 10. 25. either for that his *Birth* in the year of the *World* 1757, being 100 years after the *Flood*, falls into the time of the confuſion of *Languages*; or that his *Father* Prophetically impoſed on him this Name, becauſe this ſhould happen in his time, tho' at the end of his days; or whether we are to believe a double diviſion of the *Earth*, the firſt by a bare Project, which was fairly carried on under the direction of *Noah*, between the 3 *Brethren*; in purſuit of which, to enlarge and extend themſelves, they came from *Armenia*, to encamp in the Land of *Shinar*: The 2d effective, which has neceſſarily followed the *Confuſion* of *Languages*. 'Tis certain that under *Peleg*, and during his Life, was firſt undertaken the Enterprize of the *Tower* of *Babel*, which *God* overthrew by the *Confuſion of Languages*, Gen. 11. 1, 2, 3. &c. 2d, *Nimrod* the Son of *Chus*, and *Cham*'s Grandſon, who perhaps was the firſt Author of this haughty deſign, began by *Babel*, and other places built in the Country of *Shinar*; that is, *Chaldea*; the eſtabliſhment of his Tyranny, *Gen.* 10. 8, 9, 10. 3d, Departing out of *Chaldea*, to enlarge it, he paſt into the Country where *Aſſur* (who was apparently the 2d or 3d Son of *Shem*, tho' *Helam*, and he is mentioned before *Arphaxad*, Gen. 10. 24.) had brought his Colony, and there built *Nineveth* after the Name of his Son *Ninus*: And moreover other *Cities*, as ſo many *Forts* or *Cittadels* of his Dominion, *Gen.* 10. 11, 12.

Of *Peleg*, aged 30 years was born *Rehu*; of him (aged 32) *Serug*, and of him (at the age of 30) *Nachor*, and of *Nachor* (at 29 years) *Thares*, who was the Father of *Abraham*, Gen. 11. 18, &c. Now from the ending of the *Flood* to the Birth of *Phaleg*, there is 100 years: and from the Birth of *Phaleg* to that of *Thares* 121, that being in the year of the *World*, 1757, and this in the year 1878. 'Tis ſaid (*Gen.* 11. 27.) that *Thares* at the age of 79 years begat *Abraham*, *Nachor*, and *Haran*. Now as 'tis certain they were not all born at a time; ſo 'tis apparent from Scripture, that *Haran* was the eldeſt, *Nachor* the 2d, called by his Grandfathers Name, and *Abraham* the 3d, altho' he be called the firſt, as well on account of the Reputation of his Perſon, as for that he was the Root of the People of God, and the Father of the Faithful.

Haran died in *Chaldea*, Gen 11. 28. leaving 1 Son, to wit *Lot*, and 2 Daughters of which *Milcah* was married to her Uncle *Nachor*, *Gen.* 11. 29. and Grandfather to *Rebecca*, *Iſaac*'s Wife, *Gen* 24. 47. As to *Abraham*, he was younger by 59 or 60 years, than his eldeſt Brother; he was born in the 130th year of *Thares*, in the year of the *World* 1808, and 75 years before the Death of his Father: For *Abraham* was aged 75 years when he went out of *Haran*, to come into *Canaan*, *Gen.* 12. 4. and not having left *Haran* till after the death of *Thares*, Acts 7. 4. who had lived 205 years, *Gen.* 11. 32. he muſt be born in the 130th years of his Father; and thus the Birth of *Abraham* terminates it ſelf in 2008.

Abraham then lived with *Thares* his Father 75 years, ſeeing that *Thares* died in the year 2083; with *Serug* 41, ſeeing he died in the year 2049; with *Rehu* 18, ſeeing he died in *Anno* 2026; with *Heber*, who died in the year 2187, 179; 121 with *Selah*, who died in the year 2129; with *Arphaxad*, who died in the year 2096; 88; with *Shem* 150, ſeeing he died in the year 2158; but not with *Noah*, who died aged 950 years, 2 years before the Birth of *Abraham*, ſeeing he departed this Life in the year of the *World* 2006. We

ſhall not take much notice here of what the *Jews* have aſſerted, touching *Serug*, that he was a *Painter*; and of *Thares*, that he was a *Statuary*, and employed himſelf in making of *Idols*. And concerning *Abraham*, *That having been condemned to be burnt alive in the Fire which the* Chaldeans *worſhipped, for reproving them of their Idolatry, he was miraculouſly delivered thence.* But, 'tis certain, *Thares* went out of *Ur* of the *Chaldeans* with *Abraham*, *Sarah*, and *Lot*, *Gen.* 11. 31. by reaſon of the *Idolatry* committed there, and the *Perſecution* they underwent; and in obedience to the *Call*, which *God* had given *Abraham*, who probably perſwaded his Father to obey, and follow it, *Gen.* 12. 1. and 15. 7. and *Acts* 7. 2. they came into *Meſopotamia* to *Haran*, where *Nachor* came and found them. This Sojourning in *Haran* laſted with *Abraham* for 5 Years; for *Thares* being dead at the end of this Term, *Abraham* (who was already on his March to come into the Land which GOD would ſhew him) departed by his Order to come into *Canaan*, aged 75 years, *Gen.* 12.

CHAP. IV.

Of the Third Age, or Period of the World.

IT hath been already declared, that this Third Age of the World began at the *Call* of *Abraham*, in the Year of the *World* 2083, and ended at the Children of *Iſrael*'s going out of *Egypt*, which was 430 Years after.

The following *Table* declares a great part of what hapned moſt conſiderable in that time.

The Table of the Third Period, or Age of the World.

	Years of the World	Since the Deluge	Since *Abraham*'s departure	Before the *Iſraelites* coming out of *Egypt*	Before the Birth of *Chriſt*
Abraham came into *Canaan*, *Thares* being dead	2083	427	0	430	1921
Iſhmael born in the Year of *Abraham*'s Age 86.	2094	438	11	419	1910
Iſaac born in the Year of *Abraham*'s Age 100.	2108	452	25	405	1896
Iſaac wean'd at 5 Years old, and *Iſhmael* turn'd out,	2113	457	30	400	1891
Iſaac takes *Rebecca* to Wife in the 40 Year of his Age,	2148	492	65	369	1856
Jacob born in the *60th* Year of *Iſaac*'s Age,	2168	512	85	345	1836
Abraham dies being 175 Years old, 15 Years after *Jacob*'s Birth,	2183	527	100	330	1821
Iſmael dies in the *137th* Year of his Age,	2231	575	148	282	1773
Jacob flies to *Laban* at 77 Years old, and ſerves 20 Years,	2245	589	162	268	1759
He marries *Leah*, and afterwards *Rachel*, at 84 years old,	2252	596	169	261	1752
Levi born of *Leah*,	2255	599	172	258	1749
Joſeph born of *Rachel*,	2259	603	176	254	1745
Jacob returns to his Father after 20 years Service with *Laban*,	2265	609	182	248	1739
Joſeph ſold at 16 years old, and ſerves *Potiphar*,	2276	620	193	237	1728
Iſaac dies 12 Years after the ſelling of *Joſeph*	2288	632	205	225	1716
Joſeph is preſented unto *Pharaoh* at 30 Years of Age,	2289	633	206	224	1715
Jacob goes into *Egypt* at 97 Years of Age,	2298	642	215	215	1706
Jacob dies at 147 years old, having been in *Egypt* 17 years,	2315	659	238	198	688
Joſeph dies after he had Ruled in *Egypt* 80 Years,	2369	713	286	144	1635
Levi dies,	2392	736	309	121	1612
Aaron born,	2430	774	347	83	1574
Moſes born,	2433	777	350	80	1571
He flies to *Jethro*, and ſerves 40 Years,	2473	817	390	40	1531
The *Iſraelites* going out of *Egypt*,	2513	857	530	0	1491

All that which is taken notice of in this *Table*, is taken from the Scripture it ſelf, and conſequently admits of no doubt; only this Reflection is to be made upon all the foregoing *Tables*, that as *Adam* lived 56 Years, with *Lamech*, *Lamech* 93 Years with *Sem*, *Sem* 50 with *Iſaac*, and *Iſaac* 33 with *Levi*, who was the Father or Grandfather of *Moſes*, his Mother named *Jacobed*, whom for certain he had ſeen. It is apparent that *Moſes* wrote nothing which was not in the Memory of Man, ſince he was above 4 or 5 Generations from *Adam*. *Iſaac* likewiſe lived in their time, that had known thoſe Perſons that ſaw the *Deluge*, which conſequently he could not be ignorant of, no more than what paſt at the *Creation* could be unknown at the time of the *Deluge*, ſince there were People then living who had ſeen thoſe that knew *Adam* himſelf. So *Adam* could not be unknown to *Noah* and *Sem*, nor they to *Abraham* or *Jacob*, nor *Jacob* to *Moſes*, eſpecially at a time when there were no *Hiſtories* which Men could make uſe of, or have recourſe unto. We ſhall make a further Enlargement on this *Age* or *Period* of the *World*, which is as followeth.

In the 70th Year of *Abraham*, and of the *World* 2078, he began his *Travels*, which continued for the ſpace of 105 Years, which was to the end of his life, *Gen.* 25. 7. And from the Vocation of the *Patriarch*, and the beginning of his *Travels*, till the Departure of the *Iſraelites* out of *Egypt*, are found the 430 Years mentioned, *Exod.* 12. 40. *Galatians* 3. 17. of which the firſt 215 are for *Abraham*, *Iſaac* and *Jacob*, and the other 215 for the Abode and Servitude of their Poſterity in *Egypt*: Yet here is found ſome Diſagreement between the moſt exact *Chronologiſts*; for ſome begin the 430 Years only at the Year 75, and others at the Year 85 of the *Patriarch*; but we are for keeping to what beſt agrees with the *Text* of *Scripture*, beginning from the Birth of *Iſaac*, in the Year 160 of his *Father*, and the 400 ſpoken of *Gen.* 15. 13. *Acts* 7. 6.

Abram being entred into *Canaan*, paſt on as far as *Sichem*, and the Plain of *Morea*, and pitched his Tents after the manner of the *Nonades* in the *Fields*, which perhaps then not belonged to any one, the Country being not much peopled; and from thence he ſets forth towards the Eaſt of *Bethel*. Here in his firſt Poſt GOD appeared to him, and promis'd the Country to his *Poſterity*, where he erected an *Altar*, and worſhipped, *Gen.* 12. 6, 7, 8. But as he advanced towards the South, the *Famine* makes him deſcend into *Egypt*, whence he departs, extreamly obliged by the *King*, who deſigned to eſpouſe his Wife (which by a Criminal Weakneſs is ſaid to be his *Siſter*) but he was Divinely hindred from it, 12. 10, *&c.*

Abram and *Lot* departing from *Charan*, travelled for ſome time together; but by the Diſagreement of their Servants, they peaceably parted, the *Unkle* giving his choice to his *Nephew*; perhaps, as repreſenting his elder Brother, the *Nephew* retiring towards *Sodom*, and the *Unkle* ſojourning between *Bethel* and *Hai*; where the LORD appeared to him again, and encourages him by freſh Promiſes; whence he ſets forth to the Plains of *Mamre*, where he erects an *Altar*, and makes ſome ſtay, *Gen.* 13. 1, 2, *&c.* Whilſt he abides here, ſeveral very conſiderable things happen to him. A War aroſe between four *Kings* on one ſide, *viz.* *Amraphel* of *Caldea*, *Arjoc* of *Suſiana*, *Kedorlaomer* of *Perſia*, and *Tidhal* of *Nations*; and five others on the other ſide, *viz.* *Berah* of *Sodom*, *Birſah* of *Gomorrha*, *Seinab* of *Adma*, *Scemeber* of *Tſeboim*, and him of *Tſohar*. There were all little Kings, and perhaps *Satrapes*, that is, as it were Governors of *Provinces*, under the great Monarch of *Aſſyria*. Theſe laſt had ſerved 12 Years to *Kedorlaomer*, in paying him ſome *Tribute*; but in the 13th Year they revolted. He gets to him three others, and having joyn'd their Forces together, they drive all before them, and obtain great Victories: The Revolters take the *Field* with all their ſtrength, but are beaten and put to flight, abandoning their Towns to the Will of the *Conquerors*, who there get great booty, and bring *Lot* along with all his Subſtance. *Abram* receiving the News of this, arms 318 of his *Servants*, and accompanied with *Mamre*, *Eſcol* and *Haner*, which were *Ammorreens*, and his Allies, purſues theſe *Pillagers*, defeats them, and recovers his *Nephew*, with all the Booty, and returns Victorious.

Melchiſedec, King of *Saiem*, who was alſo a *Prieſt* of the true GOD, who came before him with *Bread* and *Wine*, for the Refreſhment of his Men, and to congratulate him for his happy Succeſs, and as in quality of a

Prieſt

Prieſt, bleſt him, and received from him the Tenths of the *Spoils* taken from the *Enemy*. The King of *Sodom* offered him all the Booty recovered, asking of him only the Perſons brought back; but he generouſly refuſed it, contenting himſelf that his three Allies ſhould take their part, *Gen.* 14. 1, &c. This was the ſucceſs of the firſt, and moſt ancient *War* recited in *Scripture*, after which GOD renewed to the *Patriarch* his great *Promiſes*, and confirmed them by *Federal Victims*, determining to him the time in which his Poſterity ſhould be Strangers in the World, and oppreſt by Servitude, and the People which they were to diſpoſſeſs, to obtain the *Country*, *Gen.* 15. 1, 2, *&c.*

Sarah his Wife, impatient at her being barren, gives him *Hagar* her Servant to be (as ſhe ſpeaks) edified from her *Knees*; ſhe finding her ſelf pregnant, triumph'd over her *Miſtreſs*, who obliges her to fly; but the *Angel* of the LORD orders her to return, and according as he had told her, ſhe was delivered of *Iſhmael*, who was born to the *Patriarch* in the 60th Year of his Departure from *Chaldea*, *&c.* as mentioned in the foregoing *Fable*, *Gen.* 16. 1, *&c.* being *Anno Mundi* 2094. 13 Years after GOD changed his Name of *Abram* to *Abraham*, and that of his Wife *Sarai* into *Sarah*, enjoyns him to *Circumciſe* himſelf, and all that belonged to him, and promiſes, That of *Sarah* ſhould be born a *Son* whom he ſhould call *Iſaac*, Gen. 17. 1, 2, *&c.* In the ſame Year *Sarah*, aged 90 Years, became pregnant, according to the Aſſurances which GOD had lately given them both. *Sodom*, and the Neighbouring *Towns* (conformably to what the LORD had declared to the *Patriarch*) are deſtroyed by *Fire* and *Brimſtone*, which GOD cauſed to rain from *Heaven*, and their whole Territory changed into the Lake of *Aſphaltites*. *Lot* is warned thence, having teſtified an utter diſlike of the impudent Attempts of the Men of *Sodom*, who would abuſe his Gueſts (who were *Angels* in the ſhape of *Men*) offering them his *Daughters* to ſatisfy their *Luſts*, rather than to ſuffer the *Laws* of *Hoſpitality* to be violated; but thoſe to whom he had betrothed his *Daughters*, refuſed to follow him. His *Wife* looking behind her out of trouble for the *Goods* ſhe had left, is changed into a *Pillar* of *Salt*. He inceſtuouſly pollutes himſelf with his two *Daughters*, who make him *drunk*, and are delivered in their time, the one of *Moab*, and the other of *Benhammi*, the Father's reſpectively of the *Moabites* and *Ammonites*, Gen. Chap. 18 and 19. But *Abraham* gets far off this horrid and diſmal Neighbourhood, and retires towards the South into the Land of *Gerar*: *Abimelech* being King thereof, takes *Sarah* from him, who he ſaid was his Siſter; but he is warned from GOD not to meddle with her, and made to reſtore her to her *Husband*, which he does with many Preſents, *Gen.* 20. 1, 2, *&c.* In fine, according to the *Promiſes* of GOD, *Iſaac* was born in the hundredth Year of his Father's Age, being 30 Years after his Departure from *Caldea*, *Anno Mundi* 2108. The *Child* is *Circumciſed* on the 8th day, grows up; but is derided, and ill treated by *Iſhmael*; which *Sarah* being not able to bear, his *Mother* and he are put out of the Houſe, and without the aſſiſtance of an *Angel*, being in danger of periſhing with *Thirſt*, in the Deſart of *Beerſhebah*; but notwithſtanding this Diſgrace, he becomes great, eſpouſes an *Egyptian Woman*, brought to him by his *Mother*, and ſets up his abode in the Deſart of *Paren*, Gen. 21. 1, 2, *&c.* About this time *Abimelech* King of *Gerar*, attended with *Picol*, General of his Troops, treats a League with *Abraham*, for them and their Poſterity; and reſtores to him the *Wells* of *Beerſhebah*, where he planted an *Oak*, there to perform Divine Rites, *Gen.* 21. 22, 23, *&c.*

To all theſe Proſperities of the *Patriarch*, ſucceeds a great proof, by the command of ſacrificing *Iſaac* on the Mount of *Moriah*, where he ſignaliz'd his *Faith* and *Obedience*; and being hindred to execute it, at the very point of ſlaying him, he returns home exceedingly comforted; where he hears good News of *Nachor*'s Family, his Brother, being multiplied in *Meſopotamia*, Gen. 22. 1, 2 *&c.*

From *Beerſhebah*, where he made a conſiderable ſtay, he returned towards *Hebron*, where *Sarah* died, Aged 127 Years, being 37 Years after the Birth of *Iſaac*, in the 137th Year of *Abraham*, and of the *World* 2145. And her Husband buys of *Hephron* a Cave of *Macpela* for her Burial, *Gen.* 23. 1, 2, *&c.* This Purchaſe made by *Abraham* is well joyn'd, *Acts* 7. 16. with that which *Jacob* made ſince near *Sichem*, Gen. 33. 10. *Joſhua* 24. 32.

Three Years after the death of *Sarah*, *Iſaac*, Aged 40 Years, eſpouſed *Rebecca*, *Laban*'s Siſter, the Daughter of *Bethuel*, whom his Father's

Father's Servant went to fetch in *Mesopotamia*, Gen. Chap. 24 and 25. 20. *Abraham* having married his Son according to his desire, takes himself a second Wife, named *Keturah*, of whom he had several *Children*, who being sent towards the East, by their *Father's* Order, grew up in a small time, and were the *Fathers* of several *People*, Gen. 25. 21, *&c.*

Isaac, 20 Years after his *Marriage*, in the 60th Year of his Age, and the 160th of that of his Father, becomes by *Rebecca*, the *Father* of two Twins, *Jacob* and *Esau*, who struggling in their *Mother's Womb* (their Quarrel being elder than their *Birth*) obliged him to consult on this Accident the Mouth of the LORD, whether by *Abraham* himself, or *Melchisedec*, or by some one of the *Patriarchs*, who were then alive, (as *Sem* and *Heber*) and obtained for Answer, That two *People* were in her *Womb*, and that the greatest would serve the lesser; as a Presage of which, when they were born, *Jacob*, who was the 2d, took hold of the *Heel* of the first, who was *Esau*, Gen. 25. 21, &c. *Abraham* having seen his Son's, two Twins, aged 15 Years, he departed this Life aged 175 Years, *Anno Mundi* 2183. and was honourably buried by *Isaac* and *Ishmael*, Gen. 25. 6, *&c.* *Isaac* being sometime after prest by *Famine*, had Orders not to go into *Egypt*, but to retire to *Gerar*; *Rebecca* was not so old, but that *Isaac* might well say she was his *Sister*, lest he should lose his Life on her account, but *Abimelech* (this being the common Name of the Kings of *Gerar*, as it seems of *Picol*, was that of their *Generals*) having observed thro' the Window, that *Isaac* behaved himself towards *Rebecca* with greater freedom than is lawful with a Sister, thereby he knew she was his *Wife*; reprehending him for using this Disguisement, strictly prohibited all his *People*, to offer him or her any abuse; yet at length, being jealous of his Prosperity, he made the *Wells* to be stopt, which *Abraham* had digg'd, and entreating him to depart out of his *Country*, he retreats much lower, caused the *Wells* to be cleansed, which the *Philistines* had stopt up since *Abraham's* departure; sees some Contest to arise on this occasion, between his *Herdsmen* and those of *Gerar*, and goes up unto *Beersheba*. There the LORD appeared unto him, and assured him of his Favour; he there erects an *Altar*, for his Service, where *Abimelech* comes, and treats an Alliance with him, according to the terms of that which his Predecessor had made with *Abraham*, Gen. 26. 1, *&c.* Whilst these things hapned, *Jacob* and *Esau* became Men, but of a very different humour; for *Esau* apply'd himself to *Hunting*, spending his whole time in the *Woods* and *Forests*; whereas *Jacob* led a sedentary and studious Life. *Esau* returning from *Hunting*, being very hungry, and finding his Brother *Seething Broth*, he was so desirous of it, that he made over his *Birth-right* to him, that he might satiate himself therewith, *Gen.* 25. 27, *&c.* This was the first Act of his Prophaneness; to which he added a second, *viz.* the taking at 40 Years of Age, (which was the time wherein his Father was Married) two *Heathen Women* for his Wives, *Judith* the Daughter of *Beeri*, and *Basmath* the Daughter of *Elon*, which was a great Grief to his *Father* and *Mother*, Gen. 26. 34, 35. This was in *Anno* 2208. Yet these two Twins divided in some sort the Affections of their *Parents*; for *Isaac*, who loved *Venison*, with which *Esau* often presented him, had more love for him; but *Rebecca*, who it seems had in this particular a better understanding, was more inclin'd to *Jacob*; so that *Isaac*, being become old, and so weak-sighted, that he could no longer distinguish People; ('tis thought he was about 137; *Anno* 1242; 13 Years before died his Brother *Ishmael*, having left 12 Sons, who possest and peopled all *Arabia*, Gen. 25, 12.) he desired to give his Blessing to *Esau* before he died, whereupon he declares to him his Intention, and sends him to hunt for some *Venison* for him. *Rebecca*, who was hearkning at what past, immediately makes ready a *Kid*, and dresses it according to her Husband's relish like *Venison*, wraps the *Neck* and *Hands* of *Jacob* with the Skin of the *Kid*, that in touching him he might take him for *Esau*, who was an hairy Man; and obliges *Jacob* in this dress to present the Dish to his Father under the name of *Esau*, and to obtain the Blessing, which accordingly succeeded: For *Esau* being returned a while after from *Hunting*, found out the Deceit, weeps for Vexation, designs to kill *Jacob* as soon as his Father was dead. *Rebecca*, as well to prevent this Misfortune, as to hinder *Jacob* from marrying, as *Esau* had done; she perswades *Isaac* to let him go into *Mesopotamia*, to *Laban* his Uncle, to seek there a Wife, *Gen.* 27. 1, *&c.* and 28. 1, *&c.* After that *Isaac* had dispatch'd him for this Voyage, with his repeated Blessing, *Esau* seeing

ſeeing that his *Heathen Wives* diſpleaſed his *Father* and *Mother*, went towards *Iſhmael*, that is, towards his Family; for he was already dead, to eſpouſe one of his Daughters, nam'd *Mahaleth*, Gen. 28. 6, 7, 8, 9. She is called *Baſmath*, and his 2 other Wives are named *Ada*, the Daughter of *Elon*, and *Ahilobama* the Daughter of *Hava*, Gen. 36. 2, 3. it being likely the other had two Names, or rather, that being dead without *Children*, *Eſau* ſubſtituted to them theſe two other *Canaanites*; having had a particular Affection for her, who was called *Baſmath*, he gave the Name to *Iſhmael*'s Daughter, after he had taken her to Wife.

The Bleſſing of *Jacob*, and his Voyage to *Laban*, being coincident with the Year 147 of his Father *Iſaac*'s Life, muſt be the 77th of his own, and the Year of the World 2245. In the Way, GOD appeared to him in a *Dream* by a myſterious *Ladder*, to aſſure him of his Protection in his *Travels*, both forwards, and in his return, *Gen.* 28. 11, *&c.* Being arrived near *Haren*, he addreſſes himſelf to *Laban*, familiarizes himſelf with *Rachel*, is favourably received by his *Uncle*, in whoſe Service he engages himſelf for 7 Years, on condition of eſpouſing his youngeſt Daughter; but the time being come, he has *Leah* put upon him, and 7 Years more Service is exacted of him for *Rachel* the younger; ſo that in 7 days time he eſpouſes them both, he himſelf being at 84 Years of Age, *Anno Mundi* 2252. His Father-in-Law gives each of his Daughters a Servant, *Zilpa* to *Leah*, and *Bilha* to *Rachel*, who by order and conſent of their *Miſtreſſes*, ſtrove who ſhould have moſt *Children*, and ſerved the *Patriarch* as *Concubines*. And from theſe 4 Women (in *Meſopotania*) he had 11 *Sons*, and 1 *Daughter*, Gen. 29. 30, *&c.* and 31. 1, *&c.* Here is near the order of their *Birth*; *Reuben* the eldeſt of *Leah*, was born in the 8th Year of his Father's Service, *Simeon* in the 9th; *Levi* in the 10th, and *Judah* in the 11th. *Rachel* ſeeing this her Siſter's Fruitfulneſs, was vexed with Envy, and by *Bilha* her Servant obtains *Dan* in the 12 Year, and in the Year after *Nephthali*. *Leah* imitates her Siſter, and by *Zilpa* her Servant ſhe obtains *Gad* in the 12th Year, and *Aſhur* in the 13th, having alſo during the Pregnancy of her Servant, obtain'd of her Siſter *Rachel*, by her Sons *Mandrakes*, that their common Husband ſhould lie that Night with her, and he begat of her *Zebulon*, who was born in the 14th Year; and a while after in the ſame Year *Joſeph*, of *Rachel*; but *Dinah*, his only Daughter was born of *Leah*, after the 14 Years accompliſh'd, and in the 15th Year of his abode with *Laban*; ſo that *Joſeph* began probably the 7th Year of his Life, and *Dinah* the 6th, when he parted thence. For beſides the 14 Years Service given to *Laban* for his Daughters, he ſuffered himſelf ſtill to be retained under certain Conditions, which were not obſerved, *Gen.* 30. 31, *&c.* And therefore at the end of 20 Years, and by GOD's expreſs Command, he leaves him without bidding him adieu, with his *Wives*, *Children* and *Cattel*. *Rachel* ſecretly ſeizes on her Father's *Tutelar Gods*, who being informed of *Jacob*'s Retreat, haſtily purſues him, and overtakes him in the Mountain of *Gilead*; but he is Divinely hindred from offending him, and parts good Friends, *Gen* 31. 1, *&c.*

Jacob being thus got clear of *Laban*, almoſt at the entrance of *Canaan*, *Anno Mundi* 2265, and in the 97th Year of his Life, ſends to advertiſe his Brother *Eſau* of his Return, who comes to meet him with 400 Men, of whom he is afraid. He prepares him a great Preſent, and cauſing it to paſs with all his Family before him, remains alone on this ſide the Brook *Jabbok*, and wreſtles all Night with GOD, who bleſſes him, and changes his Name of *Jacob* into that of *Iſrael*. The next Morning theſe two *Brethren* meet, and Fraternally embrace, and ſo part, *Gen.* Chap. 32 and 33.

Eſau, who is *Edom*, retires to the Mount of *Seir*, to which he was much addicted of a long time, as is ſeen *Gen.* 33. 16 & 36. 1, &c. and where *Moſes* gives a long Liſt of his Deſcendants; but *Jacob* marching ſmall Journies, takes his Poſt at *Succoth*, on this ſide *Jordan*, where he built a *Houſe*, and ſet up *Tents* for his *Cattel*; and 'tis thought his abode here laſted a year and a half; from thence he paſſes over *Jordan*, and encamps near *Sichem*, where he purchaſes an Inheritance, and erects an *Altar* to the Honour of GOD, *Gen* 33. 17, 18, 19, 20.

The *Jews* imagine his abode there was 8 years and an half; but the laſt year was very grievous to him, by reaſon that his Daughter *Dinah*, aged 15 or 16 years, was raviſh'd and violated by *Sichem*, who endeavours to make her amends after this Affront, by demanding her in *Marriage*. But *Jacob*'s Chil-

Children deceive the *Sichemites*, by obliging them to be Circumcised; which these having admitted, *Simeon* and *Levi*, Brother-Germans of *Dinah*, enter into the Town with Swords in their Hands (and these poor People in the midst of their Dolours, being unable to defend themselves) kill all the *Males* of them, and carry away much Booty; at which *Jacob* is greatly troubled, *Gen* 34. 1, *&c.* and 49. 5, 6, 7. This Violence so cruelly exercis'd, obliged him to depart from thence, and GOD (who assisted him) orders him to draw towards *Bethel*, where he had heretofore appear'd to him, and there to remain. Before he set on his *Journey*, he reforms his Family, purging it of all *Idolatrous Images*, which he burns at the *Foot* of an *Oak* near *Sichem*, *Gen.* 35. 1, *&c.*

Anno Mundi 2275. At *Bethel* died *Deborah*, Nurse to his *Mother Rebeccah*, whether he had brought her from *Mesopotamia* with him, or whether she was sent thither to call him thence, or whether from *Isaac*, after *Rebecca's* death, she went in search of him to *Sichem*, Gen. 35. 8. But in parting from *Bethel*, to come to his Father *Isaac*, who dwelt near *Hebron*, his dear *Rachel*, being big with Child the second time, was Delivered in the way of *Ephrat*, or *Bethlehem*, of her second Son *Benjamin*, and died, *Gen.* 35. 16, &c. From thence he advances farther towards *Migdal-Heder*, which was between *Bethlehem* and *Hebron*, where his Father resided; and there *Reuben* committed Incest with *Bilha* his *Mother-in-law*, *Gen.* 35. 21, 22. and 49 3. As he made but small Journies, by reason of his great Train, so was his stay in every place very short; but at length he arrives in *Hebron*, where *Isaac* was, and this was his last Journey in the Land of *Canaan*.

Joseph was born to *Jacob* in the 14*th* Year of his Service, and the 91st of his Life; for *Joseph* was 30 Years old when he appeared before *Pharaoh*, *Gen.* 41. 46. and 7 Years of *Plenty*, and 2 of *Famine* were already past, since the Time that *Jacob* came into *Egypt*, aged 130 Years, *Gen.* 47. 9. which makes up our Reckoning; so that *Joseph* being 17 years old, when he began to be hated by his *Brethren*, *Gen.* 37. 2. *Jacob* in the 11*th* Year of his *Return* into the Land of *Canan*, and which might be the first of his more near approaches to his *Father*, *Gen.* 35. 27. must be aged about 108 Years. And this Age of *Jacob* and *Joseph* falls in with the year of the World 2276. Then *Joseph's Brethren*, especially those of the 2d Rank, who were born of *Leah*, and *Rachel's Servants*, began to prosecute him with their *hatred*, as well for the relation of his *Dreams*, which presaged the Dominion over them, as the *Reports* which he made to his *Father* of their *naughty Behaviour*. But GOD having hindered (by *Reuben* and *Judah*) the Murthering of him, which these unnatural *Wretches* projected, he was sold to the *Midianite Merchants*, and by them to *Potiphar*, a great Officer under the *Egyptian* King, *Gen.* 37. 1, *&c.* Whilst *Jacob* bewails the loss of his *Joseph*, the bloody *Coat* which was brought him, caused him to believe that he was *Torn* by some *wild Beasts*.

Isaac his *Father* quickly ends the rest of his days, *Anno Mundi* 2288, which were concluded with the 180*th* Year of his Life, after the *Death of Rebecca*, already deceased before his *Return* into *Canaan*. His 2 Sons were present at his *Death*, and honourably buried him, *Gen.* 35. 27, 28, 29. This was in the 120*th* year of *Jacob's* Life, and the 12*th* since the sale of *Joseph*; after which hapned what's recited of *Judah* and *Tamar*, *Gen.* 8. The short of which is thus; *Judah* was about 10 years old when his *Father* returned into *Canaan*; having soon contracted too great *Familiarity* with *Hira*, he was perswaded to espouse the *Daughter* of a *Canaanite*, who was scarce at the years of *Puberty*; yet he had a Son of her named *Er*, in the 13*th* or 14*th* year of his Life; at which we need not be astonish'd, if we remember the *Jews* hold by an old *Tradition*, *That a Man is obliged to marry at* 13 *Years of age*. His Two other Sons *Onan* and *Selah*, were born in the Two following years. 13 or 14 years after, *Er* his Eldest Son espouses *Tamar*; but he immediately dies, the *Father* then gives to *Onan*, whom GOD likewise punishes by a speedy *death* for his filthy Crime. *Judah* promises to give her to the Third, when he should be of Age, and obliges her in the mean time to remain a *Widow* in her *Father's* House; but seeing herself deluded, she disguises her self in the Garb of an *Harlot*, and becomes a *Prostitute* to *Judah* himself, without knowing who she was. Having understood she was with Child, he prosecutes her to Condemnation for an *Adultéress*, as being betrothed to his 3d Son; but she discovers to him who it was by; and was delivered of Two Twins, *Phares*, and *Zara*. See the History of this, *Gen.* 38. 1. And supposing the

Marriage of *Judah*, and the Birth of *Er*, hapned in the 14*th Year* of his *Life*, and four years after the Return of *Jacob* into *Canaan*, and that 14 years after followed the Marriages of *Er* and *Onan* with *Tamar*, and that she past one year of *Widowhood* in her *Father's House*; the *Birth* of *Pharez*, and *Zara* may be terminated to the 19*th* or 20*th* year of *Jacob's* Return into *Canaan*; and so moreover may have been born of *Pharez* in the same *Countrey*, *Hezron* and *Hamul*, *Gen.* 46. 12. *Judah* must needs have been Married much sooner than his other *Brethren*, seeing he alone went down into *Egypt*, having already Children of his Children. 'Tis thought *Job* was born about this time, tho' the *Scripture* doth not take notice thereof. Whilst these things past in *Canaan*, *Joseph* serv'd in *Egypt*, and remained several years with *Potiphar*, till refusing the impure *Solicitations* of his Master's Wife, he was by her Calumnies shut up in Prison; to whom the *Goaler*, in time, committed the chief care of the Place. Here he interprets the *Dreams* of *Pharaoh's Cup-Bearer* and *Baker*; he informs the *Cup bearer* of his *Innocency*, and entreats him, when at Liberty, (which was 3 days after) *That he would remember him*; but he forgets him till two years after he was delivered out of Prison, to *interpret Pharaoh's Dream*, touching the years of *Plenty* and *Famine* which were to happen; whereupon (for this, and the prudent Advice he gave on this occasion, the whole *Government* of *Egypt* was committed to him, and the second place of the Kingdom, that is, next unto the *King*, given him, *Gen. Cap.* 39, 40 *&* 41. This was in *Joseph's* first year, *Gen* 41. 46. and the 121st of *Jacob*, in which he was exalted in this High Dignity, and married *Asenath* the *Governor* of *Onan's Daughter*, *Gen.* 41. 45.

A. M. 2289. *Manasses* and *Ephraim* were born to *Joseph* before the *Famine* began, *Gen.* 41. 50. *Jacob* sends at the first year of Scarcity his Sons into *Egypt*, to buy Corn; *Joseph* knew his *Brethren*, but is not known of them; retains *Simeon* as an *Hostage*, and enjoins them to bring *Benjamin*, *Gen.* 42. 1. *&c.* They return the year following, having *Benjamin* with them, and at the last he discovers himself to them, and sends *Chariots*, *Gen.* 44.

Jacob then comes into *Egypt* in the second Year of the *Famine*, being in the 130*th* Year of his Life, with all his Family, which (reckning *Joseph* and his Two Sons) are 70 *Souls*, and were entertain'd in *Egypt*, in the Land of *Goshen*, Gen. 46. 27, 28. and *Chap.* 47. 9. *A.M.* 2298. He lived moreover 17 years in *Egypt*, *Gen* 47. 18. and having stipulated to be interred in *Canaan*, *Gen.* 47. 30. he blesses and adopts *Joseph's* 2 Sons, *Gen.* 48. 5. and prophetically declares to all his Children what would happen to them, *Gen.* 49. 1, *&c.* He died aged 147 years, and his Body was embalmed after the *Egyptian* manner; carried back in great solemnity into *Canaan*, and laid with his *Fathers*, *Gen.* 50. 1, *&c.* 'Tis thought that *Job* at 30 years of age, *An* 2315, almost about the same time when *Jacob* expired in *Egypt*, espous'd his Wife, whom the *Greek* Interpreters call *Balsorra*, originally of *Arabia*, of whom he had 7 *Sons*, and 3 *Daughters*, Job. 1. 2.

Levi going down into *Egypt* with *Jacob* his *Father*, had 3 Sons, *Gershon*, *Kehath*, and *Marari*, all very young and unmarried; of *Kehath* was born *Amri* the Father of *Aaron* and *Moses*: And tho' the *Scripture* does not design the Time of his *Birth*, we may conveniently refer it to the 91st year of *Joseph*, and the 103d year of *Levi*, which is Eleven years before the *death* of *Joseph*, who lived 110 years, *Exod.* 6. 16. A Term which falls into the 60*th* year of the descent of the *Israelites* into *Egypt*.

Joseph having gotten into the *King's* possession all the Lands of the *Egyptians*, except those of the *Priests*, provided for his *Father's* Family, assured his *Brethren* of his Affection, happily governed *Egypt* 80 years, dies 54 years after his *Father*, and orders his *Bones* to be carried into *Canaan*, *Gen.* 50. 24. 25, 26. The Vulgars making the *History* of *Genesis* of 2300 years, is partly to make the Number run smooth, and partly to place the *Birth* of *Abraham* in the 70*th* year of his *Father Terah*, although he was not born till the year 130, as has been already observed. A while after the *death* of *Joseph*, those of *Gath* killed the Sons of *Ephraim*, who was thereat greatly afflicted, 1 *Chron.* 7. 20. The *Scripture* does not mark the Years, nor the *death* of *Jacob's* other Sons excepting *Levi's*, who died aged 137 Years, *Exod.* 6. 6. And thus supposing he was four *years* older than *Joseph*, he must have lived 24 *years* more than he. We may presume, that the others more aged nearly followed *Joseph*; but 'tis certain none of them died before him, as may be seen, *Gen.* 50. 24. where he charges them to carry his

his *Bones* with them, when with their Posterity they should depart out of *Egypt*. Supposing that *Kehath* was aged 70 years when *Amri* was born, for the *Scripture* is silent, having lived 133 years, *Exod.* 6. 18. he must have died in the 123d year of the descent of *Jacob* into *Egypt*, 54 years after *Joseph*, and 33 years after *Levi* his Father; which we distinctly represent, to verify, that all *Moses* Ancestors were dead, to wit, *Jacob*, *Levi*, *Kehath*, and *Amram*, who lived 137 years, *Exod.* 6. 20. when he was sent to the deliverance of the people, seeing that since the 60th year of *Jacob's* descent into *Egypt*, to the 215th year, in which his Posterity went out, there are 155.

The death of *Joseph*, and that of his Brethren, whom we may suppose not to have lived longer than *Levi*, was followed with the Persecution which their Descendents suffered in *Egypt*, of which see *Exod.* 1. 6, 8, &c.

Amram in the 67th year of his life, and 127 of the descent of *Jacob* into *Egypt*, espouses *Jokebed* his Kinswoman, either his Aunt, his Father *Kehath's* Sister, or his Cousin German, the Daughter of *Gershon*, or of *Merari*, one of his Uncles, *Exod.* 2. 1. and 6. 20. Of this Marriage was born first *Mary*, whom the Father called by this Name, by reason of the bitter condition in which all the people then lay, being under the violent Tyranny of this *Pharaoh*, whom common Writers have named *Amenophis*. Four years after the Birth of *Mary*, *Aaron* was born, and *Moses* 3 years after him.

After the Birth of *Aaron*, the *King* seeing the means heretofore used for the oppression of the people did not succeed, and that the more they were afflicted, the more they multiplied, *Exod.* 1. 12. took a Resolution secretly to put to death all the *Males*, intending to oblige the Midwives *Siphora* and *Puah* to stifle them in the Birth; which they would not do, excusing themselves to the Tyrant by an ingenious Artifice, *Exod.* 1. 15, &c. But he afterwards used open violence, enjoyning that all the Males should be drowned in the *Nile*. *Moses* being Born under this cruel Edict, in *Anno* 2428, was expos'd on the *Nile* 3 months after. The Daughter of *Pharaoh*, whom some name *Thermutis*, others *Merris*, causes the Thing in which he was, to be brought her from amongst the *Rushes*, where the current of *Water* had carried it, and being moved with Compassion, resolved to save its life, which *Mary* (a little Girl of 7 or 8 years old) observing, offers her self to the *Princess* to find out a *Nurse*, and brings her the *Mother*, who is charged to suckle and take care of it, *Exod.* 2. 1, *&c.* When he was grown up, *Jokebed* his Mother brings him to the *Princess*, who Adopts him for her own, gives him the Name of *Moses*, because she had taken him out of *Waters*, *Exod.* 2. 10. and has him carefully brought up in all the *Egyptian* Learning, *Acts* 7. 22, *&c.*

'Tis thought he had several great Offices in the *King's Court*, where he was considered as the presumptive Heir of the *Crown*; but he slipped all the Honours and Advantages in the World, when they stood in competition with his service of *God*, *Heb.* 11. 24, 25, 26. For at the Age of 40 years he resolved to go and visit his Brethren, kills an *Egyptian* who had wronged an *Israelite*, endeavours to reconcile 2 *Israelites* who were at variance, and finding the murther of the *Egyptian* was known, and that the King was offended thereat, resolving to punish him, he fled into the Country of *Midian*, Exodus 2. 11, &c. *Acts* 7. 23, &c. He began to discover himself by the assistance he gave to *Rebuels* Daughters, the *Priest*, or *Governour* of *Midian*, against the violence of *Shepherds*, who would hinder them from watering their Flocks. This *Rebuel* was the Father of *Jethro*, called also *Hobab*, whose Daughter *Moses* espoused, the Grand Daughter of *Rebuel*, named *Zipporah*, Exod. 2. 16, *&c.* and 3. 1. & 18. 1.

Deucalion's Flood is referred to the 67th year of *Moses*, and the Conflagration of *Phaeton* to the following, which is to say, That the first of these years suffered great Inundations, and the following was tormented with intolerable Heat: Which *Heathenish* Narrations, have risen from an Hearsay, of what the *Holy Scripture* recites of the *Deluge* of *Noah*, and burning of *Sodom*.

After *Moses* had past the first 40 years of his Life at the *Court*, and the 2d. in his Exile at *Midian*, the 3d was consecrated to the Deliverance and Guidance of the People; for he was aged 80 years when *God* sent him into *Egypt*, and *Aaron* 83, Exod. 7. 7. *Moses* in this Age began his Journey towards *Egypt*, being in the year 2508, he ran a Risque of his Life for neglecting the *Circumcision* of his Son; whereupon *Zipporah* grew outragious, and is sent back to her Father, *Exod.* 4. 24, *&c.* *Aaron* comes and meets *Moses*,

whereupon they go together to the executing of their Charge, *Exod.* 4. 27, *&c.* See how they acquit themſelves of it, *Chap.* 5, *&c.* The firſt *Paſſover* is celebrated the 14*th* *Month* of *Niſan*, and in the ſame *Night* the *Iſraelites* go forth, and begin their *Journey* not only with the conſent, but even at the Inſtance of the *Ægyptians*, after the 10*th* *Plague*, with which GOD had ſmote them that Night, *Exod.* 12. 29, *&c.* This was the 430*th* Year after *Abraham* departed out of *Ur*, Ex. 12. 40. *Galat.* 3. 17. the 400*th* Year after the *Birth* of *Iſaac*, *Gen.* 15. 23. *Acts* 7. 6. the 215*th* from the deſcent of *Jacob* into *Ægypt*, the 145*th* Year after the *death* of *Joſeph*, the 80*th* of the Life of *Moſes*, and of the *World* the 2508*th*.

CHAP. V.

Of the Fourth Age, or Period of the World.

THis Fourth *Age*, or *Period*, as hath been already ſaid, begins at the *Children of Iſrael's* deliverance out of *Egypt*, being in the year of the *World* 2513, and ends at the Foundation of the *Temple of Solomon*, which is in the year of the *World* 2992, making an Interval of 479 years; which may be divided in ſuch a manner as is to be ſeen in this *Table*, which ſhews who were the *Leaders* and *Rulers* of the People of GOD, from *Moſes* to *Solomon*.

The Table of the Fourth Age, or Period of the World.

Year of the World		Year before *Chriſt*,
2553	*Moſes* died after the Deliverance out of *Egypt* —— 40 years	1451
2559	From the *Death* of *Moſes*, to the Reſt given by *Joſhua* —— 6 years	1445
2599	From thence, to the Peace made by *Othoniel* —— 40 years	1405
2679	From thence, to the Peace made by *Ehud* —— 80 years	1325
2719	From thence, to the Peace made by *Debora* —— 40 years	1285
2759	From thence, to the Peace made by *Gideon* —— 9 years	1245
2768	*Gideon* being dead, the Children of *Iſrael* ſerved *Baal* for ſome Years, probably about —— 9 years	1236
2771	Afterwards *Abimelech* governed the People —— 3 years	1233
2794	THOLA —— 23 years	1208
2816	JAIR —— 23 years	1188
2822	JEPTHA —— 6 years	1182
2829	ABESAN —— 7 years	1175
2839	AHIALAN —— 10 years	1164
2847	ABDON —— 8 years	1157
2887	ELI —— 40 years	1117
2909	SAMUEL —— 21 years	1095
2949	SAUL —— 40 years	1055
2989	DAVID —— 40 years	1015
2992	The *Foundation* of *Solomon's Temple* was laid in the beginning of the *Fourth Year* of *Solomon's* Reign —— 4 years	1012
	The Total 480 years.	

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There is nothing in this *Table*, which is not taken from *Holy Scripture*: But nothing is here said of *Sampson*, as great and mighty as the Atchievements which he acted in the time of *Eli*; so that we must take half the Years of *Eli*, (that is to say 20) and give them to *Sampson*; as several have done before.

But to proceed according to our former Method in the foregoing Ages. This *Period* is expressly defined, 1 *Kings* 6. 1. and in effect the Children of *Israel* were under the Conduct of *Moses* forty years, seventeen under that of *Joshuah*, under *Judges* 299. under *Eli*, *Samuel*, and *Saul* eighty, under *David* forty years, and it was in the 4th year of *Solomon*, when the Foundations of the Temple were laid.

This expres *Text* of the *Old Testament* cannot be opposed by the Passage of the *New*, in *Acts* 13. 20. which seems to denote about 450 years since the destruction of the seven Nations to *Samuel*. For not to alledge here whatever may be said for the reconciling of these two passages, all the difficulty will be removed, if we keep to some ancient *Greek Copies*, followed by the vulgar Version in the Book of the *Acts*; which contain. That *God having destroyed seven Nations in the Land of* Canaan, *he delivered their Lands by Lot about* 450 *years after, and afterwards gave them Judges, till the Prophet* Samuel. So that this Term of 450 years agrees with what is said in the 17th Verse, That *God* had chosen our Fathers (in the Vocation of *Abraham*, and in the Birth of *Isaac*) and that after the 450 of this Election, the People who were descended, had obtained under *Joshuah* the Division, or Portion of the *Countrey*, and this term will be easily found, if we joyn the 400 years which slipt till the Birth of *Isaac*, to the departure of the *Children* of *Israel* out of *Ægypt*, and the forty years which past in the *Desart*, with the seven first of *Joshuah*, after which began the Dividing of the *Countrey*; and 'tis far better to keep to this, than to attempt the correcting of either *Text*, and to say, therein is an Error, whether in the first of 480 or 580, or in the second of 450 for 350. 'Tis not necessary to cut the knot, when one may unty it.

Moses then conducted the People forty years in the *Wilderness*, which the *Scripture* asserts in so many places, that the matter is beyond all question. In the first year of the Month *Nisan* was celebrated the first *Passover*. In the same Night the *Israelites* part from *Rameses* to the Number of 600000 Foot, without their *Wives* and little *Children*, and Encamp in *Succoth*, *Exod.* 12. 37. of this number were *Joshuah* and *Caleb*, the first younger than *Moses* by tweny seven years, and the second aged thirty nine years, when the People went out? *Joshua* 14. 7. From *Succoth* they came unto *Etham*, *Exod.* 13. 20. from *Etham* to *Pihahiroth*, where the first Murmur arose, *Exod.* 14. 2, 11. and whence they past the *Sea* dry, *Exod.* 12. 16. &c. Their fourth post was in the *Desart* of *Shur*, which seems likewise to be named the *Wilderness* of *Etham*, *Exod.* 15. 22. *Numb.* 33. 8. Thence they came to *Marah*, where again they Murmur for the bitterness of the Water, *Exod.* 15. 23, *&c.* Then they Encamped in *Elim*, where they find Sweet Waters *Exod.* 15. 27. *Numb.* 33. 9. In the parting from *Elim* they made towards the *Red-Sea*, *Numb* 33. 10. whence they came to the *Desart* of *Sin*, between *Elim* and *Sinai*, the fifteenth day of the second Month after their departure from *Egypt*, *Exod.* 16. 1. There arose another Murmur for *Bread* and *Flesh*, whereupon *GOD* gives them *Quails* and *Manna*, with which they were fed forty years, *Exod.* 16. 12, 13, 14, 15. from thence they removed toward *Dephka*, next to *Alus*, and from thence to *Rephidam* which was their eleventh Post, *Exod.* 17. 1. *Numbers* 33. 12, 13, 14. Here they murmured for want of Water, which the Rock of *Horeb* (struck with *Moses*'s Rod) furnish'd them with; and under the Conduct of *Joshua*, by the Prayers of *Moses* they beat and repress the *Amalekites*, Exodus 17. 1, *&c.* Here also *Jethro*, *Moses*'s Father-in-Law comes to him, and brings his Wife and two Sons *Exod.* 18. 1, *&c.* Being parted from thence, they arrived at the *Desart* of *Sinai*, famous for the publication of the Decalogue, fifty days after the Passover, on the sixth day of the Month of *Sivan*, answering partly to our *May*, and partly to *June*, in memory of which the Feast of *Pentecost* was Anniversary among the *Jews*. The People being terrified, prayed *Moses* to interpose between GOD and them, and *Moses* communing separately with GOD, receives at several times sundry Judiciary and Ceremonial *Laws*, which may be seen *Exodus* Chapters 20. 21, 22, 23. He is sent to publish them to the People, and exact their Obedience, who promises it; and having added these *Laws*, and those of the *Decalogue*, to what he had already writ-

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ten by the divine Command, *Exod.* 17. 14. not only in *Geneſis*, written under the divine Inſpiration, or during the time whilſt he and *Aaron* ſollicited in *Ægypt* the diſmiſſion of the People, or immediately after the paſſage over the *Red-ſea*; but alſo in the eighteen firſt Chapters of *Exodus*. He erects an Altar at the Foot of the Mountain, environ'd with twelve *Stones*, and there offers Federal Victims, and ſprinkles with their Blood the *Altar* and the *People* (repreſented as well by the twelve *Columns* which joyn the *Altar*, as by the ſeventy *Ancients*, who aſſiſted at it) and the *Book* of the *Covenant*, which then contained *Geneſis*, and the twenty three firſt *Chapters* of *Exodus*, having firſt read the four laſt, in which were contained the Clauſes ſtipulated, and promiſed in this *Covenant*, Exod. 24. 2, 3, 4, 5, 6, 7, 8. This Act being finiſhed, *Moſes* receives a new Order to aſcend the *Mountain*, *Exod.* 24. 1, 2. but whilſt he there continues with GOD for forty days together, without *Eating* and *Drinking*, and is Divinely Inſtructed of whatever is requiſite for the Structure of the *Tabernacle*, and the Conſecration of *Aaron*, and his Sons, *Exodus* Chapters 25. 26, 27, 28, 29, 30, 31. The *People* being impatient, require of *Aaron*, to have Gods to carry before them; whereupon the *Golden Calf* is melted, and they Worſhip it: See the Hiſtory and Sequel thereof, *Exod.* Chapter 32. and 33. *Moſes* being vexed at theſe Peoples Idolatry, and broken by a juſt Indignation the Two *Tables* of the *Law*, which GOD had given him, to be ſhut up in the *Ark* of the *Covenant*; but after the Cenſure of the *People*, and the Calcination of the *Golden Calf*, and the *Levites* had killed 3000 of theſe *Idolaters*, and *Moſes* by his *Prayers* had obtained pardon for the reſt, he made two other *Tables* like to the firſt, and goes up again towards the LORD, there tarrying forty days more, and returns with his *Countenance ſhining*, *Exodus*, Chap. 34.

All this paſt in the firſt ſeven Months of the departure of the *Iſraelites*, and the reſt of this firſt year is imployed in building the *Tabernacle*. *Exodus* Chap. 36, *&c.* In the beginning of the ſecond year the *Tabernacle* of *Aſſignation* is prepared and conſecrated, and *Aaron* and his Sons eſtabliſhed in the *Prieſthood*, according to the Order preſcribed, *Exod.* 29. 35, *&c.* *Nadab* and *Abihu* are puniſhed from Heaven for uſing ſtrange Fire, *Levit.* 10. 1, *&c.* and the *Paſſover* is celebrated in its Seaſon, *Numbers* 9. 2. A while after the *Blaſphemer* is Stoned, *Levit.* 24. 10. *&c.* and the *People* are numbred, *Numbers* Chap. 1. *&* 3. After *Iſrael* had Sojourned near a year in this place, they parted in the ſecond year of their *Exit*, in the twentieth of the ſecond Month, and drew from *Tabbera*, or *Kibrothtaava*, towards the *Deſart* of *Paran*, where aroſe alſo another Murmuring for the difficulty of the Way, for which GOD puniſhed them by Fire, which conſumed ſome of the Authors, *Numbers* 11. 1, *&c.* In the ſame place alſo began another murmuring for *Fleſh*, which GOD appeaſed by a greater quantity of *Quails*, of which they eat for a Month, *Numb.* 11. 4, *&c.* at the end of which GOD puniſhed them with a great *Plague*, of which ſeveral died, whereupon this *Place* was called, *The Sepulchre of Covetouſneſs*, Numbers 11. 33, &c. Here was ſet up at the Divine Appointment the Great Council of *Seventy*, Numb. 11. 16, 17, 24, 25. of which two remaining in the Camp, *Eldad* and *Medad*, do alſo Prophecy, *Numb.* 11. 26, 27. Thence they come into *Hatſeroth*, where *Mary* and *Aaron* quarrel with *Moſes* about his *Ethiopian Wife*; for which *Mary* is ſtruck with a *Leproſie*, and ſhut up for ſeven days, *Numbers* 11. 35, and 12, 1, *&c.* After *Mary* was healed, they came to *Rithma*, *Numb.* 36. 18 which made a part of the Great *Deſart* of *Paran*, Numb. 13. 1. which was called *Kadesbarnea*, Deut. 1. 2, 20, &c. becauſe the Town of this name confined on it. From hence were ſent the *Spies* into the Land of *Canaan*, who returning at the end of forty days, diſcouraged the People, as if it were inacceſſible, aed impregnable,; but *Joſhuah* and *Caleb*, who had been there, contradicted the others, and encouraged the People, *Numbers* 13. 1, *&c.* However, the People Mutiny on this occaſion, and are for returning into *Egypt*, which made GOD pronounce, that none of them ſhould enter into *Canaan*, except *Joſhuah* and *Caleb*; and that they ſhould abide ſtill in the *Deſart* until the forty years of their *Exit* were expired. The Cowardly *Spies* are puniſhed with Death, *Numb.* 14. 1, *&c.*

The *Iſraelites* (having by a kind of Repentance) attempted to open a Paſſage into the *Promiſed Land*, notwithſtanding *Moſes's* Diſſnaſives, are beaten both by the *Amalekites* and the *Canaanites*, Numb. 14. 39, &c. Thence in the third year of their *Exit*, they turn towards the *Red Sea*, and Encamp near

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Rimmon-perets, and in the other following specified places, *Numb.* 33. 19, *&c.* Some conjecture, that the *Breaker* of the *Sabbath* was Stoned in *Rimmon-perets*, Numb. 15. 32. and that the Schism of *Korah*, *Dathan* and *Abiram*, with all its consequences, hapned in *Kehulah*, Numb. Chap. 16, and 17. in the 4th year of their *Exit*; but as to the particularities of the 35 other years, the *Scripture* says nothing, only in general, that they often changed their Posts, Numbers Chapter 33, *&c.*

The last place of their abode was remarkable; *Mary*, Sister to *Moses*, dies in the Desart of *Tsin* in *Kadesh*, in the first Month, *Numbers* 20. 1. The *Israelites* Murmur again for want of *Water*, whereupon *Moses* and *Aaron* are doubtful, *Numbers* 20. 12, *&c.* desire a Passage through the Land of *Edom*, which is refused them, *Numbers* 20. 14, &c. *Aaron* dies four Months after his Sister on the Mount of *Hor*, Aged 123 years, and his Son *Eleazer* Succeeds him, *Numbers* 20. 25, & 33, 38. The *Israelites* defeat *Harad* King of the *Canaanites* in *Horma*, Numbers 21. 1, &c. Pass from *Hor* into *Tsalmona*, and from thence to *Punon*. They Murmur again against *GOD* who punishes them with *scorching Serpents*, against the biting of which the *Brazen Serpent* is set up, *Numb.* 21. 5. Passing from thence they go over the Brook *Zerea*, and that of *Arnon*, whence they send an Embassie to *Sihon*, King of *Heshbon*, to desire Passage, which is refused, raising an Army to hinder them, whereupon he is defeated, and his Country Conquered, *Numb.* 21. 21. and *Deut.* 2. 24, *&c.* *Heg*, or *Og*, King of *Bashan*, is treated after the same manner, *Numb.* 33. and *Deut.* 3. 1.

After these Victories, the *Israelites* Post themselves in the Campaigns of *Moab*; *Balac* King of *Moab* entreats *Balaam* to Curse the People, the Lord hinders him, *Numbers* 22, 23, 24. But by his pernicious Council *Balac* sends *Harlots* into the *Israelites* Camp, who draw them to *Corporal* and *Spiritual Fornication*; on account of which *Phineas* shews his Zeal in piercing with a Javelin *Zimri* and *Cosbi* (who was a *Midianite Woman*) in the very act of their Filthiness, *Numb.* Chap. 25. This *Debauchery* having been severely and speedily punished, the People were Numbred again, that the Country might be divided amongst the *Tribes* proportionable to their Number, *Numb. Chap.* 26. *Moses* advertis'd of his Death, establish'ed *Joshuah* for a Guide after him, *Numb.* 27. 12, &c. He is sent with *Phineas* against the *Midianites*, who are defeated, and *Balaam* killed amongst them, *Numb.* 31. 1, &c. The two Tribes of *Ruben* and *Gad*, and the half Tribe of *Manasses*, have for their Portion the Country conquered on this side *Jordan*, *Numb.* Chap. 32.

The last Month of the year was employed by *Moses* in the Repitition of the *Law*, whence the Book of *Deuteronomy* has taken its name; and having *Sang his Song*, and pronounced his *Benediction* touching each Tribe, *Deut.* Chap. 32 and 33. he goes up to the top of the Mountain of *Nebo*, where the LORD shewed him all the Country, after which he died aged 120 years, and his Body was disposed of by GOD himself, never any one having known the place where it lay.

Anno Mundi 2549. *Joshuah* takes then in hand the Reins of the Government, sends from *Shittim* Spies to *Jericho*, who lodge at *Rahabs*, Josh. 2. 1, &c. After their return the People march, having carried before them the *Ark* of the Covenant, and pass over *Jordan* dryshod the 10th day of the first Month, *Josh.* Chap. 3 and 4. The next Morning the People are Circumcis'd in *Gilgal*; the *Passover* is kept on the 14th; the *Manna* ceaseth, and the Son of GOD appears to *Joshuah*, to encourage him, *Josh.* 5. 1, &c. The next Morning of the Passover *Jericho* is invested; on the 7th day its *Walls* fall of themselves, and is burnt and destroyed; yet *Rahab* is spared, whom *Salmon* the Son of *Nahasson*, chief in the Tribe of *Judah*, takes to Wife, *Josh.* 6, &c. *Matth.* 1. 4, 5. Some days after *Hai* is attack'd, and at first the *Israelites* are repuls'd with loss, for *Achan's* Crime, who had sinn'd in *Jericho*; but the Fact being discovered, and punish'd, *Hai* is taken by Stratagem, is fired, and its King hang'd, *Josh.* Chap. 7, 8. After the taking of this Town the *Law* is again publish'd, with its *Blessings* and *Cursings* on the Mountain of *Gerizim* and *Hebal*, Josh. 8. 30, &c.

The *Gibeonites* craftily provide for their Safety, *Josh.* 9. 3. *Joshuah* seeing them attack'd by five *Canaanitish Kings* Leagued against them, marches to their assistance, and defeats their *Enemies*, Heaven it self fighting for him with *Hail stones*, and the *Sun* stopping in the midst of its course, to

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give him time to pursue his Victory, *Joshua* 10. 1, *&c.* This Victory is Crowned with the Ignominious Death of five Kings, who had hid themselves in a *Cave*, and with the Taking of *Makkeda*, *Libna*, *Lakis*, *Heglon*, *Hebron*, and *Debir*, where all are put to the Sword, *Joshuah* 10. 16, *&c.* After these exploits of the first year, the People retired into their *Camp* at *Gilgal*, *Joshuah* 10. 43. to the beginning of the next, in which they obtain Victories against *Jabin* king of *Hasor*, and his Confederates, which are recited, *Josh.* 11. 1, *&c.* The five following years were spent in other Military Expeditions, of which we read *Josh.* 11. 16, *&c.* and 12. 1, *&c.*

In the following was made the Distribution and Division of the Country, *Josh.* Chapters 13. 14, 15, 16, 17, 18, *&* 19. for this Division began not till after the seventh year of the Peoples Entrance into *Canaan*, which clearly appears from what *Caleb* says, *Joshuah* 14. 10. *He was*, says he, *forty years old when sent with the other* Spies, *to discover the Country of* Canaan; *and when he spake to* Joshua *about making of a Division he was Eighty five.* The *Cities* of *Refuge* are established, *Josh.* 20. 11. *&c.* and those of the *Levites*, Josh. 20. 1,&c. The *Rubenites* and *Gadites*, with half the Tribe of *Manasses* are sent to their Quarters beyond *Jordan*, who satisfie the rest touching the erecting an *Altar*, before they pass'd over it, *Joshuah* 22. 1. In fine, a good while after this, *Joshuah* being old, calls all *Israel* to him at *Sichem*, sets before them their Duty, renews the Covenant between GOD and them, conjures them to serve him in all purity, and Dies, Aged 110 Years, *Josh. Chap.* 23, & 24.

According to the Calculation of the most exact *Chronologists*, *Joshuah* Governed the People the space of seventeen years; for he could be no less Aged then fifty three years when the People came out of *Ægypt*, seeing that in the same year he was made their CaptainGeneral against the *Amalekites*. At the same time also died *Eleazer*, the Son of *Aaron*, who had Succeeded his Father in the *High Priest hood*, which he left to *Phineas* his Successor, *Josouah* 24. 33. being about the year 2566.

The History of the *Judges* is something harder to Calculate, to Reckon from the time it assigns to each *Judge*, and therein comprehending that of the oppression, to the death of *Sampson*, 'twill only contain the term of 299 years. Those who will reckon separately the time of the Servitude and Oppression, find more difficulty, because the term will encrease full 111 years; whereas in joyning to these 299 years, the 57 years of *Moses*, and of *Joshuah*, the 40 of *Heli*, the 40 of *Samuel* and of *Saul*, Acts 13. 21. the 43th of *David*, 1 *King.* 2. 11. the 4th of *Solomon*, 1 Kings 6. 1. which are all marked in Scripture, we shall have precisely the 480 years which are specified, 1 *Kings* 6. 1.

And it signifies nothing to alledge, that in the time of *Jephtha*, the *Israelites* were since 300 years in Possession of the Country, *Judges* 11. 26. seeing that often in *Scripture* the even Number is put for the broken: If one would then reckon the Prescription which *Jephtha* alledges, since the *Israelites* came out of *Ægypt*, and were Conducted by GOD to the Taking and Possessing the Country, there must have been more than 300 years to *Jephtha*; if it be taken from the Possession, which was in the last year of *Moses*, there will be something less. And forasmuch as 'tis denoted in the Argument of the Book of *Judges*, that the History begins (according to the calculation of some) in the year 2511, and ends in the year 2810. this principally arises from the *Hypothesis* of those, who think *Abraham* was Born in the seventieth year of *Thares*, whereas we reckon he was Born sixty years after. And as in this Argument we have followed the *French*, so we believe 'tis by the *Printer*'s Fault, there is inserted 2511 for 2541, and 2810, for 2840, to which if you add five years of the first vocation of *Abraham*, whence we begin the 430 to the *Exit*, this Calculation will amount to ours. Let us then reckon from the Death of *Joshuah*, in the year of the World 2565, to that of *Hothniel* forty years, *Judges* 3. 11. under which are comprehended the Anarchy which followed the Death of *Joshuah*, of which see Examples, *Judges* Chapters 17. 18, 19, 20, 21. the defection of the People, to the Worship of *Idols*, the vexation of eight years, which they suffered by the King of *Mesopotamia*, Judges 2. 10, 11. and 3, 7, 8. and the re-establishment of all by *Hothniel*; to the time of his Death, which was the forty years after that of *Joshuah*, Josh. 3. 11. so that the History of the Idolatry of *Micah*, and the Taking of *Lais* by those of *Dan*, *Judges* Chap. 17. & 18. and that of the War of the other Tribes against the *Benjamites*,

mites, for the Injury committed by them of *Gibeah*, against a *Levite* and his Concubine, *Judges*, Chapter 19. 20, 21. belong to these first forty years of *Judges*. But the rest of the *People*, whom GOD had procured them by *Hothniel*, made them some return to their first Train, and therefore they fell under a fresh Oppression from *Heglon* King of *Moab*, which lasted 18 Years, till *Ehud* was rais'd up for a Deliverer, who having kill'd *Heglon*, the *Country* was at rest till the 80*th Year* after the *death* of *Hothniel*, *Judg.* 3. 30. excepting some slight Incursions of the *Philistins*, which hapned at that time; whom *Shamgar*, though ill Arm'd, heroically repress'd, *Judges* 3. 31.

The *death* of these Two was followed, as it were, by a new corruption of the *People*, as also with a Violent Oppression of them by *Jabin King* of *Hatsor*, and *Sisera* the General of the Forces, which lasted the space of 20 years, and till *Deborah*, who then judged the People, animated *Barac* to Arms, and then they together defeated *Sisera*, who saving himself on foot, and being retired into the *Tent* of *Jabel*, the Wife of *Heber Kenian*, was there killed by her, which procured more rest, till the Year 40, since the *death* of *Ehud* and *Shamgar*, *Judges* Chap. 4 & 5. 31.

After this signal Deliverance, *Anno Mundi* 2725. the *Israelites* being return'd to their Vomit, GOD raised the *Midianites* to chastise them, and after a seven years Molestation, *Gideon*, called *Jerubbal*, was sent to deliver them. See the History *Judges Chapters* 6, 7, 8. which lays down till other 40 Years, to the decease of *Gideon*, *Judges* 8. 28. He modestly refused the Scepter, which was offered him, *Judges* 8. 22, 27. His *death* was followed by a new Corruption of the *Israelites*, Judg. 8. 33. of their *Ingratitude* against his House, Judg. 3. 34. of the *Murther* of sixty nine of his *Legitimate Children* by *Abimelech* his *Natural Son*, induced by those of *Shichem* to Tyranny, Judg. 9. 1, *&c.* This Domination of *Abimelech* was as short as violent, lasting only Three Years, Judg. 9. 22. for a Misintelligence hapning between the *Shichemites* and him, at the Instigation of *Gahal*, he took, and razed the *Town*, burnt all the principal persons in a *Tower* where they had retired, and besieging that of *Tebets*, a Woman bruised his Head with a great *Stone*, whereupon he made his *Servant* put an end to his Life, Judg. 9. 23, *&c.* Whereby it came to pass, what *Jotham* the youngest of his *Brethren*, who had escaped his Violence, had foretold in his Apology, *Judg.* 9. 7, *&c.*

Anno 2768. Afterwards came *Tolah*, who Judged *Israel* 23 Years, *Judges* 10. 1, 2. Now as the Wastes which the *Midianites* made every Year before *Gideon* defeated them, caused without doubt a great *Dearth* in *Israel*, which obliged *Elimelech*, and *Nahomi* his Wife, to retire with their Family into the Land of *Moab*; so 'tis very likely that *Nahomi* returned to *Bethlehem* with *Ruth* his *Daughter in Law*, under the Government of *Tolah*. *Jair* succeeded him in the like Office for the space of 22 Years, *Judges* 10. 3. These 22 Years were not very peaceable, nor consecrated by the *Israelites* to the Service of GOD: And therefore in the 18*th Year* of his Government GOD began to chastise them, on one hand by the *Philistins*, and on the other, chiefly and more violently by the *Ammonites*, Judg. 10. 7, 8, 9. whereupon *Jeptha* the *Gileadite*, whom his *Brothers* had driven away, is recall'd by those of *Gilead* to be their *Captain*: He defeats the *Ammonites*, executes on his *Daughter* (by a Formal *death*) the Rash *Vow* he had made, Judg. 11. 1, *&c.* severely chastises the *Ephramites*, who had mutinied against him, Jud. 12. 1, *&c.* and dies, having governed 6 Years, Judg. 12. 7. The taking of *Troy* is referred to the Time of *Jeptha*.

Anno Mun. 2819. *Ibtsan* the *Bethlemite*, who had Thirty Sons, and as many Daughters, governed seven Years, *Judges* 12, 8, 9. *Eglon* the *Zabulonite* 10 Years, *Judges* 12. 11. and *Habdon* the *Pirathonite* 8 years, *Judges* 12. 13, 14. which makes 25 years for the 3. In the same time as the *Ammonites* (towards the end of the Government of *Jair*) used their Endeavours against the People of GOD whom *Jeptha* repress'd; the *Philistins* also made new *Attempts*, Judg. 10. 7. after the first Essay, in which *Shamgar* had resisted in his Time; and they continued the space of 40 Years, *Judges* 13. 1. until *Sampson*, the *Israelites Hercules*, who judged *Israel* 20 *Years*, began to encourage them; for afterwards the *Israelites* lay not still without Retaliations, frequently opposing the *Philistins* even under *Eli*, altho with different successes, sometimes beating, and other whiles being beaten, till *Samuel*, Judg. 16. 31. He is

alſo called *Bedan*, 1 Sam. 12. 11. See the miraculous Hiſtory of *Sampſon*, Judges Chapters 13, 14, 15, 16. After his Death, in which expired the Year 299 from that of *Joſhuah*; *Eli* the *High Prieſt* Judged *Iſrael* 40 years, 1 *Sam.* 4. 18. The Sacred Hiſtory does not denote, when died *Phineas* the Son and Succeſſor of *Eleazer* in the *High Prieſthood*; nor how this Dignity paſt from *Eleazer's* Family, who was *Aaron's* eldeſt Son, into that of *Ithamar*, who was the youngeſt: For *Eli* deſcended of *Ithamar*, as is ſeen 1 *Sam.* 8. 3, 4. and 1 *Chron.* 3. 4. So alſo it return'd in *Zadock* to its firſt Branch, 1 *Kings* 2. 27. and 1 *Chron.* 6. 8. Some make *Eli* to ſucceed immediately to *Phineas* about the time when *Sampſon* began to act againſt the *Philiſtins*; but there appears no reaſon for giving of *Phineas* ſuch a long life, which muſt have exceeded the term of 300 years. Some ſay *Phineas* was depoſed on occaſion of *Jeptha's* Vow; Some ſay for having approved of the bloody Execution, and others for deſigning to hinder it.

Joſephus pretends, that after *Phineas*, ſucceeded in their order *Abiſhah* his Son, and *Bukki* his Grandſon, of whom is mention, 1 *Chron.* 6. 50, 51. And perhaps after the immature death of *Bukki*, we ſhould paſs by *Eli* to the branch of *Ithamar*, not to find any one in that of *Eleazer*; who was of competent age, or who had all the requiſite Conditions for this employ.

Samuel was born under him, and grew up with the time, fit for the *Tabernacle*, which was then at *Shiloh*. 1 *Sam.* Chap. 1, & 2. The Sons of *Eli*, *Hophni* and *Phineas*, behave themſelves ill, at which he is reprehended by a *Prophet*, 1 *Sam.* 2. 22, 27, &c. and alſo by the Miniſtry of *Samuel*, 1 *Sam.* 3. 1, &c. Towards the end of the Government, and life of *Eli*, there was a great Fight between the *Philiſtins* and *Iſraelites*, in which theſe latter were worſted, *Eli's* 2 Sons killed, and the *Ark* taken; at this ſorrowful News brought to *Philoh*, *Eli* aged 98 years, and deprived of the uſe of his ſight, falls from his Chair and breaks his Neck; and his Daughter-in-Law, the wife of *Phineas*, dies in *Child Bed*, and calls her Son *Ichabod*, more afflicted for the taking of the *Ark*, than for the death of her Husband, 1 *Sam.* 4. 10.

Anno 2984. The *Ark*, altho a Priſoner, yet triumphs over the *Philiſtins*, 1 *Sam.* 5. 1, *&c.* who ſent it back again into *Iſrael* at the end of 7 Months; and arrives at *Bethſhemes*, and the People of thoſe parts are puniſhed with a great *Plague*, for having look'd into the *Penetralia* of it; for there died 70070 Men, 1 *Sam.* 6. 1, &c. From *Bethſhemes* it's carried to *Kirjathjeharim* to *Aminidab*, where it remained 20 years without being removed, 2 *Sam.* 7. 1, 2. for it ſeems not to have been till *Samuel* made it be brought and ſet down at *Gilgal*, for a while after the Anointing of *Saul*, which is thought may be collected from 1 *Sam.* 12. 14, & 13. 4.

Now altho' 'twas ſome Conſolation to the People, to ſee the *Ark* returned, yet they found their Affairs in great diſorder after the loſs of ſo great a *Battle*: But *Samuel* having convocated the People at *Mitſpa*, the *Philiſtins*, who took hold of this occaſion to invade the *Iſraelites*, are put to flight by means of a great *Thunder*, and purſued as far as *Bethcar*, 1 *Sam.* 7. 3, &c. From that time the *Philiſtins* were kept in ſome awe, till after the deceaſe of *Samuel*; for he retook the *Towns* which they had obtained from the *Iſraelites*, and continued in his Magiſtracy as long as he lived, 1 *Sam.* 7. 13, 14, 15. And tho' *Saul* was eſtabliſhed King by him, yet he ſtill retain' d ſome remains of his firſt Authority till his Death.

S. *Paul* attributes 40 years to *Samuel*, and to *Saul* conjoyntly, *Acts* 13. 21. But we are not certain how many years *Saul* reigned, nor how many he ſurvived *Samuel*, whoſe death is mentioned, 1 *Sam*, 25. 1. 'Tis certain that *Samuel* being old, and his Sons, whom he began to eſtabliſh *Judges* over *Iſrael* degenerating from his Vertue, the Ancients of the People ask'd a *King* of him, and he ſet before them, what they muſt then expect, 1 *Sam.* 8. 1, &c.

Saul the *Benjamite* is divinely directed to *Samuel*, who Anoints him as *King*, and preſents him to all the People convocated at *Mitſpa*, 1 *Sam* Chap. 9, & 10. His firſt Exploit of War was to raiſe the Siege, which *Nahaſh* the *Ammonite* had laid againſt *Jabeſh* of *Gilead*; which ſucceeding, he thereby won the affection of the People, even of thoſe who had at firſt deſpiſed him, and he is by *Samuel* ſolemnly confirmed in his Dignity, 1 *Sam.* 11. 1, &c. *Samuel* takes occaſion in this Aſſembly to juſtifie his Conduct, to reprehend the People for their lightneſs; to exhort them to their duty, and to aſtoniſh them by a great Miracle, 1 *Sam.*

12. 1, &c. In the 2d year of King *Saul* *Jonathan* his Son repels the *Philiſtin Garriſon*, which lay near *Gilboa*; whereupon they reinforce themſelves, and come to *Michmaſh*, *Samuel* in this publick Conſternation had charged *Saul* to expect him at *Gilgal*; but he being impatient and under pretence of *Devotion*, offers *Sacrifices*; for which he is ſharply reprehended by *Samuel*, who makes known to him his Rejection, and that another ſhould be ſubſtituted in his place, 1 *Sam.* 13. 1, &c. Now in this Terror the People being half Unarm'd, *Saul* ſtands only on the defenſive, and contents himſelf with guarding the Paſſages: But *Jonathan* having only his *Shield-Bearer* with him, aſcends between two *Rocks* to attack the *Philiſtins Corps de Gard*, and does great Execution amongſt them, and thereby puts the *Enemies Army* into great confuſion and diſſention: Upon which *Saul* (with his Army) purſues them; and thoſe *Iſraelites*, whom Fear had made to hide themſelves, now come out and joyn themſelves to him; ſo that the Defeat was very great. See all the particulars, 1 *Sam.* Chap. 14. Being heartned by his Victory, he beats this Enemy on all ſides, 1 *Sam.* 14. 47. receives Commandment by *Samuel* to fall on the *Amalekites*, over whom he gains a ſignal Victory; but ſpares King *Agag*, and great ſtore of *Cattel* and *Booty*, contrary to the Divine Command. But *Samuel* put *Agag* to death of his own Authority, and from that time he ſaw *Saul* no more, 1 *Sam.* 15. 1, *&c.*

David, when as yet young, not exceeding 20 or 22 years, is ſecretly Anointed by *Samuel* King over *Iſrael*, 1 *Sam.* 16. 13. But *Saul* being troubled with an Evil Spirit, *David* is ſent for to play on *Muſical Inſtruments* before him, during theſe vexatious Paroxiſms, 1 *Sam.* 16, 18, &c. The *Philiſtins* having reaſſembled their Forces, have *Goliah* in their Army, who braving that of the *Iſraelites*, and offering to decide the Quarrel by a ſingle Combat, is undertaken, and kill'd by *David*; which conciliates a real Kindneſs from *Jonathan*, and the Envy and Hatred of *Saul*, 1 *Sam.* 17. 1. From hence aroſe divers Perſecutions againſt *David*, which the Sacred Story gives a particular account of, 1 *Sam.* Chap. 18, &c. to which we owe ſeveral of his *Pſalms*. Firſt, *Saul* endeavoured to pierce him with his *Javelin*, 1 Sam. 18. 10, 11. Then he makes him a Collonel of 1000 Men, to make him periſh by his Enemies; but he met every where with Succeſs, 1 *Sam.* 18. 13, &c. He afterwards promiſes him *Merab* his eldeſt Daughter, but gives her to *Hadriel*, 1 Sam. 18. 17, &c. but in her ſtead he gives him *Michal*, the youngeſt, and demands of him for her Dowry, 100 of the *Philiſtins* Fore-skins. *David* furniſhes him with double the number, and Eſpouſeth her, 1 *Sam.* 18. 20, &c. After this Marriage, *Saul* deſigns to Aſſaſſinate him; but *Jonathan* hinders him the firſt time, 1 *Sam.* 19. 1, *&c.* and *David* being well received again by the King, obtains from him a notable Victory againſt the *Philiſtins*, 1 Sam. 19. 7, 8. This laſted not long, for being vexed with his Evil Spirit, as *David* played on the Harp before him, he tries again to kill him with his *Javelin*. *David* declines the Stroak, and haſtens to his own Houſe: *Saul* beſieges it; but by the prudence of *Michal* he eſcapes alſo this Danger, 1 *Sam.* 19. 11, *&c.* He comes then towards *Samuel*, and retires with him to *Naioth*; where *Saul* ſends firſt, and then comes himſelf to take him, but in vain, 1 *Sam.* 19. 18, *&c.*

David being afterwards come ſecretly to *Jonathan*, they contrive together how to provide for his ſafety; he is determin'd for *Nob*, where *Abimelech* the *High Prieſt* gives him the *Conſecrated Bread*, for want of other, and *Goliah's Sword*, with which he goes towards *Achiſh* King of *Gath*; where ſeeing his Life in danger, he counterfeits himſelf Mad to eſcape, and is on this account driven from the Court, 1 *Sam.* Chap. 20, & 21. This *Achiſh* is alſo called *Abimelech*, *Pſal.* 34. 1. But as to the *High Prieſt Abimelech*, he was the Son of *Ahitub*; and this was of *Phineas* the Son of *Eli*, 1 Sam. 14. 3. and 22. 11. ſo that *Ahitub* obtained the *High Prieſthood* after his Father's and Grandfather's death, and left it afterwards to his Son *Abimelech*, who was alſo called *Ahijah*, 1 Sam. 14. 3. Thence he ſaves himſelf in the Cave of *Adullam*, where his near Friends came and found him, together with others, to the number of 400 Fighting Men. He ſecures his Father and Mother in the Country of *Moab*, whence he parts by the advice of *Gad*, an holy Prophet of great eſteem in that time, to come into the Land of *Juda*, in the Forreſt of *Herets*, 1 *Sam.* 22. 1, *&c*, In the mean time *Doeg* the *Idumean* tells *Saul*, he had ſeen him at *Nob*, and how *Abimelech* received him; wherefore *Saul* not only puts him, but all the

Priests of his Family to death, to the number of 85, destroys the whole Town of *Nob*, and puts all the *Inhabitants* (without distinction of Sex or Age) to the Sword. *Abiathar* the Son of *Abimelech* having only escaped this Slaughter retired towards *David*, and brought him the News, and succeeded him in his time in the Dignity of *High Priest*, 1 *Sam.* 22. 9, *&c.*

Tho' *David* was only armed for his own preservation, yet he ceased not on all occasions to use his Arms for the Publick, and therefore he goes and charges the *Philistins* at *Kehila*, and delivers the Town from their hands. *Saul* thinks to surprize him, and the *Inhabitants* were ready to deliver him; but being warned of their Design from GOD, he departs, and retires to the *Desart* of *Ziph*, where *Jonathan* comes and finds him. The *Ziphians* advertize *Saul* thereof, and offer themselves for his Guides to pursue him: But *David* having notice of his March, shifts from him, until the *Philistins* being entred into the *Country* obliged *Saul* to desist from his Pursuit, 1 *Sam.* 23. 1, *&c.*

David being delivered from so eminent a danger in the *Desart* of *Mahon*, retires to the strong places of *Engeddi*, of which *Saul* being advertiz'd, goes in search of him, and falls into the hands of *David*, in a *Cave* where he was hid, and contented himself with cutting off a piece of his *Garment*, as a Token that he might have killed him, if he would; whereupon *Saul* acknowledges his Innocency, and desires of him, That when he should come to the Crown, he would not destroy his Family, 1 *Sam.* 24. 1 Not long after this *Samuel* dies, and *David* retires with his Friends to the *Desart* of *Paran*; he sends to demand Provisions of *Nabal*, whose people had received all manner of good Offices from him in the *Desart*, yet he refuses them; but *Abigal* his Wife dexterously prevents the Misery which her Husbands Churlishness had drawn on him, at which he dies with Vexation, and *David* marries his Widow, whom he adds to *Ahinoam* his other Wife, which he had espoused after *Saul* had taken *Michal* from him, and married her to *Palti*, 1 *Sam.* 25. 1, *&c.* After this the *Ziphians* go to *Saul* the 2d time, and advertize him, that *David* was again returned towards them; whereupon he again pursues him with 3000 Men. *David* enters by *Night* into his *Camp*, goes into his *Tent*, takes his *Javelin* which stuck at his Beds-head, and his *Pot of Water*, and passes on the other side, rouses *Abner* and *Saul*, and shews them again, that the King's Life was in his hands; at which *Saul* confus'd, acknowledges his Fault, and promises to desist from persecuting him, 1 *Sam.* 26. 1, *&c.* Yet *David* durst not confide in his Word, but retires into the *Country* of the *Philistins* towards *Achis* King of *Gath*, who gives him *Ziklag* for a place of surety and retreat, which he made his place of Residence 16 *Months*, until the *death* of *Saul*; whence he made his Inroads on the inveterate Enemies of *Israel*, and alwaies return'd laden with *Booties*, which *Achish* thought to be taken from those of *Judah*, 1 Sam. 27. 1, *&c.*

Achish being confirmed by this Opinion which he had of *David*, declares to him, *That he would make use of him and his Men*, 1 Sam. 28. 1, *&c.* And thereupon a new Expedition is formed by the *Philistins* against the *Israelites*. *Saul*, destitute of Counsel, addresses himself to a *Witch*, to call up the *Spirit* of *Samuel*; and the *Spectrum* which appeared (by means of her *Charms*) foretels him of the Misfortune he should meet with the next Morning, 1 *Sam.* 28. 7, *&c.* This was in *Anno* 2944. The *Armies* being almost in sight of one another, *David* and his Men, on the mistrust which the other *Philistins* conceived at him, are sent away by *Achish*, 1 Sam. 29. 1. *&c.* But whilst *Ziklag* was burnt and plundered by the *Amalekites*, who had carried away the *Women* and *Children Captives*, *David* in this sorrowful *Accident* pursues the *Amalekites*, overtakes them in disorder, and recovers the *persons* and the *Booty* which they had brought away from *Ziklag*. He equally divides the *Booty* amongst the People, and returns to *Ziklag*, and sends *Presents* to his Friends in *Israel*, 1 Sam. 21. 1, *&c.* In the mean time the *Battel* is given between the *Philistins* and *Israelites*; these last being beaten, *Saul* falls on his Sword; his 3 Sons, *Jonathan*, *Abinadab*, and *Malchishuah*, are killed, and their Bodies with their Father's ignominiously hang'd on the Wall of *Bethshan* whence the *Inhabitants* of *Jabesh* carry them off in the Night, to the end they might have an honourable Burial, 1 *Sam.* 31. 11. The News of this is brought to *David*, Two Days after his return to *Ziklag*, and Three Days after the *Battel*: He put the Messenger to *death*, who vaunted of his having fallen upon *Saul*, although at his Request

queſt to haſten his Death, and utters a Funeral Elegy on this Occaſion, 2 *Sam.* 1. 1, *&c.*

We have repreſented all this at large, to ſhew how much thoſe miſreckon themſelves, who allow only 2 years to the Reign of *Saul*, ſeeing all the things mentioned do require a longer Term. He may indeed have abſolutely Reigned but 2 years after the death of *Samuel*, who retain'd the dignity of a *Judge* all the time of his Life; or that he did not Govern properly, but only the two firſt years, after which he was rejected of GOD, and *Samuel* ſaw him no more, but 'tis certain, many years paſt more ſince his Anointing by *Samuel* till his Death, of which here is an unqueſtionable proof. *David* was 30 years old when he began to Reign, and Reigned 40, 2 *Sam.* 5. 4. and the 2d. of *Saul* was ſpending, or ſpent, 1. *Sam.* 13. 1. when *David* was Anointed by *Samuel*, being the youngeſt of his Brethren, 1 *Sam.* 16. 13. And when *Goliah* was killed, *David* was then but a youth; on which account alſo *Saul* durſt not hope for good ſucceſs in this Duel; *Goliah* himſelf likewiſe deſpiſing him for this reaſon, 1 *Sam.* 17. 33, 42. So that in the time of this Combat he muſt be above 22 years old; whence it evidently follows, we may reckon 10 years from the Anointing of *Saul* to his Death; ſo that he Reigned at leaſt 2 years as legitimate King, the 6 following in the unjuſt proſecution of *David* till the Death of *Samuel*, and the two laſt to his Death. And as *Samuel* could have no leſs than ſixty years, when being old the People demanded a King of him, 1 *Sam.* 8. 1, 5. ſo 'tis eaſie to conceive he was at the age of 34 years when he began to Judge the People after the Death of *Eli*, and thus more than 60 years when the People required of him a King, becauſe he was ſaid to be then old: So that he judged above the ſpace of 30 years, and retain'd ſtill the Dignity 8 years from *Saul's* Anointing, and that dying aged 72 years, *Saul* ſurvived him by 2, which makes up 40 years, aſſigned joyntly to *Samuel* and *Saul*, Acts 13. 20.

Saul dying, *David* comes to the Crown in the year 2944, being 8 years after the Death of *Sampſon*, 40 years after that of *Eli*, and 436 after the *Iſraelites* Exit; for parting from *Ziklag* he comes into *Hebron*, where thoſe of *Judah* Anoint him, and acknowledge him for their King. *Abner* ſets up *Iſhboſheth*, *Saul's* Son, againſt him, who having already Reigned 2 years over the other *Tribes*, made his Troops to advance under the Conduct of *Abner* againſt thoſe of *David*, led on by *Joab*, near *Gabaon*, (where *Abner* is worſted,) and loſes *Hazael* his Brother, 2 *Sam.* 21. 1, *&c.*

This *War* continued ſtill above 5 years, until *Abner* grew offended by *Iſhboſheth*, quitted his Intereſts and Party, ſends *Michal* to *David*, & diſpoſes the other *Tribes* to receive him, and comes to inform *David* of this at *Hebron*, where he is well received; but having forſaken the *King*, *Joab* and *Abiſhai* his Brother baſely kill him; whereat *David* was greatly offended, 2 *Sam.* 3. 1, *&c.* A while after *Iſhboſheth* is Aſſaſſinated by two of his own Captains, *Rechab* and *Bahana*, who bring his Head to *David*, but inſtead of thanking them for their Preſent, cauſed them to be put to death as Vile Fellows, 2 *Sam.* 4. 1, *&c.* Then the other *Tribes* reſolve to acknowledge *David*, and hereupon wait on him at *Hebron*, where he had already Reigned over *Judah* 7 years and an half; whence he departs to ſeize on the Fort of *Sion*, and to drive the *Jebuſites* from *Jeruſalem*. There *Hiram* King of *Tyre* ſends to him *Ambaſſadors* and *Cedar-Wood*, with Workmen to build his Court, 2 *Sam.* 5. 1, *&c.* This was in *Anno Mundi* 2950.

In the 9th year of his Reign he obtains 2 notable Victories over the *Philiſtins*, the firſt in *Baal-Peratſim*, and the 2d in a place where there were a great many *Mulberry-Trees*, 2 *Sam.* 1. 17, *&c.* And it ſeems 'twas on this occaſion that 3 of *David's* Valiant Men went to *Bethlehem* for *Water* for him through the midſt of the Enemies Forces, 2 *Sam.* 23 15, 16, 17. After theſe *Victories* he again eſpouſeth more Wives, 2 *Sam.* 5. 13. and tranſports the *Ark* from *Kiriathjearim*, called *Bahale* of *Judah*, deſigning to ſettle it in *Sion*; but being affrighted by the death of *Uzzah*, he durſt not receive it in within his own Houſe, till having known that *Obed Edom* was bleſt by it, to whoſe Houſe he had ſent it; he made it be brought thence into *Sion* with great ſolemnity, his Wife *Michal* blaming him for having Danced publickly before it: he is greatly offended with her Reproof, 2 *Sam.* 6. 1, *&c.* He afterwards deſigns the building of the *Temple*, which GOD by the Prophet *Nathan* orders him to remit to his Succeſſor, 2 *Sam.* 7. 1, *&c.* yet he then prepared, or Divinely received the Model

of

of it; of which ſee 1 *Chron.* 28. 11, *&c.*

He beats again the *Philiſtines*, and wins them the *Fort* of *Metheg-amma*, 2 *Sam.* 8. 1. ſubjugates the *Moabites*; and 'twas in this Expedition that *Benaja* ſlew Two of the moſt Mighty men amongſt them, and a *Lyon* in a Snowy day, 2 *Sam.* 23.30. He defeats *Hadad-ezar*, King of *Zobah*, ſubdues the *Syrians*, 2 *Sam.* 8. 3, *&c.* and overcomes the *Idumæans*, 2 *Sam.* 8. 12, 13, 14. Then he took *Mephiboſheth* the Son of *Jonathan* home to him, (who was but 5 years old when his Father died, 2 *Sam.* 4. 4) and committed the care of his Lands to *Ziba*, 2 *Sam.* 9. 1, *&c.* which ſeems not to have hapned till about the 15*th* of *David*'s Reign, ſeeing *Mephiboſheth* had then a Son named *Micah*, 2 *Sam.* 9.12.

It's not certain, whether the War againſt the *Ammonites* preceded that which *David* had againſt the *Syrians*; yet it ſeems the one had great Coherence with the other, of which you may ſee the occaſion in *David*'s Embaſſy violated by *Haman*, 2 *Sam.* 10. 1, *&c.* and the end of it, by taking of *Rabba*, 2 *Sam.* 12. 28, *&c.*

Whilſt *Joab* carried on the Siege, *David* commits Adultery with *Bathſheba* the Wife of *Uriah*, and procured ſecretly by *Joab* her Husband's *death* at the Siege of *Rabba*, 2 *Sam.* 11. 1, *&c.* *Nathan* is ſent to *David*, to reprehend him for this Double Crime, and the Child born in *Adultery* died at the end of 7 Days, 2 *Sam.* 12. 1, *&c.* But in the year following, which may be was the 17*th* of *David*, was born of her *Solomon*, 2 *Sam.* 12. 24, *&c.* And hence it appears that *Solomon* was the eldeſt of all thoſe which ſhe had ſince her Marriage with *David*, altho' *Shammuah*, or *Shimha*, and *Shobab*, and *Nathan* be named before him, 2 *Sam.* 5. 14. and 1 *Chron.* 3. 5. The *Famine* which the Country ſuffer'd, and the Expiation made by the Crucifixion of *Saul*'s 7 Sons, at the Inſtance of the *Gibeonites*, 2 *Sam.* 21. 1, *&c.* is commonly referred to the 20*th* year of *David*'s Reign. New Wars againſt the *Philiſtines* deſcribed, 2 *Sam.* 21. 15, *&c.*

Being delivered from all Enemies round about him, he ſings to GOD the *Canticle* which we read 2 *Sam.* 22. 1, *&c.* and *Pſalm* 18. 1, *&c.* But being puſt up by all theſe Proſperities, he cauſes the People to be number'd, altho' *Joab* diſſuaded him from it; and was reduced (by the Miniſtry of *Gad*) to one of theſe 3 Points, *viz.* to ſuffer from GOD either *War*, *Plague*, or *Famine*, 2 *Sam.* 24. 1, *&c.*

A while after followed the Diſorders of his Houſe: *Ammon* (one of his Sons) violates *Thamar*; but *Abſalom* her own *Brother* reveng'd himſelf 2 years after, by killing him, and flies into *Geſhur*, where he remains 3 years; at the end of which (by the Addreſs of *Joab*, and the Interceſſion of a *Tekoite*) he comes again to *Jeruſalem*, where he lives 2 years without ſeeing his *Father*; but at length is reconciled publickly, 2 *Sam.* 1. 13, 14. From that time he began to make Cabals, and to aſpire to the *Crown*, till at length he openly conſpired againſt his *Father*, and forceth him to fly from *Jeruſalem*, and to paſs over *Jordan*. This hapned at the end of 40 years, that is, either after the Election of *Saul*, or ſince the Birth of *Abſalom*, 2 *Sam.* 15. 1. 7, *&c.* In this flight *Zeba* obtain'd by Calumny the confiſcation of *Mephiboſheth*'s Eſtate: *Shimei* curſes *David*; *Huſhai* pretends to join himſelf to *Abſalom*, and diſſipates the Counſel of *Achitophel*; who hence perceiving that *Abſalom*'s Enterprize would have ill ſucceſs, makes an end of himſelf. The Battel was given between *David* and *Abſalom*'s Forces, the latter of which is beaten, and he flying thro' a Foreſt, remains hanged by the Hair of his Head between the Branches of an *Oak*, where he was ſlain: *David* bears his *Death* with great impatience; but at length ſhews himſelf to the people, and is ſolemnly brought into *Jeruſalem*, 2 *Sam. Chap.* 16, 17, 18, 19.

Sheba the Son of *Bicri* takes occaſion from ſome miſintelligence which hapned amongſt the *Tribes*, on the account of *David*'s Reſtitution, to raiſe a new Faction againſt him; but *Joab* beſieged him in the City of *Abel*, and had his Head given him, having firſt aſſaſſinated *Amaſa*, whom *David* ſeemed to have preferred before him, 2 *Sam.* 20. 1, *&c.* After theſe Civil and Domeſtick Broils, *David* obtaining ſome Reſt in the laſt years of his *Reign* and *Life*, applies himſelf entirely to the eſtabliſhment of good Orders in the Service of God, as 'tis repreſented, 1 *Chron. Chap.* 23, 24, *&c.*

Being now grown in years, he eſpous'd *Abiſhag*, to give him Warmth. *Adonijah* treads in *Abſalom*'s Steps, and draws *Joab* and *Abiathar* to his *Party*; but whilſt he feaſted with his *Conſpirators*, *Nathan* and *Bathſheba*, inform *David* of it, who on this occaſion makes

makes *Solomon* to be anointed King, which dissipated *Adonijah*'s Faction, yet whom *Solomon* at first pardoned, 1 *Kings* 1. 1, *&c.*

David having given divers Orders to *Solomon*, dies, after he had Reigned 40 years, 1 *Kings* 2. 1, *&c.* and *Solomon* succeeds him, who Reigned as long. He immediately puts to death *Adonijah*, who had demanded *Abishag* to Wife, deposes *Abiathar* from the *Priesthood*, which he transfers to *Zadock* of the Branch of *Eleazer*, and causes *Joab* to be slain at the *Horns* of the *Altar*, giving the charge of this to *Benaja*, 1 *Kings* 2. 1. he also confines *Shimei* to *Jerusalem*, who going out thence 3 years after (contrary to his Order) was also put to death, 2 *Kings* 2. 36, *&c.* These things hapned about *A. M.* 2984.

Having espous'd the *Daughter* of *Pharaoh*, obtain'd of GOD a singular Wisdom, in governing of which he gave the first Instance between Two *Harlots*, and reduces the Officers of the *Crown* into great order, and the People live under his Conduct in abundance and great security, 1 *Kings* Chap. 3, & 4.

CHAP. VI.

Of the Fifth Age, or Period of the World.

THE farther we go from the Creation of the *World*, the more perplexity we meet with in *Holy Scripture*, in adjusting the Accounts of Time; but this is in some part recompenced by the Light which on the contrary we have cleared in the greatest distance from the *Writings* of *Profane Authors*.

This Fifth Age of the *World* begins at the *Foundation* of the *Temple* of *Solomon*, in the *Year* 2992; and ends at the *Jewish Captivity*, in the Reign of King *Cyrus*, *A. M.* 3468; which *Period* contains the space of 476 years.

The *Temple* was 7 years and an half in building, and was dedicated in the year 3001, which began the *Fourth Millenary* of the *World*. *Solomon* Reigned 40 years, and died in the year of the *World* 3029, being 975 years before the *Birth* of *Jesus Christ*. But it is incredible to think what a confusion in *Chronology*, is caused by the Division of his *Kingdom* between the Kings of *Judah* and *Israel*, which happen'd after his *death*. Even those that have taken most pains in this matter, have had much ado to reconcile the Difficulties that here occur.

[*In the Large Volumes of the* History *of the* Bible, *there comes in here a Double Table of the Kings of* Judah *and* Israel, *which can't be so brought into a* Page *in this small sized Volume, to which I refer the Curious; as also for the* Table *of the* Kings *of* Judah, *after the Ruin of* Samaria.]

A. M. 2988. *Solomon* having treated with *Hiram* King of *Tyre*, for *Materials* for the *Temple* which he designed, began the Building in the *4th Year* of his *Reign*, and the *480th* since the *Israelites Exit* out of *Egypt*, 1 *Kings* 6. 1.

See the History of his Buildings, both Sacred and Civil, 1 *Kings* Chap. 6 and 7. The *Temple* finished at the end of 7 years, he makes the *Dedication* of it in the *11th Year* of his Reign, 1 *Kings* 7. 37, 38. and 8. 1, *&c.*

Having spent 7 years in building the *Temple*, he consumed 13 more in building his *House*; and at the end of these 20 years, which is in the 24 of his Reign, *GOD* appeared to him again with *Promises* and *Threats*, 1 *Kings* 9. 1. 10. Of his other Buildings, Navigations into *Ophir*, the Visit he received from the *Queen of Sheba*, see 1 *Kings* 9. 15, *&c.* and 10, 1, *&c.* also his strange and numerous Wives, having 700 that were *Princesses*, besides 300 that were *Concubines*; how towards the Declension of his Life he turned away his Heart after other Gods, to connive (at least at their Worship) and tolerate them against his *Duty*. See 1 *Kings* 11. 1, *&c.* GOD denounces to him, whether immediately in a Dream or Vision, or by the *Prophet Ahijah*, who then flourish'd, the tearing away of his Kingdom, and raising up Enemies to him, in the person of *Hadad* the *Idumæan*, in *Rezon* the *Syrian*, and in *Jeroboam* the *Ephraimite*, to whom *Ahijah* foretold, he should be King of Ten

Tribes

Tribes, 1 Kings 11. 9, *&c.* In fine, He dies, having Reigned 40 years, and having lived 62 or 63, leaving his Crown to *Rehoboam* his Son, aged 41; which shews, that what he said in his Prayer, 1 *Kings* 3. 7. concerned the confession of his incapacity, and not his want of years.

Rehoboam, for following the Counsel of the youngest, saw himself abandoned by the 10 *Tribes*, who rebelled against him, and set up *Jeroboam* the Son of *Nebat* for their King, 1 *Kings* 12. 1, *&c.* From that time was made a distinction between the Kings and Kingdom of *Judah*, and those of *Israel*; and some will have this to be the beginning of the 390 mystical Days in *Ezek.* 4. 4. which is to say, of 390 years, during which *GOD* bore with the Sins of this people.

Rehoboam, whom *Solomon* had of an *Ammonite* Woman, 1 *Kings* 14. 22. not being able either to retain by Love or Force the 10 *Tribes* Obedience to him, and *Adoram* whom he had sent to them having been Stoned, 1 *Kings* 12. 16, *&c.* and *God* himself having forbidden him by the Prophet *Shemaiah*, and those of *Judah* and *Benjamin*, to take up Arms on this account against those of *Israel*, 1 Kings 12. 22, *&c.* underwent another vexation 5 years after, by means of *Shishack* King of *Egypt*, 1 Kings 14. 25.

Jeroboam, who began with him in *Israel*, to settle himself in this new Authority, did set up an Idolatrous and Vicious Worship, 1 *Kings* 12. 26, *&c.* *Zadoc* having exercised the Office of *High-Priest* under *Solomon*, after the deposing of *Abiathar*, transmits it to his Son *Ahimaha's*, who Officiated in the time of *Rehoboam*, 1 Chron. 6. 8, 53. An Anonimous Prophet came to *Bethel*, to reprehend *Jeroboam*, and to foretel, that *Josias* would one day overthrow the *Altar*, which he came now from setting up; but he himself having not followed *GOD's* Order, was kill'd by a *Lion*, 1 Kings 13. 1, *&c.*

Jeroboam having by his Wife (disguis'd) consulted *Ahijah* the Prophet on his Sons sickness, is severely censured with the Prediction of the entire ruin of his House, and the approaching Death of his sick Son, 1 *Kings* 14. 1, *&c.*

Rehoboam dies *Anno.* 3046, having Reigned 17 years, and lived 58, 1 *Kings* 14. 21. leaving *Abigam* (called also *Abiah*) his Son Heir of his Crown of *Judah*, and Quarrels against *Jeroboam* King of *Israel*, in the beginning of the 18th year of his Usurpation But *Abijam* Reigned only 3 years, as little religious and happy as his Father, 1 *Kings* 15. 1, *&c.* (In his time flourish'd the Prophet *Iddo*, the Compiler of this History, 2 *Chron.* 12. 15.) yet *God* gave him some advantagious Successes against *Jeroboam*, 2 *Chron.* 13. 1, *&c.*

Anno Mundi 3049. To *Abijam* succeeds his Son *Asa*, who comes to the Crown at the 20th year of the expiration of *Jeroboam*, a Prince of great Piety, and who (without concerning himself at his Grandmother *Maacha*, the Daughter of *Abiscalom* of *Gibeah*) purged the Land of *Idols* and *filthiness*, 1 *Kings* 15. 2, 9, *&c.*

In the beginning of *Asa's* 2d year, *Nadab* the Son of *Jeroboam*, having Reigned over *Israel* 22 years, 1 *Kings* 14. 28. succeeds his Father; but scarce had he began to enter into the 2d year of his Reign, but *Bahasca*, or *Baasha*, King of *Israel*, of the Tribe of *Issachar*, Conspired against him at the Siege of *Gibbethon*, and killed him before the 3d year of *Asa* was ended, and exterminated *Jeroboam's* whole House, 1 *Kings* 15. 25, *&c.*

This *Baasha* also undertook a War against *Asa*, and designed to build *Ramah*, to serve him as a Fort against *Judah*: But *Asa* gives him so great a diversion by *Benhadad* King of *Assyria*, that he of all *Israel* was constrained to lay aside his design, 1 *Kings* 15. 16, *&c.* Therefore this proceeding of *Asa* was not approved of from Heaven; for *God* reprehended him for it by the Prophet *Hanani*, 2 Chron. 16. 7, *&c.*

Anno Mundi 3090. *Asa* Reigned 41 years and died, being only ill of his Feet, for having put greater confidence in *Physicians* than in *GOD*, 1 *Kings* 15. 10, 23. under *Asa* and *Abijam* his Father; the *High Priesthood* was administred by *Azariah* the Son of *Ahimaaz*, *Radock's* Grandson, and perhaps by *Johanan* his Son, 1 *Chron.* 6. 9. In the mean time *Baasha* continuing in the Sin of *Jeroboam*, was reprehended by *Jehu* Son of *Hanani* the Prophet, and threatned with the like punishment, and having Reigned 23 years, died in the beginning of the 24th, 1 *Kings* 15. 33. leaving his Crown to his Son *Elah*, in the 26th year of *Asa*, 1 Kings 16. 8. whence it appears that *Asa's* 36th year, in which he was attacked by *Baasha*, 2 *Chron.* 16. 1. is not to be understood of the Reign of *Asa*, in the 26th of which *Baasha* died; but

but of the *Kingdom* of *Asa*, which had taken its birth in the separation of the *Tribes*, since which he found these 36 years: For *Reboboam* had Reigned 17, and *Abijam* 3, and *Asa* 15 or 16, when *Baasha* openly invaded him. Now it hapned the same to *Elah*, as to *Nadab* the Son of *Jeroboam*; for at the entrance of the 2d year of his Reign, in the 27th of *Ahab*'s, *Zimri* killed him at *Tirza*, and afterwards put to death all those of his House, and got into his place, 1 *Kings* 16. 1, 2, *&c.* But *Zimri* was not King above 7 days; for *Omri* (General of the Army, with which he besieg'd *Gibbethon*) having heard of *Zimri*'s Fact, raised the Siege, sat down before *Tirza*; which *Zimri* seeing was taken, entred into the *Royal Palace*, and burnt himself in it, that he might not fall alive into *Omri*'s hands, 1 *Kings* 16. 15, *&c.*

After the Death of *Zimri*, altho *Omri* had already been declared King by all the Army, yet there were formed two parties amongst the People, one for *Tibni* Son of *Ginah*, and the other for *Omri*; but this latter prevailing, assured himself of the Crown by the Death of his Competitor. This Contest having lasted about 4 years, he began to Reign absolutely without any Controuler. As the 33th year of *Asa* ended, and continued 8 years; having transferr'd the Royal Seat from *Tirzah* to *Samaria*, which he built; and having bought the Ground of *Shemer*, who was Lord thereof: So that the 12 years that are attributed to him must be reckoned not from the death of *Tibni*, but from that of *Elah*, for the revenge of which he had been Tumultuously declared King, 1 *Kings* 16. 15, *&c.* He left *Ahab* his Son Successor to the Crown of *Israel* in the 38th year of *Ahab*. He was a wicked Prince, doing great mischief, 1 *Kings* 16. 29, *&c.* *Asa* having Reigned 41 years, *Jehoshaphat* his Son succeeded him; an Imitator of his Father's Piety and Vertue. He came to the Crown at 35 years of Age, and Reigned 25 years, 1 *Kings* 22. 42. There's some cause to suspect that *Azariah*, who exercised the *High Priesthood* under *Jehoshaphat*, 2 Chron. 19. 11. is the same as *Johanan*, 1 Chron. 6. 9. and that he continued in this Office (under the Name of *Jehojada*) in the time of *Joash*. *Jehoshaphat* strengthens himself against *Israel*, seeks the *Baalites* to extirminate them, and from the 3d year of his Reign procures by his Officers, that the People be well instructed in the Law, 1 *Chron.* 17. 1, *&c.*

Anno Mundi 3095. 'Tis thought that in the 10th year of *Jehoshaphat*, and the 14th of *Ahab*, began the *Famine* foretold by the Prophet *Eli*, which lasted 3 years and a half, during which *God* several ways provided for the Prophet's Nourishment, 1 *Kings* 17. 1. This term expiring, *Elijah* presents himself to *Ahab*, evidently verifies that the LORD is the true *God*; causes the 450 Prophets of *Baal* to be put to death, and obtains *Rain* for the Land, 1 *Kings* 18. 1, *&c.* This falls in with the 14th year of *Jehoshaphat*. After this Execution, *Elijah* gets away to avoid the Fury of *Jezabel* the Wife of *Ahab*, 1 *Kings* 19. 1, *&c.* *Benhadad* King of *Syria*, imagining, that the *Famine* of the *Israelites* had much weakned them, therefore hoped to make *Asa* and his Kingdom Tributaries to him; but he is twice defeated and beaten, losing in the last Battel 100000 Foot, besides 27000 who perished under the Walls of *Aphek* where they had retired; he is constrain'd himself to surrender to *Ahab*, who spares him, and treats an Alliance with him, which the *LORD* reproves by a Prophet, 1 *Kings* 2. 1, *&c.* These *Prosperities* of *Ahab* against the *Syrians*, were immediately followed by the Violence executed against *Naboth* for his *Vineyard*, 1 *Kings* 21. 1, *&c.* *Jehoshaphat* enjoying particular Blessings, contracted an unfortunate Alliance with *Ahab*, and so order'd it, that his Son *Joram* espoused *Athaliah* Daughter of *Ahab*, 2 *Kings* 8. 16. and 2 *Chron.* 18. 1. and in the 17th year of his Reign, he associated to the Crown his Son *Joram*, *Ahab*'s Son in-Law.

Anno Mundi 3106, In the same year *Jehoshaphat* comes (in pursuance of this Alliance) to Visit *Ahab*, who made him great Feasts, and engaged him with him in the War against the *Syrians*, to have *Ramoth* of *Gilead*, which they should have surrendred by virtue of a Treaty made with *Benhadad* 3 years past. In this Combat *Jehoshaphat* was in great danger, and *Ahab* was there killed (according to *Micaiah*'s Prediction) in the 2d year of his Reign. See 2 *Kings* 8. 28. and 9. 1. and 2 *Chron.* 18. 2, &c. *Jehoshaphat* being returned safe from so great a danger, is censured by *Hanani* the Prophet, for having joyn'd his Arms with *Ahab*'s, and establishes *Judges* for Civil and Eccleasiastical Affairs, 2 *Chron.* 9. 1, &c. But he saw himself

in the mean time attacked by the *Moabites* and *Ammonites*, over whom *GOD* gave him the Victory by their own *Arms*, they not being obliged to draw their Swords, 2 *Chron.* 2. 1, *&c.*

After *Ahab*'s death, the *Moabites* Revolt; *Ahaziah* his Son and Succeſſor having had a great Fall, conſults *Baalzebub*, and would have *Elijah* brought to him; who at the ſecond Summons comes to him, and foretels him he would be never cured of his Wound, 2 *Kings* 1. 1, &c. He would have had *Jehoſhaphat* been Partners with him in the Trade to *Tarſis*: This Project did not ſucceed, for *Jehoſhaphat* (who ſeemed at firſt inclinable to this *Navigation*, for which he was reprehended by the Prophet *Eliezar*, who denounced to him the Shipwrack of his Veſſel, 2 *Chron.* 20. 35.) at laſt refuſed it, 1 *Kings* 22. 50. Thus died *Ahaziah* without Children in the 2d year of his Reign, which was the 18th of *Jehoſhaphat*, and the 2d of the firſt Aſſumption of this good Princes Son *Joram* to the Crown, 2 *Kings* 1. 17. At the ſame time *Elijah* was taken up into *Heaven* in a *fiery Chariot*, leaving *Eliſha* the Heir of his *Cloak* and *Office*, 2 Kings 2. 1, *&c.* having firſt written for King *Joram*, *Jehoſhaphat*'s Son, what concerned him. *Eliſha* works extraordinary things, of which ſee 2 *Kings* 4. 1, *&c.*

Joram, the Brother of *Ahaziah*, and *Ahab*'s Son, ſucceeds him in the 18th year of *Jehoſhaphat*, and Reigned 12 years. *Jehoſhaphat* and the King of *Edom* joyn together, in the 18th year of *Jehoſhaphat*, and Reigned 12 years. Alſo *Jehoſhaphat* and the King of *Edom* joyn together againſt the *Moabites*, who were Revolted, ſince *Ahab*'s death. *Eliſha*, who was in this Expedition, obtains *Water* for the Army, and the *Moabites* are defeated; and their King reduced to ſuch extremities in his Capital *City*, that for deſpair he Sacrificed his own Son on the *Walls*, 2 Kings 3. 1, &c.

Anno Mundi, 3112. *Jehoſhaphat* in the 22th year of his Reign, which was the 5th of *Joram* King of *Iſrael*, renewed the Title of King to his Son *Joram*, aged 32 years with ſome enlargements of Authority, greater than that he conferred on him 5 years before, in the 17th year of his Reign, 2 *Kings* 1. 17. and thence ſhould be taken the term of 8 years, which the *Scripture* aſſigns him, 2 *Kings* 8. 17. and 2 *Chron.* 21. 5. ſeeing the firſt of theſe 8 years falls in with the 5th of *Joram*, 2 Kings 8. 16. which was alſo the 22th of *Jehoſhaphat*, 2 Kings 3. 1. And therefore 'tis ſaid, 2 *Chron.* 21. 3. that *Jehoſhaphat* had given the Kingdom to *Joram*, becauſe he was the eldeſt, having made other Donations to his youngeſt.

Anno Mundi 3115. *Jehoſhaphat* in the 25th year of his Reign, and in the 4th of this Royal Dignity, conferr'd on his Son *Joram*, died aged 60 years, 1 *Kings* 22. 24. much about the time the *Shunamite Woman* was raiſed to Life by *Eliſha*, 2 Kings 4. 16. It was alſo in this time that the 7 years of *Famine* began, predicted by him, 2 *Kings* 4. 38. and 8. 1, 2, 3, &c. *Joram* Reigned alone (after the death of *Jehoſhaphat*) 4 years, or thereabouts. He followed the Courſes of the Houſe of *Ahab*; put to death all his 6 *Brethren*, with ſome of the Chief of *Iſrael*, and advanced *Idolatry* as much as he could: He ſaw the Revolt of the *Idumæans*, and of *Libna*; he ſuffered the *Philiſtins* and *Arabians* to pillage his Treaſures, and to lead his *Wives* and *Children* into Captivity; and having been ſick for 2 years, he died aged 40 years (without being lamented by any one) of a filthy and languiſhing Diſtemper, according to all which was denounced to him in the Writing of *Elijah*, 2 Chron. 21. 1, &c. The 8 years Reign which the *Scripture* gives him, were not compleat; for the 1ſt concurring with the 5th of *Joram* King of *Iſrael*, the 8th year ſhould come in with the 12th, with which is alſo adjuſted the beginning of *Ahaziah* in *Judah*, 2 Kings 8. 16, 25. And as to what is ſaid, That *Ahaziah* began to Reign in the 12th year of *Joram* the Son of *Ahab*, 2 Kings 9. 27. this muſt be underſtood of the 11th year expiring, or expired; it being moreover eaſily conceived, That the 1ſt year of *Joram* in *Judah*, preceded by ſome Months the 5th of *Joram* in *Iſrael*; and thus he muſt have began his 8th and laſt year a little before the 12th of this Prince; whence 'tis that the *Scripture* puts the 1ſt year of *Ahaziah* in *Judah*, beginning at the end of the 11th year, and concurring with the 12th of *Joram* King of *Iſrael*, in the Paſſages above-cited.

During the Reign of the 2 *Jorams*, *Naaman* was ſent into *Iſrael* by the King of *Aſſyria*, to be cleanſed of his *Leproſie*, 1 Kings 5. 1, &c. The Deſigns of the *Syrians* are diſcovered to the King of *Iſrael* by *Eliſha*, and

and thoſe whom the King of *Aſſyria* had ſent to ſeize on him at *Dothan*, are conducted by him to *Samaria*, 2 *Kings* 6. 8, *&c.* A while after *Benhadad* beſieged *Samaria*, which otherwiſe had ſuffered a long time under a grievous *Famine*; but a *Panick Fear* made him raiſe the Siege on a ſudden, whereby the City was furniſhed with ſupplies, according as *Eliſha* had prophecied, 2 *Kings*. 6. 24. It was after this Siege, ſo miraculouſly raiſed, that hapned the Things recited touching *Benhadad*'s Sickneſs, and the ſending of *Hazael* to *Eliſha*, to conſult him, which was followed by his *death*; after which *Hazael* becomes King of *Syria*, 2 *Kings* 8. 7, &c.

Licurgus (the Famous *Legiſlator* amongſt the *Lacedemonians*) flouriſhed about this Time.

Anno Mundi 3119. *Joram* King of *Judah* being dead at the entrance into his 8*th year*, the 4*th* after the *death* of his *Father Jehoſhaphat*, and at the beginning of the 12*th* and laſt of *Joram* King of *Iſrael*, *Ahaziah* his Son (ſometimes called *Ochozias*, and *Jehoahas*) ſucceeds him, aged 22 *years*, 2 *Kings* 8. 24, 25, 26. and to what is ſaid to his having been then 42 *years*, thoſe who would cut the *Knot*, think that in the *Hebrew Text*, by the Ignorance of *Tranſcribers*, are here joined to the Two *Numerical Letters*, *Mem* and *Beth*, which ſtand for 42, inſtead of *Caph* and *Beth*, which ſtand for 22; but this Conjecture ſeems to others the leſs juſtifiable, in that this Number is expreſs'd at length in the Original *Hebrew*, and is not there denoted by *Cyphers*; and therefore thoſe that are for untying it, think, that in the laſt place is not mark'd the Age of *Ahaziah*, but the Term which paſs'd ſince the Crown of *Iſrael* was in the Houſe of *Ahab*, and the King's Seat at *Samaria*.

Ahaziah following the Train of the Houſe of *Ahab*, and of which he was by *Athaliah* his Mother, the *Daughter* of *Ahab* and *Jezabel*, the *Granchild* of *Omri*, join'd himſelf to *Joram* his Uncle, againſt *Hazael* King of *Aſſyria*, who ſeemed to deſign the re-taking of *Ramoth Gilead*, which *Ahab* had heretofore recovered with the price of his Life: But *Joram* in ſome Rencounter was Wounded by the *Aſſyrians*, and carried to *Jeſreel* for his Cure, 2 *Kings* 8. 27. whilſt he was under the *Phyſicians* Hands, and that *Ahaziah* King of *Judah* came to Viſit him, *Eliſha* ſends one of his *Diſciples* to *Ramoth-Gilead*, to Anoint *Jehu* King; who parts the next Morning with the other *Officers* of the *Army*, *Conſpirators* with him, to come to *Jezreel*, *Joram* and *Ahaziah* come to meet him; the firſt is immediately killed and thrown into *Naboth*'s Field, the ſecond mortally wounded, and is thence carried to *Jeruſalem*, and there buried, 2 *Kings* 9. 1, &c. Thus died *Joram* King of *Iſrael* in the 12*th year* of his *Reign*, and *Ahaziah* his *Nephew*, King of *Judah* in his firſt *Year*.

Jehu comes to *Jezreel*, cauſes *Jezabel* to be thrown out of the Windows, who is eaten with Dogs, 2 *Kings* 9. 30. and cauſes the Heads of 70 of *Ahab*'s Sons to be brought him from *Samaria*, whereunto he bends his courſe, and finds in the way the Chief of *Judah* and *Ahaziah*'s Kindred, to the number of 42 Men, and puts them all to the Sword. Being arrived at *Samaria*, he convocates the *Servants* of *Baal* in the *Temple* of the *Idol*, and there cauſes them to be deſtroyed, 2 *Kings* 10. 1, &c. his Reign was long enough, to wit, *twenty eight Years*, 2 *Kings* 10. 36. but he ſuffered many Vexations from the *Syrians*, who re-took *Ramoth Gilead*, and poſſeſs'd much of the Country, 2 *Kings* 10. 32, 33.

Anno Mundi, 3120. *Athaliah*, the *Mother* of *Ahaziah*, ſeeing her Son dead, Tyrannically ſeizes on the Severaign Authority; and to confirm herſelf in her Uſurpation, put to *death* all ſhe could find in *Jeruſalem* of the *Blood Royal*: But *Jehoaſh*, the Son of *Ahaziah*, was pluck'd out of the Paws of the Lioneſs by the dexterity of *Jehoſhebah*, the *Daughter* of King *Joram*, the Conſanguin-Siſter; but not a German of *Ahaziah*, Aunt to *Joaſh*; and Wife of *Jehojada* the *High Prieſt*, 2 *Kings* 11. 1, *&c.* ſome think (and there's probability of it) that this *Jehojada* is the ſame which is called *Jehonan*, amongſt the *Deſcendents* of *Zadock*, 1 *Chron.* 6. 9, 10. and he ſeems to be call'd thus diſtinctly with theſe Three Names, to wit, *Jehonan*, *Amaziah*, and *Jehojada*.

Anno Mundi 3126. During 6 *Years* Joaſh remains hid in the *Temple*, whilſt that *Athaliah* ſways the *Scepter*; but in the 7*th Year* ſhe is killed, and *Joaſh* is declared King of *Iſrael*, 2 *Kings* 11. 1, &c. The Reign of *Joaſh* was of 40 *Years*; and as long as *Jehojada* lived, he took particular care of the Service of GOD, 2 *Kings* 12. 1, *&c.* and 2 *Chron.* 24. 1. As the *twenty ſecond year of* Jehu *King* of *Iſrael* ended with his Life, ſo *Jehoahaſh* his Son

ſucceeded him in the *twenty ſecond year* of *Joaſh*, and Reigned over *Iſrael* 17 *years*, 2 *Kings* 13. 1.

After the *death* of *Jehojada*, aged 130 *Years*, *Jehoaſh* grew looſe even to the ſuffering the re-eſtabliſhment of *Idolatry*, and to cauſe to be ſtoned *Zacharias* the Son of *Jehojada* (named alſo *Johanan*, 1 *Chron.* 6. 9. and *Azariah*, 2 *Chron.* 19. 11. And *Barachias*, *Matt.* 23. 35.) *between the Temple and the Altar*, 2 Chron. 24. 15, *&c.* But for this he did not go long unpuniſhed; for having redeemed himſelf of *Hazael* King of *Syria*, by all the Treaſures of his *Fathers*, 2 King. 12. 17, *&c.* a ſmall *Troop* of *Aſſyrians* entred into *Judea*, defeated his great *Army*, and carried away much *Booty*. The Affairs of *Jehoaſh* proceeded no better in *Iſrael*; but Two *Years* before his *death*, he aſſociates to the Crown his Son *Joaſh*, of the ſame name as the King of *Judah*, in the 37*th year* of this Prince; which *Joaſh* reigned in *Iſrael* 16 *years*, 2 Kings 13. 1, *&c.* The Two firſt of which preceded the *death* of his *Father*, and the ſecond concurr'd with the laſt of *Joaſh* King of *Judah*, who was killed by his own Servants, leagued againſt him, 2 King. 12. 20. and 2 *Chron.* 24. 25, *&c.*

A. M. 3165. *Amaziah* of *twenty five years* of age, ſucceeds in the Kingdom of *Judah*, in the *ſecond year of* Joaſh *King of* Iſrael, and Reigned commendably *twenty nine Years*; and as ſoon as ever his *Authority* was confirmed, he put to *death* thoſe who had ſlain his *Father*, 2 King. 14. 1, *&c.*

Joaſh was a great Deliverer in *Iſrael*; he Viſits *Eliſha* on his *Death-Bed*, who foretels his happy Succeſſes againſt the *Syrians*, and he recovers from *Benhadad* the Son of *Hazael* King of *Aſſyria*,, all the places he was poſſeſt of in *Iſrael*, 2 Kings 13. 15, *&c.*

Amaziah had likewiſe good ſucceſs over the *Idumeans*, againſt which he went out with a ſtrong Army conſiſting of 100000 *Iſraelites*, which he had taken into Pay; but having disbanded them by the *Advertiſement* of an *Anonimous Prophet*, they made a great diſorder in the Frontier Towns of his Kingdom, and carried away much *Booty*; yet with his own ſingle Troops he killed 10000 *Idumeans*, and having taken 10000 others Priſoners, his *Soldiers* precipitated them from the Top of a Rock; herein uſing his Victory ill, that having taken the *Idumeans Idols*, he fell down before them, 2 *Kings* 14. 7. and more at length, 2 *Chron.* 25. 5, *&c.* puft up with this Victory, and vext with the Diſorders which the *Iſraelites* disbanded from his Army made on his *Frontiers*, he ſent a *Cartel* of defiance to *Joaſh* King of *Iſrael*, who not being able to diſſuade him from this War, comes out to meet him with his Forces at *Bethſhemeſh*, he overthrows his Army, takes him Priſoner, enters Victoriouſly into *Jeruſalem*, cauſes a great Tract of the Wall to be taken down, and carries thence all the Treaſures, 2 *Kings* 14. 8, *&c.* 2 *Chron.* 25. 17, *&c.* This hapned towards the end of the Reign and Life of *Joaſh*, whom *Amaziah* ſurvived, by 15 years, 2 *Kings* 14. 17. and 2 *Chron.* 25. 25. After *Joaſh* ſucceeds his Son *Jeroboam*, the 2d of the Name, in the 15*th Year* of *Amaziah*; and Reigned 41 years, 2 *Kings* 14. 21.

About this time flouriſhed the *Prophet Jonah*, who foretold *Jeroboam* the Victories which he won over the *Aſſyrians*, 2 *Kings* 14. 25. and was ſent afterwards to *Neneveh*, Jonah 1. 1, &c.

Amaziah died 15 years after *Jonah*, and attempting to ſave himſelf out of *Jeruſalem* from a Conſpiracy which was formed againſt him, he was purſued to *Lachiſh*, and there killed, 2 Kings 14. 19, 20.

Anno Mundi 3194. *Azariah*, named alſo *Oſias*, or *Uzziah*, his Son, ſucceeds him in the Throne of *Iſrael*, at the age of 16 *Years*, and Reigned 52. Some pretend he Reigned a while with his Father, or for him, whilſt he was a *Fugitive* at *Lachiſh*, which his few *Years* will not admit. Others (on the contrary) pretend, there was an *Inter regnum* of ſeveral *Years* between him and his Father, (tho' the *Scripture* be ſilent of it, making him to ſucceed his *Father*) after a recital of his *Death*, at the age of 16 *Years*, 2 Kings 14. 21. and 15. 2. and 2 *Chron.* 26. 11. The Opinion of the *Inter-regnum* is grounded on what we read in 2 Kings 15. 1. But we may underſtand it of the continuation of his Reign, which began immediately after his *Father's death*, in the 16*th Year* of his Life; for he was in full Vigor, as well in reſpect of Body, as that of the *State*; and ſhould we ſuppoſe that he was but 1 *Year* old when his *Father* died, and that he was not declared competent till the age of 16, falling in with the 27th of *Jeroboam* 2d, this wou'd make no *Inter-regnum*, becauſe that in a ſucceſſive *Kingdom*, as that of *Judah*, a K. that is

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a Minor, is however a King, ſo that ſtill there will be only to reckon from the death of *Amaziah* to his, no more than 52 years, which the *Scripture* allots him.

The firſt Inſtitution of the *Olympiads*, which ſerv'd as an *Epoche* to the *Greeks*, is referr'd to the 5th Year of his Reign, which was the 20th of *Jeroboam*. Under this King began *Iſaiah*, *Hoſea*, *Joel* and *Amos*, to Prophecy; he rebuilt *Elah*, 2 *Kings* 14. 22. apply'd himſelf to Piety, through the wiſe Councel of the Prophet *Zachary*, beat the *Philiſtins* and *Arabians*, obliged the *Ammonites* to acknowledge him, fortified *Jeruſalem*, took great care of the Tillage of the *Earth*, and of the *Militia*, 2 *Chron.* 26. 1, *&c.*

Jeroboam the 2d having Reigned 41 Years, 15 of which falls in with the 1ſt of *Oſias*, muſt have died in the 26th Year; whence is gathered, there was an *Interregnum* in *Iſrael*, after the Death of *Jeroboam*, ſeeing his Son *Zachary* (who ſucceeded him, and Reigned but 6 Months, and in whom the Race of *Jehu* was extinct) did not come to the Crown till towards the end of the 38th Year of *Oſias*, 12 Years after the Death of his Father, and that *Shallum* killed him; and in the 39th Year of the ſame *Oſias*, *Menahem* having killed *Shallum*, poſſeſt the Throne of *Iſrael*, which he held 10 Years, 2 *Kings* 15. 18, *&c.* This *Menahem* exerciſed great Cruelties at *Tipſah*, and loaded the People with a great Tribute, to furniſh him with the 1000 Talents of *Silver*, which he was to pay to *Pull*, King of *Aſſyria*, 2 *Kings* 15. 16, &c.

During theſe Revolutions in the Kingdom of *Iſrael*, *Oſias* having undertaken to offer Incenſe in the *Temple*, notwithſtanding the Remonſtrances and Oppoſitions of *Azariah* the *High-Prieſt*, is ſtruck from Heaven with a *Leproſie*, and obliged to live apart according to the Law; ſo that he remained a Recluſe the reſt of his Life, which hapned (according to the Opinion of ſeveral) 7 Years before his Death, during which his Son *Jotham* adminiſtred the Affairs of the Kingdom, 2 *Kings* 15. 5. and 2 *Chron.* 26. 16, *&c.* This zealous *Prieſt* ſeems to have been the Son of *Johanan*, 1 *Chron.* 6. 10. and thus that of *Jehojada* (who was the ſame, and the Brother of *Zachary*) who having ſucceeded his Father *Jehoiada* in the *High-Prieſthood*, was Stoned between the *Temple* and the *Altar*, under King *Joaſh*, by his Order, and towards the end of his Reign, 2 *Chron.* 24. 20, *&c.*

Menahem being dead at *Samaria*, his Son *Pekahia* ſucceeds him in the 50th Year of *Oſias*, and governs but two Years, being kill'd by *Pekah* the Son of *Remalia*, 2 *Kings* 15. 26, 27.

Thus died *Oſias*, having Reigned 52 Years in *Judah*, and ſeen ſix Kings ſucceed in the Kingdom of *Iſrael* with great Confuſion. Now, becauſe 'twas from the beginning of the 52d Year of *Oſias*, that *Pekah* the Son of *Remaliah* began to Reign, and Reigned 20; the Scripture makes the firſt year of *Jotham*, the Son of *Oſias*, (Reigning in *Judah*) to concur with the 2d of *Pekah* in *Iſrael*, 2 *Kings* 15. 32.

Anno Mundi 3245. *Jotham* was a wiſe and pious Prince, who ſucceeded his Father at the Age of 25 years, and Reigned 16 years, 2 *Kings* 15, 32, *&c.* and 2 *Chron.* 27. 1, *&c.* and in that there is mention of the 20th year of *Jotham*, 2 *Kings* 15. 30. 'Tis not to ſay that *Jotham* Reigned 20 years alone, but either to declare, that *Pekah* was ſlain 20 years after *Jotham* came to the Crown, or that *Jotham* before he Reigned alone, which he did for 16 years together, after the Death of his Father, had yet exerciſed the Office of a Regent, and King ſome years before, during his Father's Confinement. Under him *Micah* began to Propheſie, and *Obadiah* was Contemporary with him; and the City of *Rome* was built at the ſame time. Touching the *Buildings* and *Victories* of *Jotham*, ſee 2 *Chron.* 27. 3, &c. and of the Diſgraces on the contrary which *Pekah* ſuffered by the Arms of *Tiglah-Pileſer* King of *Aſſyria*, 2 *Kings* 15. 29.

Anno Mundi 3262. *Ahaz*, Son of *Jotham*, Aged 20 years, ſucceeded in the Throne of *Judah*, and Reigned 16 years; but ill, with Injuſtice and Impiety, 2 *Kings* 16. 2. and 2 *Chron.* 28. 1, &c.

Pekah King of *Iſrael*, who was now 17 years old when *Ahaz* came to the Crown, 2 *Kings* 16. 2. joyn'd himſelf with *Rezin* King of *Aſſyria* to invade *Judea*, which deſign did not ſucceed, 2 *Kings* 16. 5. yet did they great miſchief, for *Rezin* took away *Elath* from the Kingdom of *Judah*, and made great Spoils, and *Pekah* kill'd in one day 120000 Men of *Judah*, and his *Soldiers* in one courſe carried away 200000 Priſoners, with great Booty; but *Obed* the Prophet made them be ſent back free, and their Booty to be reſtored, 2 *Chron.* 28. 5, &c.

Ahaz

Ahaz obtained indeed ſome Diverſion by *Tiglath-Pileſer*, King of *Aſſyria*, but all this Aſſiſtance turned to a Snare, and his Ruin; and he brought from *Damaſcus*, which *Tiglath-Pileſer* had taken from *Rezin*, the Model of an *Altar* which he cauſed to be ſet up in a place wherein ſtood that of the Lord, to which *Uriah* the *High Prieſt* (apparently the ſame which is named *Amariah*, 1 *Chron.* 6.11.) lent his hand, 2 *Kings* 16. 10, *&c.*

Ahaz was alſo diſturb'd by the *Idumæans*, and *Philiſtins*, who took away ſeveral places from him, 2 *Chron.* 28. 17, 18. In fine, in the fourth year of *Ahaz*, Twenty years after his Father *Jotham* was come to the Crown, *Pekah* having Reigned twenty years in *Iſrael*, Died by the Conſpiracy of *Hoſea*, who ſlew him to poſſeſs his place; but his Authority was debated for the ſpace of eight years, till either thruſt in by the *Aſſyrians*, or Victorious over the contrary Party, he began to Reign without Oppoſition in the 12th Year of *Ahaz*, after which he ſtill ſubſiſted nine years, and then *Samaria* was taken by *Shalmaneſer*, and all the People tranſported thence, 2 *Kings* 15. 27, 30, & 17, 1, 18, 10.

Anno Mundi 3265. *Ahaz* being delivered from *Pekah* and *Rezin*, had ſome Reſpite, and died in the 16th year of his Reign, when the 3d. of *Hoſea* ended, the laſt King of *Iſrael* leaving his Crown to *Ezechias*, aged twenty five Years, 2 *Kings* 18. 1. ſo that his Father was not older than the Son, but by eleven years; whence it is eaſie to gather, that *Mahaſai*, killed by *Zicri*, may have been King *Jotham*'s Son, but not of *Ahaz*, who could not have in the 22d. year of his life a Son capable to expoſe himſelf to the Perils of War, and to be killed by an Enemy. In the time of this good and wiſe King, the Son of a wicked Father, and Father of a wicked Son, was *Azariah* High Prieſt, another than he who oppoſed King *Oſias*, and the Son of *Oriah*, who obtained this Dignity under *Ahaz*, whom ſome pretend was named *Amariah*, 1 *Chron.* 6.11.

As ſoon as *Ezechiah* was come to the Crown of *Judah*, in which Government he continued 29 years, 2 *Kings* 18. 2. of which the two firſt were alſo of the two laſt of his Father's Reign, as appears from 2 *Kings* 17. 1, & 19. 9, 10. he ſet in good order the Service of *GOD*, deſtroyed Idolatry, beats in pieces the *Brazen Serpent*, to which the People offered Incenſe, refuſed to pay Tribute to the *Aſſyrians*, ſmites the *Philiſtins*, and is proſperous in all things, 2 *Kings* 18. 4, &c. and 2 *Chron.* Chap. 29. 30, 31.

Anno Mundi 3277. Whilſt he buſies himſelf in ſetling Religion, and preſerving his Frontiers, in the Fourth year of his Reign, with which concurr'd the 7th of *Hoſea*, who having a deſign to Revolt from *Shalmaneſer* King of *Aſſyria*, whoſe Tributary he had been three years, he drew on him the Arms of this Monarch, who having held *Samaria* three years, Beſieged, Took it at the end of the ninth year of *Hoſea*, and the ſixth of *Hezekia*; then were the *Iſraelites* tranſported into *Aſſyria*, and other Colonies of the People placed, and mix'd in their Country, where they ſet up an Idolatrous Worſhip, 2 *Kings* 17. 1, &c. and 18, 9, 10. whence came the firſt riſe of this *Samaritaniſm* ſo often mentioned in the *Holy Scriptures* and *Jewiſh Writings* with an Odious Character, yet it ſince received a new Form, when *Manaſſes*, by the favour of *Sanballet*, one of *Darius*'s great Men, built this *Temple* of *Gerizim*, and drew many Schiſmatick *Jews* after him. And thus ended the Kingdom of *Iſrael*, having laſted 256 Years ſince its Separation from that of *Judah*.

About eight Years after *Senacherib* King of *Aſſyria*, and *Salmoneſer*'s Succeſſor being angry at *Ezekiah*'s refuſing the Tribute, to which his Father *Ahaz* had ſubmitted himſelf, 1 *Kings* 18. 7. invades *Judah*; whereupon *Ezekiah* treats with him, and redeems himſelf by a Fine of 300 Talents of *Silver*, and thirty of *Gold*; but *Senacherib* violating this Agreement, ſends Officers to *Jeruſalem*, charged with Invectives againſt *Ezechias*, and Blaſphemies againſt GOD, to oblige him to ſurrender himſelf, againſt which *Ezechias* oppoſes his *Prayers* and *Faith* in the words brought him by the Prophet *Iſaiah* from the Lord, who diſmays *Senacherib* by the Expedition of *Terhaka* King of *Ethiopia* againſt him, and by the Miniſtry of his *Angel* kills in one night 185000 Men in his Camp, which obliges him to retire in Confuſion into his Capital City *Nineveh*, where two of his Sons, *Adrammelech* and *Shareezer* killed him in the Temple of his *Idols*, and his Son *Eſarhaddon* ſucceeded him, 2 *Kings* 19. 1, *&c.* After this Deliverance *Ezechias* falls ſick, but is miraculouſly cured; with a Promiſe he ſhould live 15 Years longer, whereof he obtains an admirable Token, by the Retrogradation of the

Sun

sun, on occasion of which *Berodac*, (or *Merodac-Baladan* King of *Babylon*, for he is called by both these Names in the *Scripture*) who is thought to have been the Son of *Nabonassor*, and the Grandfather, or Great Grandfather of *Nebuchadnezzar*; sends to visit him by a solemn Embassy, as well to congratulate his Recovery, as to be perfectly Informed of this Miracle, 2 *Kings* 20. 1, *&c.* *Isaiah* 39. 1, *&c.* and 2 *Chron.* 31. 31. and under *Ezechias*, *Nahaum* began also to Prophesie.

Anno Mundi 3360. To *Ezechias*, at the end of 29 Years, succeeded *Manasses* his Son at 12 Years of Age, whose Reign was 55 years, and very unfortunate, he having faln into all sorts of Abominations and Impiety against GOD, and Cruelty against Men, 2 *Kings* 2. 1, *&c.* and 2 *Chron.* 33. 1, *&c.* 'Tis thought that amongst others he caused the Prophet *Isaiah* to be sawn asunder, unto which the *Apostle* alludes, *Heb.* 11. 37. His Crimes did not escape unpunish'd; for he was taken Prisoner by the Enemy, and carried into *Babylon* laden with Chains; whereupon repenting and humbling himself before GOD, he was re-established in his first Dignity, 2 *Chron.* 33. 11, 12, 13, 14. and died, leaving his Son *Amon* his Heir at the Age of 22 years, not of his Repentance, but of his Crimes, which he exercised for two Years together, at the end of which his own Servants conspired against him, and killed him, 2 *Kings* 21. 19. and 2 *Chron.* 33. 21, *&c.*

An. M. 3370. *Josias* the Son of *Amon* succeeds him at the Age of 8 Years, and Reigned 31, with Piety and Vertue, having caused the Temple to be repaired, and the pure Service of GOD to be observed, renewed the Covenant of the LORD with the People, overthrows the High-places and *Idols*, profanes the Altar of *Bethel*, according as it was foretold, 1 *Kings* 13. 2. and celebrated the *Passover*: The High-Priest *Hilkia* much contributed to this holy Reformation, which this good King undertook, as may be seen 2 *Kings* 22. 4, *&c.* This *Hilkia* was the Son of *Shallum*, who after his Father *Zadoc*, and the Death of *Ahitub* his Grandfather, who was also called *Azariah*, in the time of *Hezekias*, had exercis'd the Priesthood in the corrupt and troublesom times of *Manasses* and *Amon*, 1 *Chron.* 6. 11. *Hilkia* repairing the Temple, finds the Original of *Deuteronomy*, the Reading of which fills the King with Consternation, who sends *Hilkia* and others to consult the Propheteſs *Huldah*, from whom they only brought a certain Denunciation of Evils, which were ready to fall on the Town and People, with this Consolation for *Josias*, That GOD would take him away in Peace, before these things hapned, 2 *Kings* 22. 8, *&c.* This good King intending in favour of the *Assyrians*, to oppose himself near *Euphrates* against *Pharaoh Neco*, was vanquished, and wounded to death, 2 *Kings* Chap. 22 & 23.

Anno Mundi 3401. Under this King *Zephaniah* the Prophet appear'd; but it seems *Habaccuk* preceded him. His Son *Jehoahaz*, a vicious Prince, succeeds him for 3 Months, Aged 23 years; for *Pharaoh Neco* dethroned him, and carried him Prisoner into *Egypt*, where he died, putting his Brother *Eliakim*, whom he named *Jehoiakim*, in his place, which he held for 11 years together; and certainly by the order of his Birth, the Kingdom was rather due to him than to *Jehoahaz*, who was younger than him by two years; but being older he was not wiser, 2 *Kings* 23. 30, *&c.* so was his Reign unfortunate, and his End tragical. It appears from *Jeremiah*, Chap. 25. 1, 2, 3. that the first year of *Nebuchadnezzars*, falls in with the 4th of *Jehoiakim*, and the 23d of the Predictions of the Prophet, beginning from the 13th of *Josias*.

From that time *Nebuchadnezzar* continuing the War which his Father had with *Egypt*, began to become the Scourge, as well of that Country as of *Judea*; which was *Feudatory* since the Death of *Josias*, and the Progresses of *Nebuchadnezzar*, were so quick on this side the *Euphrates*, that in a small time he dispossest *Pharaoh* of whatever he had conquered; so that *Judea* was submitted to him, and *Jehoiakim* forced to follow the Victorious Party, and to pay to *Nebuchadnezzar* the same *Tributes*, and make the same Acknowledgments which he had hitherto done to the King of *Egypt*; but about three years after, this Prince (through ill Counsel) revolts against *Nebuchadnezzar*, and by this means in the 3d year, not absolutely of his Reign, but of his Reign as Vassal of *Chaldea*, he draws on him the Arms of *Nebuchadnezzar*, and his Ruin; for after the wasting of the Country, by the Incursions of the *Chaldeans*, he was at length made his Prisoner, and laden with Chains, to be carried into *Babylon*, 2 *Kings* 24. 1, *&c.* 2 *Chron.*

36.6. Dan. 1.1. But it seems he died in the way, and was cast into the Common-shoar, as *Jeremiah* had foretold, *Jer.* 22. 19. And then *Daniel* and his Companions were transported into *Babylon*, Dan. 1.3.

Anno Mundi 3405. To *Jehoiakim*, in whose Captivity and Death began the 70th Year, specified *Jer.* 25. 11, & 29. 10. succeeded *Jehoiakim* his Son, who is also sometimes call'd *Jechonias* and *Coniah*: He was Aged 18 Years, when he would have collected the Wrecks of this Crown, and wore it but three Months, 2 *Kings* 24. 8. His Father, to confirm it to his Posterity, had associated himself to the Throne, and made him be declared King with him, when he was but 8 Years old, 2 *Chron* 36. 9. but he was 18 when his Father died; and the 18th Year of his Life, in which he began actually to Reign, and alone, concurr'd with the 8th of the Reign of *Nebuchadnezzar*; who having conceived some ill Suspicion of this young Prince, who was indeed viciously given, 2 *Kings* 24. 9. returned to besiege *Jerusalem*, and *Jehoiakim* chose rather to surrender and submit himself to the Discretion of the most powerful, than to stand out by resistance; so that then was made the first great Transportation of the *Jews* into *Babylon*, the prelude of which began three Months before in the carrying away of *Daniel*, and his Companions, 2 *Kings* 24. 8, &c. *Mat.* 1. 11. And thus is found (near the matter) the Account which we have denoted at the Head of this period of 482 Years since the Foundation of the *Temple*, to the end of the Captivity.

Nebuchadnezzar substituted then to *Jehoiakim*, whom he carried away into *Chaldea*, with the principal Forces of *Judea*, (the Prophet *Ezekiel* was of the Company) his Uncle *Mattania*, *Josias* his 3d Son, and whom he named *Zedekias*, who was 21 Years old when he came to the Crown, and wore it 11 Years, 1 *Kings* 24. 18. But having falsified the Faith he had given to the King of *Babylon*, he drew his Indignation on him, so that in the 9th Year of his Reign and continu'd Captivity, *Jerusalem* was besieged, reduced to great Extremities, and at length taken after a Siege of 18 Months, the Besieged being vexed with Famine and great Mortality in the 11th Year of *Zedekias*, who was the last King of *David*'s Race, 2 *Kings* 25. 3. *Jer.* 39. 3, &c. and 52. 6. *Jeremiah* does himself represent how much he suffered during this Siege, *Jer.* 37. 12, 13, &c. and 36. 6. as *Ezekiel* represented the Horrors and Sequels of it in *Chaldea*, *Ezek.* Chap. 4, 5, 6, 7, 9, &c. *Zedekias* seeing the City taken by the Enemies, would have escaped by a private Gate with the rest of his Troops, and chief Men of the Nation, but he was pursued by the *Chaldeans*, who took him, and led him to *Riblah*, which is thought to have been since called *Antioch*, where *Nebuchadnezzar* expected the Event of two important Sieges, to wit, that of *Tyre* and *Jerusalem*, and there was his Sentence given; his Children had their Throats cut in his sight, and all the chief Men of *Judah*, (amongst which were also *Sheraiah*, *Hilkiah*'s Grandchild, and *Hazaria*'s Son, who had succeeded his Father in the *High Priesthood*, involv'd unquestionably in this Slaughter, having been of the Counsel of *Zedekias*; and afterwards he had his Eyes put out, and was carried Prisoner into *Babylon*, where he died; *Anno Mundi* 3405. Then was the *Temple* burnt, and City dismantled and laid waste, the Sacred Vessels carried away, and most of the People which remained were transported, 1 *Kings* 25. 4, &c. *Jer.* 52. 1, &c. All this happened at the Expiration of the 18th Year, and at the beginning of the 19th of *Nebuchadnezzar*, *Jerem.* 52. 12, 29. In the first Transportation with *Jehoiakim*, sometimes called *Coniah* (by *Jeremiah*) 3023 *Jews* were carried away into *Babylon*, and in this last (so greatly had the Miseries of the Siege consumed the rest) there were only found 832 in all, *Jer.* 52, 28, 29. Those who could remain in *Judea*, being of the meanest of the People, tarried behind, amongst whom *Jeremiah* was one, *Jer.* 39. 14. and 40. 5, 6. were put by the Authority of *Nebuchadnezzar* under that of *Gedaliah*, *Jer.* 40. 5, 8, 11. But having been soon Assassinated at *Mizpah*, by *Ishmael*, of the Royal Race, and his Accomplices, *Jer.* 41. 1, 2, 3. These sorrowful Remains were carried into *Egypt*, by *Johanan* and the other Officers with *Jeremiah*, against his Will, and the Endeavours he used to dissuade them, and miserably perish'd, *Jer.* Chap. 42, 43, 44. after they had, as 'tis thought, stoned the Prophet.

During all these sad times, and from the 13th of *Josias*, agreeing with the Year of the World 3362. *Jeremiah* (the Son of *Hilkiah*,

kiah, not of the *High Prieſt*, who flouriſh'd under *Joſias*, but of an ordinary *Prieſt*, who reſided at *Anathoth*, *Jerem.* 1. 1, 2.) did all he could to diſſwade both ſmall and great from their Debaucheries, without gaining any thing but Injuries and Threats of Impriſonment; *Baruch* always kept him company. 'Tis thought *Zephaniah*, *Huldah* and He, propheſied at the ſame time; He in the Streets, *Zephaniah* in the Synagogues, and *Huldah* to the Women. 'Tis certain, theſe 2 were Contemporaries with *Jeremiah*, and perhaps *Nahum* likewiſe.

The firſt 16 Chapters of *Jeremiah*, excepting the 10th, which concerns *Zedekias*, and the 13th which reſpects *Jehoiakim* and *Zedekias*, belong to the time of *Joſias*, and contain Cenſures and Threatnings. The 22th Chapter belongs alſo to *Jehoiakim*, and *Jechonias*, and his Preaching, for which he is blamed to the 26th Chapter, wherein he recites the Cruelty exerciſed by *Jehoiakim* againſt the Prophet *Uriah*, whom he brings from *Egypt* to put to death. To this time, about the 8th year of *Jehoiakim*, ſhould be referred the Chapters 17, 25, 27, 36, 45, and 46. and to the 7th year of this ſame King, the 13th, and 35th; and to *Jechonias*, the 32d and 33d Chapters. What we read in 10, 18, 24, 27, 28, 30, 31, 48, and 49. concerns the firſt years of *Zedekias*. To the 4th belong the Chapters 19, 20, 50, 51. and what he ſays Chap. 13 to the King and Queen, 2 *Kings* 24. 20. and 25. 1. To the 9th, the Chapters 34, 37, and 47. To the 10th, the Chapters 21, 32, and 33. and to the 11th, the Chapters 38, and 39. In fine, to the time which followed the taking of the Town, and the deſtruction of the *Temple*, the Chapters 40, 41, 42, 43, and 44.

At the time when *Jeremiah* Propheſied in *Judea*, *Ezekiel* who was alſo of the Sacerdotal Order, and had been left Captive in *Chaldea*, treated of the ſame things as *Jeremiah*; and confirm'd what he had writ to the Captives, Chap. 28, 29. to forewarn them againſt the Seducements of *Hananiah* and *Shemaiah*, falſe Prophets, who aſſur'd them of a ſpeedy Return.

The *Scripture* ſaying nothing of the death of theſe 2 *Prophets*, we ſhall not mention any thing of what the Ancients tell us. 'Tis obſervable, that in the 11th year of the Captivity, *Ezekiel* being divinely advertiz'd, that the *Tyrians* inſulted over the the Miſeries of *Jeruſalem*, prophetically denounces to them their ſudden ruin, Chapters 26, 27, 28; and in the 29th Chapter he promiſes, that *Egypt* and its plunder ſhall be *Nebuchadnezzar's*, and his Armies, for the travel they ſhould ſuffer in the Siege of *Tyre*. After theſe Misfortunes of *Judea*, and the whole Nation, the City of *Tyre* taken, and *Egypt* ſubdued by *Nebuchadnezzar*, as the Prophets foretold, he began to ſet up for a Soveraign Monarchy, and to reckon the years from that time. It was then in the 2d year of this Monarchy, and in the following that hapned the things related in *Daniel*, Chapters 2, 3, and 4. it being impoſſible to determine the time of the Expulſion of this Monarch amongſt the *Beaſts*, nor how long it laſted; the 7 times mentioned, *Dan.* 4. 16. being expounded by ſome of the 7 years, and others by 3 years and a half.

Nebuchadnezzar having Reigned 45 years, *Anno Mundi* 3439. left his Son *Evilmerodac* the Succeſſor of his Kingdom, in the 26th year of the death of *Zedekias*, and 37th of the Captivity of *Jehoiakim*, or of *Jechonias*, 2 *Kings* 25. 27. *Jerem.* 52. 31. in which this miſerable Prince was taken out of *Priſon*, unladen of his *Irons*, ſet at Liberty, and treated as a King, by the favour of this Monarch, who is thought to have had ſome knowledge of the true *God*, and in deriſion whereof the *Chaldeans* nam'd him *Evilmerodac*, which is, the Fool *Merodac*, for this laſt word was the common Title of their *Kings*.

Since the coming of *Evilmerodac* to the Crown, the 33 years which remain to end the 70 years of the Captivity, muſt be divided between him, *Belſhazar*, and *Darius*, for the *Scripture* ſpeaks only of theſe 3. *Jeremiah* had foretold, that the *Jews* and other Nations ſhould ſerve *Nebuchadnezzar*, his Son, and Sons Son, which is, to the 3d Generation. *Nebuchadnezzar* in dying tranſmits this great *Empire* to *Evilmerodac* his Son; *Evilmerodac* his Son, to *Belſhazar* his Grandſon, who according to the ſtyle of the *Scripture* is call'd the Son, *Dan.* 5. 2. 18. 22.

Thoſe who allow only 2 years to *Evilmerodac*, ſpeak without grounds, and ſeem to contradict the *Scripture*, 2 *Kings* 25. 29, 30. and this way of ſpeaking that *Jehoiakim* being by *Evilmerodac* ſet at liberty, on the 27th day of the 12th Month, as expired either the year 37 of the Captivity, or the

1st of *Evilmerodac*, and eat with him, and was fed by him all the time of his life, doth methinks expreſs a longer time than a year or 2; and therefore ſome of the Ancients attribute to *Evilmerodac* 18 years Reign, and others 12. Thoſe who make him Aſſaſſinated by *Nerigliſſar*, his Brother-in-Law, *Nebuchadnezzar*'s Son in-Law, and *Belſhazar*'s Father, with whom he Reigned 4 years, and *Belſhazar* alone after his deceaſe, about 9 Months, produce no convincing Proofs, but are feign to borrow from Prophane Hiſtories uncertain Conjectures, finding themſelves more perplext when they be to agree about the time and qualities of *Darius*.

Let us then, without defining the particular time of the Reign of theſe 3, of which the *Scripture* is ſilent, allow them together the 33 years in queſtion. It is true indeed, that *Daniel* paſſes immediately from *Nebuchadnezzar* to *Belſhazar*; but 'twill not be gather'd from thence, that *Evilmerodac* ſurviv'd his Father only 2 years; when perhaps *Daniel* was abſent during his Reign from the Court, attending in ſome diſtant Province on the Functions of his Charge; and certainly he muſt have liv'd a long time out of *Babylon*, ſeeing he was ſo little known there when *Belſhazar* died, *Daniel* 5. 13. And therefore neither does he ſpeak of *Belſhazar*, as a Youth, who came now from loſing his pretended Father *Nerigliſſar*, under whoſe Tutelage he had lived; (this great Feſtival which he celebrated would have been little agreeable to the year of Mourning) but he ſpeaks of him as a perfect Man, who Feaſts not only his *Gentlemen*, but likewiſe his *Wives* and *Concubines*, Dan. 5. 2. and diſtinctly recites thoſe Viſions he had in the firſt year of *Belſhazar*, Dan 7. 1. and in the 3d, *Dan.* 8. 1. which he could not ſay, had *Belſhazar* Reigned only 9 Months. I would give then 20 or 25 years to *Evilmerodac*, and to *Belſhazar* his Son, and the reſt to *Darius*, Subrogat to *Belſhazar*, after he had been killed by the Conſpiracy of his own, in the Night of his Sacrilegious Feſtival, in the which the end of a Myſtical Hand, by a Writing which *Daniel* alone could read and expound, had denounced to him his ruin, *Dan.* 5. 30. ſo that ſtill the laſt year of this *Darius*, who is the ſame that Writers have call'd *Nabonides* and *Labonules*, as they name *Belſhazar*, *Laboſoarchodes*, will fall in with the firſt of *Cyrus*, and the laſt of the Captivity.

He was not King of *Media*, but of *Chaldea*, as may be ſeen *Dan.* 5. 31. and 9. 1. and he is ſurnamed of *Mede*, not ſo much for having liv'd among the *Medes*, but becauſe he was an originary, and that *Ahaſuerus* his Father, *Dan.* 9. 1. is the ſame, who is termed by the other *Greeks* *Cyaxares* (Father of *Aſtyages*, and *Cyrus* his Grandfather) who being King of *Mede* joyned his Arms to thoſe of *Nebuchadnezzar*, for the taking of *Niniveth*, and the ſuppreſſion of the *Aſſyrians*; for as *Nebuchadnezzar* had eſpous'd *Nitocris*, the Daughter of *Cyaxares*, and Siſter of *Aſtyages*, ſo it ſeems he brought into his Court this *Darius*, his Wives Brother, and that he there lived in great Credit, ſeeing he was 62 years of Age, when he was ſubſtituted to *Belſhazar*, by the Faction of thoſe who Aſſaſſinated him, and of whom perhaps he was the Chief, *Dan.* 5. 31. And this was the firſt ſtep of what *GOD* had denounced to him, that his Kingdom ſhould be divided, and given to the *Medes* and *Perſians*, Dan, 5. 28. ſeeing that this Perſon being originary of *Mede*, poſſeſt it after him, and ſettled the Government of it on the Platform of what was practis'd by the *Medes* and *Perſians*, lately re-united under the Government of *Cyrus*, (after the death of *Aſtyages* his Grandfather) as may be gather'd from *Dan.* 6. 1, 8, 12, 15.

This *Darius* the *Mede* in favouring *Daniel*, and eſtabliſhing him one of the *Triumvirs*, who preſided over the 120 *Sattapes* or *Governours*, which at his coming to the Crown he had eſtabliſhed over all the Kingdom, to ſhare his Authority with thoſe from whoſe Suffrage he had received it, expos'd him to the envy and hatred of all others, who deſigned by a wicked and cruel Edict, to make him be thrown into a Den of *Lions*, where he was miraculouſly preſerved, to the great Joy of the King, and the confuſion of his Enemies, *Dan.* 6. 1, *&c.* As *Daniel* had under *Belſhazar*, the firſt and the 3d year of his Reign, the *Viſions* he deſcribes in the 7th and 8th Chapters of his Book; ſo hapned under *Darius* of *Mede*, in the firſt year of his Reign, what he did and ſaw in the 9th Chapter.

Some few years after, *Cyrus*, who was mentioned by the name, almoſt 2 Ages before his death, to be the Deliverer of the People

People of GOD, and the Reſtorer of his *Temple*, *Iſa.* 44. 5, 8. and 45. 1. purſuing his other Conqueſts, laid Siege before *Babylon*, during which he ſtorm'd the Caſtle of *Borſineppe*, where *Darius* the *Mede* had withdrawn, whom he receiv'd into Favour, as being his Kinſman, and made him *Governor* of *Caramania*, and in fine took the Town by Stratagem, having cut another Courſe for the *Euphrates*, than that thro' which it entered into the Town, even when the *Inhabitants* mock'd at his Attempts, and ſecurely followed their Debaucheries, Iſa. 21. 5. and Jerem. 51. 32, 39, 41. And this is the Term or ending of the Empire of *Babylon*, as may be ſeen, Jerem. 25. 12.

CHAP. VII.

Of the Sixth Period, or Age of the World.

As from the Foundation *of the* Temple *(laid in the Year of the* World 2988*) we reckon about* 482 *Years; ſo from the Taking of* Babylon, *and the Ending of the* Captivity, *to the Death of our* Saviour JESUS CHRIST, *there are (according to ſome)* 490 *Years, and (to others)* 74 *Years more, and again (according to others)* 13 *Years more.*

ANno *Mundi* 3470, DANIEL, who had been till then *Darius*'s Favourite, and remained in this Quality in the Capital City, inſinuated himſelf ſo prudently into the Favour of the Conqueror (by the Bleſſing of *GOD*) that he continued to him the ſame Employs he had under *Darius*, Dan. 6. 28. And there's great likelihood 'twas at the *Prophets* perſwaſion (who without doubt communicated to him the Predictions of *Iſaiah* and *Jeremiah*) that he publiſhed in favour of the *Jews* the Edict of their Liberty, from the 1ſt year of the taking of *Babylon*, and the *Chaldean* Monarchies ſubmiſſion to the Diadem of the *Perſians*, 2 *Chron.* 36. 22. *Eſdr.* 1. 1. in the year of the World 3470. Some Learned Men begin here the 70 Weeks of *Daniel*, and end them at the *Death* of the *Son of* GOD, *Dan.* 9, 24. As if GOD would have had the *Septenary* of the *Servitude* to be followed by another *Septenary*, which ſhould bring us in the *Death* of *Jeſus Chriſt*, the True Meſſias, the Liberty of our *Souls*. The *Jews* ſeem in ſome ſort to favour this *Sentiment*, ſeeing they make their *Second Temple* to ſubſiſt but 420 years; and it's apparent, 'twas overthrown by *Titus* and *Veſpaſian* in the 70*th*, or 72*d* year after the *Birth* of our *Saviour*. But others, to adjuſt the *Holy Chronology* with Foreign Accounts (altho' they be in ſeveral chief Points uncertain, eſpecially in what concerns the *Perſian Monarchy*) they hold one muſt deſcend lower, and begin the account of 70 *Weeks* in the 7*th* of *Artaxerxes*, in which *Eſdras* came into *Judea*, with ample Commiſſion, to ſet the Republick in order, *Eſdr.* 7. 7. or what appears more agreeing with the 20*th*, in which *Nehemiah* obtain'd the Office of Governor, and the Authority of rebuilding the *Walls* and *Streets* of the Town, *Dan.* 9. 25. *Nehem.* 2. 1. Others have moreover on this Subject Sentiments leſs reaſonable than the preceeding, the laſt of which is prefixable to all the reſt: We intend not to enter into the diſcuſſion of theſe *Chronological Punctilio's*, in which one may ſooner gueſs at, than demonſtrate things.

After the *Edict* of *Cyrus* was publiſhed, *Zorobabel* the Son of *Salathiel*, of the *Royal Family*, called otherwiſe *Shesbat ſhar* by the *Chaldeans*, Eſdr. 1. 8. and *Attirſhatta*, which is the Governor for the King, in reſpect of his *Dignity*, *Eſdr.* 2. 63. compared with *Eſdr.* 3. 2. and *Joſhuah* the *High-Prieſt*, the Son of *Jozadock*, and *Sherajah*'s Grandſon, who was executed with *Zedekias*, laden with the Sacred *Veſſels*, which he cauſed to be reſtored, with a great number of perſons ſpecified, *Eſdr.* Chap. 2. and *Nehem. Chap.* 7. arrived in *Judea* in the *ſecond year* of *Cyrus*, a while before the 7 *Months*, and ſet to rebuilding the *Altar*, and offering their *Sacrifices*, *Eſdr.* 3. 1. In the following *year* they laid the *Foundations* of the *Temple*, *Eſdr.* 3. 8. But they immediately met with oppoſition, by the *Credit* which their Enemies found at *Court*, whence it came that *Cambyſes* (*Cyrus* his Son, who

was employ'd afar off in the Expedition againſt Queen *Tomyris*) favour'd them not. And this was the cauſe of the *Faſting* and *Prayers* of *Daniel*, in the 3*d year* of *Cyrus*. *Dan.* 10. 1. But the *Prophet* died a while after the laſt *Viſion* which he had, as may be gathered from the Words of the *Angel*, and in ending it, *Dan.* 12. 13.

This oppoſition continued under the Reign of *Ahaſuerus*, and more violently under that of *Artaxerxes*, as is ſeen, *Eſdr.* 4. 6, 7, *&c.* And as theſe Two Names ſeem to have been common to the Kings of *Perſia* and *Mede*, (compared, *Dan.* 9.1. *Eſther* 1.1. and *Neh* 2.1.) yet it ſeems we ſhould underſtand by this *Ahaſuerus*, the Son and Succeſſor of *Cyrus*, whom the generality of *Hiſtorians* have called *Cambyſes*, who was found the Heir of his *Scepter*, 3 or 4 years after the taking of *Babylon*, and Reigned 7 or 8 *Years*; and by *Artaxerxes*, who followed him. This *Impoſtor* who would paſs for *Smerdis*, *Cyrus*'s *ſecond Son*, whom the Eldeſt had put to *death*; for his *Impoſture* having been diſcovered, and he puniſhed, *Darius Hiſtaſpis* came to the Crown, and the *Jews* ſeeing him ſetled, and moreover conſidering, that tho *Cambyſes* (prejudiced by his *Flatterers*) had connived at their Oppreſſion, without confirming the *Edict* which his *Father* had publiſhed in their Favour, yet there was no contrary and prohibited one, other than that of the falſe *Smerdis*, who is the firſt *Artaxerxes* of the *Scripture*, and that he not having been lawful King, the Prohibition he had made of Rebuilding was of no validity; they therefore took courage at the ſollicitation of the *Prophets Haggai* and *Zacchary*, and ſet to work in the *ſecond year* of *Darius*, *Eſdr.* 4.24. & 5. 1. *Hagg.* 1.1. *Zac.* 1. 1. And *Darius* having changed the Officers of the Crown on this ſide *Euphrates*, and ſubſtituted to *Biſhlam*, *Metredath*, *Rehum*, *&c.* who in the Time of *Cambyſes*, and the *Impoſtor Smerdis*, had ſo hotly oppos'd the Building of the *Temple*, *Tattenas*, *Shether-boznai*, *&c.* who were more moderate, *Eſdr.* 5. 3. They ſeeing this work advanced, came to *Jeruſalem*, to inform themſelves on the Spot; hear from *Zorobabel* and *Jeſhuah*, the Authority they had from the Edict of *Cyrus*, and made a faithful Report by their *Letters* to *Darius*, entreating him to inform himſelf of the Truth of the Matter, and to ſend his Commands, touching what he would have them to do in this Point, *Eſdr.* 5. 3, 4, 5, *&c.* On theſe Letters *Darius* caus'd ſearch to be made in the *Archives* of the *Empire*, for what might concern this Order of *Cyrus*; and finding the *Writing*, he confirmed it by a ſecond *Edict*, more careful to maintain the Will of *Cyrus*, whoſe *Daughter* he had eſpous'd, than had been *Cambyſes* his own Son, *Eſdr.* 6. 1, *&c.* Thus was finiſhed the *Temple*, and the Dedication of it was celebrated, and they began to Worſhip in it in the *6th Year* of King *Darius*, *Eſdr.* 6. 15, *&c.*

If it be alledged, That according to this reckoning the interruption of this *Temple* muſt have laſted no more than 10 or 12 *Years* at moſt, whereas 'tis ſaid (*John* 2. 20.) it had been 46 *Years* in building; one may anſwer, either that the *Jews* ſaid this at a venture, without any certain information, or that they miſreckon'd the time employ'd by *Zorobabel* in this Work; or that in giving moreover a *Year* or Two to the *Life* of *Cyrus* ſince the Work began, 7 to *Cambyſes*, 1 to the *Impoſtor Smerdis*, and 36 to *Darius*, they find preciſely theſe 46 *Years* between the *ſecond* of *Cyrus*, in which the *Jews* return'd from *Babylon* had follow'd this Deſign, and the laſt of *Darius*, their ſecond Benefactor, under whom the Work was again undertaken and finiſhed.

It ſeems that *Darius*, ſince the *Temple* was finiſh'd, took no more câre of the Intereſt of the *Jews*; whether he was otherwiſe employ'd in continual Wars; or whether he thought it was ſufficient the *Temple* was built, tho the Walls were not raiſed.

To *Darius*, after a *Reign* of 36 *Years*, which is commonly given him, his Son *Xerxes* ſucceeded, who was born to him by *Cyrus* his *Daughter*: Its he who is indicated, Dan. 11. 2. and of whom is mention, *Eſther* 1. 1. *&c.* He repudiated *Vaſhti*, eſpouſes *Eſther* in her place, takes *Haman* into favour, who vex'd at *Mordecai* for his refuſal to bow to him, took a Deſign, not only of deſtroying him, but at one and the ſame time all the *Jews*, which were to be found in the *Empire*; but the King having read the *Publick Regiſters*, and the *Signal Service* which *Mordecai* had rendred him, would have him worthily recompenc'd by the very Hands of his great *Favourite*; who as he was juſt on the point of oppreſſing the *Jews*, *Eſther* oppoſes her ſelf with ſuch ſucceſs, by the Counſel of *Mordecai*, that all the miſchief which this inſolent *Favourite* had prepared againſt him, fell

fell on his own Head, and turn'd to the ſhameful Ruin of himſelf and his Family. As *Mordecai* (*Eſther*'s Uncle) is without doubt another, than he who came up from *Chaldea* with *Zorobabel* and *Jeſhuah*, Eſdr. 2. 2. and *Nehem.* 7. 7. ſo what is ſaid *Eſther* 2. 6. that he had been tranſported with the King *Jechonias*, is not to be underſtood of his Perſon, but of that of his Father or Grandfather: But in ſuppoſing he was tranſported in the Reigns of his Father, or Grandfather, and born towards the end of the Captivity; or after 'twas ended; here will be no longer difficulty.

Thoſe who collect the Hiſtory of *Eſther* as far as *Artaxerxes*, or *Darius Ochus*, increaſe this Difficulty; and thoſe who terminate it in *Darius Hyſtaſpis*, do diſingage themſelves little better. Thoſe who underſtand it of *Cambyſes* are contradicted, becauſe 'twas the 7th year of *Ahaſuerus* when he eſpouſed *Eſther*, and *Cambyſes* ſcarcely paſt over the 7th of his Reign, having moreover been a conſtant *Enemy* to the *Jewiſh* Nation to his death; and thoſe who would underſtand the *Ahaſuerus* of *Eſther*, of *Cyaxaris*, who was the Father of *Darius* of *Mede*, cannot attribute to him the Magnificence and Extent of the Empire, deſcrib'd *Eſther*, Chap. 1. beſide, that he was not King of *Media* and *Perſia*.

Zorobabel and *Jeſhuah*, who had the Conduct of the People from *Cyrus* this year, died, apparently under the Reign of *Xerxes*, and by their deceaſe left their new ſpringing Republick in very bad order; to ſpeak humanly, there cannot be given more than 60 years in their Adminiſtration, and in giving moreover 4 to *Cyrus*, after the taking of *Babylon*, 7 to *Cambyſes*, 1 to the Impoſtor, and 36 to *Darius*, according to the common Reckoning, they muſt have liv'd no farther than the beginnings of *Xerxes*, to whom there are allotted 21; at the end of which ſucceeds his Son *Artaxerxes Longemanus*, that is, *Long-hand*, who is made to have worn the Crown 40, or 41 years. And in effect it appears from the Relation of *Eſdras*, that Corruption had ſo greatly gain'd ſince their deceaſe, that *Jeſhuah*'s Children are reckoned among the *Prieſts*, who had taken ſtrange Women, *Eſdr.* 10. 18.

Eſdras, who was of the *Prieſtly Order*, well vers'd in the Law, having without doubt heard in *Babylon*, that by the death of *Zorobabel* and *Jeſhuah*, and apparently from the two Prophets, *Haggai* and *Zachary*, who had ſo well ſeconded them, that all things went ill in *Judea*, was Divinely inſpir'd to return there alſo, and to bring along with him a conſiderable Company of *Prieſts*, *Levites*, and *Nethinians*; which he did under the Authority and Favour of *Artaxerxes*, in the 7th year of his Reign, with rich Preſents, authentick *Letters Patents*, and a very advantagious *Commiſſion*, to eſtabliſh *Magiſtrates* and *Judges* amongſt the People, *Eſdr.* Chap. 7, and 8.

Anno Mundi 3538. 13 Years after the Arrival of *Eſdras* in *Judea*, which is to ſay, the 20th year of *Artaxerxes*, *Nehemiah* (who is held to have been of the Tribe of *Judah*, and even of the *Royal Race*, yet another than he ſpoken of, *Eſdr.* 2. 2. and *Nehem.* 7. 7.) obtains an expreſs *Commiſſion* of the ſame King to go into *Judea*, to re-eſtabliſh the City of *Jeruſalem*, with a very authentick *Commiſſion* to govern the Nation; of which ſee *Nehem.* Chapters 1, 2, 5, and 12. And it ſeems that this Edict of *Artaxerxes*, is the word, *That they ſhould return and rebuild* Jeruſalem, *and raiſe up the deſolate places*; whence began the 70 Weeks, *Dan.* 9. 25. ſeeing that of *Cyrus* (confirmed by *Darius*) ſpake only of building the *Temple*, not of rebuilding the *Town*, encloſing it and putting it into a condition of Defence.

Nehemiah being arrived at *Jeruſalem*, builds up the *Walls*, and makes it tenable in 52 days, *Nehem.* 6. 15. See *Nehem.* 12. 27. and the Orders he eſtabliſh'd amongſt the People, as well in Civil as Sacred Matters, *Nehem.* Chapters 5, 6, 8, 9, 10, 11, 12, and 13.

It appears, that in the time of *Eſdras* and *Nehemiah*, *Joiakim* the Son of *Jeſhua* exerciſed the *High Prieſthood*, *Nehem.* 12. 26. but it ſeems he died a while after the arrival of *Eſdras*, ſeeing *Eliaſhib* his Son was already in this Dignity, when the *Walls* of the Town were rebuilt, *Nehem* 3. 1, and 20.

Nehemiah was 12 years Governor, or *Attirſhatha*, that is, *Ethnarch*, ſince the 20th to the 32d of *Artaxerxes*, Nehem. 5. 14. and 8. 10. but at the end of this term he return'd to the King, as well to give him an account of what he had done, as becauſe his *Commiſſion* was expired, *Nehem.* 13. 6.

During his abſence new Diſorders aroſe, to which *Eſdras* apparently not being able to withſtand, the King was entreated from the

Jews

Jews to ſend them *Nehemiah*, who at his Return us'd his Authority even on the *High Prieſt*, *Eliaſhib*; who allying himſelf with *Tobiah* the *Ammonite*, had went ſo far as to lodge this Stranger in one of the Chambers of the *Temple*, whence *Nehemiah* made his Moveables be thrown out, and appointed for its proper uſe, *Nehem.* 13. 6, 7 & 8. Then alſo *Nehemiah* proſecuted the Diſſolution of the Marriages contracted by the *Jews* with ſtrange Women, which had been ſtipulated and began by *Eſdras*, Eſdr. 10. 3. And *Nehemiah* proceeded ſo far on this Point, that he drove away from *Jeruſalem* one of his Sons, who had eſpous'd the Daughter of *Sanballat Honorite*, Numb. 13.28.

We cannot certainly determine, how long *Eſdras* and *Nehemiah* liv'd; but theſe are infallible Maxims, which may give ſome light to the *Hiſtory*. Firſt, That *Eſdras* was Divinely inſpir'd, to make the laſt Review of the *Scriptures* of the *Old Teſtament*, and reduce them into a Body; and that he joyn'd with the Book which bears his Name, thoſe of the *Chronicles*, that of *Eſther* (written by *Mordecai*) and that of *Nehemiah*. 2dly, That *Malachi*, the laſt of the *Prophets*, has either been the ſame as *Eſdras*, as ſeveral hold, or at leaſt Contemporary with him; it being certain, that ſince the cloſing up of the Canon by *Eſdras*, there has been neither Writing nor Writer Canonical under the *Old Teſtament*. 3dly, That *Eſdras* had already writ the *Chronical Books*, before *Nehemiah* wrote his Hiſtory, ſeeing they be therein cited, *Nehem.* 12. 23. 4thly, That they have liv'd both of them to the time of *Darius Codomannus*, in whoſe Death (vanquiſh'd by *Alexander* the Great) ended the Empire of the *Perſians*, ſeeing they have both extended the Succeſſion of the *Prieſts*, to the Reign of *Darius* of *Perſia*, as is expreſly read, *Nehem.* 12. 22. 5thly, That the Prieſt *Jadduah*, who is the laſt mention'd by *Nehemiah*, was Contemporary with *Alexander* the Great, and went before him with great Solemnity, as appears from *Joſephus*. 6thly, That *Samballat* mention'd in *Nehemiah*, was *Menaſſes* his Father-in-Law, the Brother of *Jadduah*, in favour of whom he ſollicited by *Darius*, and obtain'd at length of *Alexander*, to whom he went and ſurrendred himſelf, the liberty of building the *Temple* of *Gariſim*, that he might therein exerciſe the *Prieſthood*, Nehem. 13. 28.

Theſe Truths acknowledg'd by moſt *Chronologiſts*, divide them in their Opinions; ſome pretending, that the *Artaxerxes* of *Eſdras* and *Nehemiah*, is he whom Secular *Writers* have Surnam'd *Mnemon*; and others judging it more convenient to ſtop at *Longhand*; and as the Sequel of the *Holy Hiſtory* leads us rather to him; ſo without curtailing the term which profane *Hiſtorians* aſſign to each of the *Kings*, which have followed the Great *Xerxes*, tho' with little certainty and conſent, 'twill be eaſie to find ones Reckoning. It's thought the *Perſian Monarchy* laſted about 200 Years, and according to the moſt juſt Account, the 20th of *Artaxerxes Longhand* was 86 of it: So that in ſuppoſing *Nehemiah* was then 25, and lived 135, which has nothing extraordinary, he might have ſeen *Darius Codomannus* arrive to the Crown; and there's great probability *GOD* took them both away, *Eſdras* and *Nehemiah*, a while after *Alexander* had paſt the *Boſphorus*, that they might not ſee the entire ruin of an Empire, which had almoſt continually favour'd their Nation. It's not found any one ſucceeded *Nehemiah* in his Office of *Governour*, and it ſeems as if after his death, the ſuperiour Authority remain'd in *Jadduah* the *High Prieſt*.

Darius, attack'd ſo violently and ſucceſsfully by *Alexander*, and in fine wholly vanquiſh'd, inveſted himſelf with the Monarchy by his death in the ſeventh year of his Reign. See with what violence the *Ram* was attack'd by the *Goat*, Dan. 8. 6, 7, &c. Here began the *Monarchy* of the *Greeks*, which is the Kingdom of *Braſs*, Dan. 2. 39. and the third Beaſt like unto a *Leopard*, Dan. 7. 6.

Anno Mundi 3670. *Sanballat*, the *Satrapas* of *Samariah* for *Darius*, had timely joyn'd himſelf to *Alexander*'s Party, and obtain'd by his favour what *Darius* had refuſed him, to build the *Temple* of *Geriſim*, and to eſtabliſh *Manaſſes* his Son-in-Law, the Brother of *Jadduah*, High Prieſt; whence aroſe the Controverſie mentioned *John* 4. 20. and the inveterate Hatred between the *Samaritans* and the *Jews*, Joſeph. *lib.* 11.

Alexander being angry with the *Jews*, after the Taking of *Tyre*, marched to *Jeruſalem*, to deſtroy it; but *Jadduah* coming to meet him, procur'd not only his Favour, but alſo his Veneration, putting him in mind of a Dream he had in *Macedonia*, in which a Man made and cloathed like *Jadduah*, had exhorted

exhorted him to attack the *Persians*, and promis'd him the Victory over them. This *Alexander*, who is called by *Daniel* the King of *Javan*, Dan. 8. 21. and 10. 20. out-lived *Darius* but six years, and his Kingdom was divided to four Strangers: *Seleucus* had great *Asia* towards the North for his part; *Ptolomy*, *Egypt* towards the South; *Antigonus*, *Asia Minor* to the East; and *Cassander*, *Macedonia* towards the West, *Dan.* 7. 6. and 8. 8. and 23. and 11. 4. Wars soon arose between these four Kingdoms, and namely between the *Seleucides* and the *Ptolomies*; whence sprang many Difficulties to the *Jews*, situated between *Egypt* and *Syria*, increas'd by their own Dissensions; and the Marriages which these *Princes* contracted often together, were rather Snares than Alliances.

The second *Ptolomy* was the *Philadelphian*, so nam'd because he had married his Sister, under whom 'tis said there was made at his instance, because he gathered a great Library, the *Greek* Translation of the *Old Testament*, called vulgarly the LXX.

'Tis said also, That this *Prince*, better affected towards the *Jews* than his Father had been, restored to liberty 100000 Slaves of that Nation. Then was *Eleazer* High Priest, the Brother and Successor of *Simon* the Just, who was the Son of the first *Onias*, and he of *Jaddua*h, according to *Josephus*. There were already several Misunderstandings between the first *Seleucus* the Son of *Nicanor*, and the first *Ptolomy* the Son of *Lagus*, contesting for *Syria*; and according to the Vicissitude of War, the *Jews* were constrain'd to obey sometimes one, and sometimes another: But the War growing more fierce between the 2d *Ptolomy* and the 2d *Seleucus*, *Seleucus Soter*, to whom soon succeeded *Antiochus Theos*, the 3d of the same *Seleucides*; *Philadelphe* by a Treaty of Peace gave his Daughter *Laodicea* in Marriage to *Antiochus*, and obliged him afterwards to leave her, altho' he had already two Sons by her, and to take *Berenice* his other Daughter instead of her, which produc'd dismal Tragedies; for *Antiochus* seeing his Father dead, put away *Berenice*, and recall'd *Laodicea*, who poysons her Husband, and put to death her Sister, and a Child she had in a Cradle: But a while after *Ptolomy Evergetes*, the 3d of the Name, the Brother of *Berenice* and *Laodicea*, attacks *Calinus Saleucus*, the 4th of the *Seleucides*, Son of *Antiochus Theos*, and gains on him great Victories, *Dan.* 11. 5,6,7,8,9. Yet *Seleucus Ceranus*, the 5th of the *Seleucides*, and his Brother *Antiochus* the Great, both the Sons of *Callinicus*, took their Revenge, and especially *Antiochus* the Successor, and Heir of his Brother, the 6th King of *Syria*, comes against *Ptolomy Philopater* the Son of *Evergetes*, the 4th of the Name, who awaking from his Debauches, takes the Field, defeats *Antiochus* the Great, and regains most of the Places which had been taken from him, *Dan.* 11. 10, 11, 12. See the 3d Book of the *Macchabees*, which serves as an Explication to these *Prophecies*, and relates what hapned to this *Ptolomy*, being withheld at *Jerusalem*, to enter into the *Holy Places* against the Law of GOD, who became also a Protector in *Egypt* of the Nation, on which this miserable *Prince* would have reveng'd himself.

During these Stirs, *Manasses* the Uncle of *Eleazer* had succeeded him in the *Sacerdotal Dignity*, and to *Manasses Onias*, the 2d Son of *Simon* the Just; and to *Onias*, *Simon* the 2d. *Antiochus* having treated with *Philopater*, watches an occasion, and seeing him dead, and that his Son *Ptolomy Epiphanius*, the 5th of the Name, was as yet but a Child, invades *Egypt*, strengthens himself with Alliances against her, takes *Cœlosyria*, and several other places, *Dan.* 11. 13, 14, 15. After which he comes into *Judea*, drawn thither by the Factions which divided her, and puts all into great Confusion, *Dan.* 11. 16. See *Josephus*, *Book* 12. *Chap.* 3. But being stopt by the Consideration of the *Romans*, who became Protectors of *Ptolomy Epiphanes*, he enters into League with him, and gives his Daughter *Cleopatra* in Marriage, who (contrary to the Father's Intention) remains faithful to her Husband; but designing against the *Romans* themselves, he was smartly handled by them, and in fine knock'd on the Head, as he was plundering a *Temple* in *Syria*, *Dan.* 11. 17, 18, 19.

Seleucus Philopater his Son, the 7th of the *Seleucides*, comes to the Crown, forms a design of Pillaging the *Temple* of *Jerusalem*, and sends thither *Heliodorus* for this effect; but his Enterprize did not succeed, *Dan.* 11. 20. and see *Macchabees*, *Chap.* 3. He quickly died, being Poyson'd by *Heliodorus* and *Antiochus*, surnam'd *Epiphanes*, or the *Illustrious*; who being an Hostage at *Rome*, secretly went thence, and came into *Syria*, and taking on him

him immediately the Quality of Protector of *Demetrius*, the Son of his Brother *Seleucus Philopater*, invades afterwards the Kingdom. 'Twas this *Antiochus*, not ſo properly *Epiphanus*, as *Epimanes*, or the *Enraged*, whom *Daniel* deſcribes, and offers as the lively Image and Type of *Antichriſt*, Dan. 7. 8. and 8. 9, 10, 11, 12, 13, 14, 23, 24. and 11. 21, &c.

In the beginning of his Reign *Hircanus* kill'd himſelf, according to *Joſephus*, *Book* 12. *Antiq.* Chap. 4. and under him began the Soveraign *High Prieſthood* to be Mercenary, and in the diſpoſal of the King. *Onias*, the 3d Son of *Simon* the Second, was then in this Office; but his Brother *Jaſon* obtain'd it by *Money*, in the 137th year of the *Seleucides*, and began to introduce Paganiſm amongſt thoſe of his Nation, 1 *Macc.* 1. 11. and 2 *Macc.* 4. 7, 8, 9. &c. yet he enjoy'd it not long, for *Menelaus*, whom he had ſent towards *Antiochus* to carry him his Preſents, ſupplanted him, and obtained the Dignity, 2 *Macc.* 4. 23. and hence was ſeen the Sequel of his Crimes. About this time prodigious Signs of Armies were ſeen fighting in the Air over *Jeruſalem*; and *Jaſon* on a Report that *Antiochus* was dead, gathers People and drives away *Menelaus*, who retires towards the *Lacedemonians*, where he dies poor, and without a Sepulchre, 2 *Macc.* 5. 2, &c. In the mean time *Antiochus* was employ'd in the War againſt *Egypt*, (where Reign'd *Ptolomy* the 6th, as yet a young Child, and ſurnamed *Philometer* by *Antiphraſis*, for the Hatred which *Cleopatra* his own Mother, and Siſter of *Antiochus*, bore him) which he ended by the Treaſon of the Miniſters of *Egypt*, who having admitted him into the Country, as his Nephews Protector, furniſhed him with the means of becoming Maſter of ſeveral important places, by Craft, Bribes and Intrigues, *Dan.* 11. 22, 23, 24. 1 *Macc.* 3. 30. But *Ptolomy* being grown up in Years and Courage, found means to retake them, and make them ſhake off the *Syrian* Yoke; who bearing this impatiently, invades *Egypt* with great Vigour, gains the Battel againſt *Ptolomy*, who was betray'd by his own People, and renews a fraudulent Peace with him, which was of ſhort durance, *Dan.* 11. 25, 26, 27. For a while after he began new Attempts, upon which the *Romans* intervening for *Ptolomy*, he was conſtrain'd to deſiſt, and came and diſgorg'd his Fury on *Jeruſalem*, *Dan.* 11. 28, 29, 30, 31, &c.

It was in the 143d Year of *Seleucides*, that returning from *Egypt* he enters into *Jeruſalem*, favour'd by thoſe of his Faction; there exerciſes great Cruelties, profanes the *Sanctury*, and pillages the *Temple*, 1 *Macc.* 1. 21, &c. 2 *Macc.* 5. 11, &c. two years after he continues his Cruelties by *Apolonius*, and by a publick Edict commands all the *Jews* to embrace *Paganiſm*, and to conſecrate the *Temple* of *Jeruſalem* to *Jupiter* the *Olympian*, and that of *Garizim* to *Jupiter* the *Hoſpitable*, 1 *Macc.* 1. 30, &c. 2 *Macc.* 5. 22, &c. and 6. 1, &c. Then hapned the cruel Executions on *Eleazer*, 2 *Macc.* 6. 18. and the ſeven Brethren, 2 *Macc.* 7. 1, &c.

Matthias the *High Prieſt* retires to *Modin*, refuſes to obey the King's Edict, kills the Commiſſioner and a *Jew*, who ſacrificed to *Idols*, gathers Forces, and reſolves on reſiſtance, 1 *Macc.* 1. 1, &c. Dying in the 146 Year of the *Seleucides*, he eſtabliſhes *Judas*, *Maccabees* his Son, Captain General of the People, who refuſed to adhere to Idolatry, 1 *Macc.* 2. 64, &c.

Judas defeats in ſeveral Rencounters the Lieutenants of *Antiochus*, *Apollonius*, *Seron*, *Georgias* and *Lyſias*; purges the *Temple*, and celebrates the Dedication of it, mentioned *John* 10. 22. 1 *Macc.* Chap. 3, and 4. compar'd with *Dan.* 11. 32, 33, 34, 35. The Abomination of the Deſolation had been introduc'd by the Order of *Antiochus*, the 25th of the 9th Month of the Year 145, 1 *Macc.* 1. 62. and in the ſame Day and Month in the Year 148, the *Temple* was purified, 1 *Macc.* 4. 52, 54. While *Judas* proſecuted his Victories, *Antiochus* dies miſerably, in the 149th Year of the *Seleucides*, 1 *Macc.* 6. 1, &c. leaving for Succeſſor his Son *Antiochus Eupater*. In the Year 150 *Judas* beſieges the Caſtle of *Jeruſalem*, poſſeſt by the Enemies; but *Lyſias*, to whom the King was given in truſt, bringing this young King into the Wars, obliges him to raiſe the Siege, and after ſome ſlight Skirmiſhes, wherein *Eleazer* ſignalized himſelf, killing the greateſt of the *Elephants*, and taking of *Bethſurah* by *Antiochus*, and the Siege even of the *Temple*, and thoſe who defended it reduced to great Neceſſities; a Peace is made, by which is left to the *Jews* their Liberty and Religion, which was not faithfully obſerv'd, 1 *Macc.* 6. 28, &c.

Antiochus

Antiochus was perſwaded by *Lyſias* to this *Retreat*, to go and oppoſe *Philippus*, who relying on the *Authority* the former *Antiochus* had given him for the government of his young Son, arrogated to himſelf at *Antioch* the Supreme Power, 1 Macc. 6. 15, & 63. In the mean time *Onias*, Son of *Onias* the 3d, ſeeing no likelihood of his coming to the *High-Prieſthood*, conferr'd it ſeems by *Eupater* on *Alcimus*, a Wicked Man, retires into *Egypt*, and under the favour of *Ptolomy Philometer* builds in the Province of *Heliopolis*, againſt the *Ordinances* of the *Law*, a *Temple* like unto that of *Jeruſalem*, and for the ſame uſe, which was ſurnamed *Onion*, of which ſee *Joſephus Book* 12. *Antiq Chap.* 15. and *Book* 13. *Chap.* 6.

In the year 151 *Demetrius* the Son of *Seleucus Eupater* being eſcaped from *Rome*, where *Antiochus* his Uncle had ſent him as an Hoſtage, is receiv'd by thoſe of *Antioch*, and by the Army, puts to *death Antiochus Eupater*, his Couſin German, and *Lyſias*; and at the ſolicitation of *Alcimus*, who unworthily bore the *Title* of *High Prieſt*, ſends *Bacchides*, the *General* of his *Troops*, againſt the well-meaning People, who were uſed with as much *Perfidiouſneſs* as *Cruelty*, 1 Macc. 7. 1, &c. *Judas* oppoſes himſelf againſt theſe *Violences*, and reduces *Alcimus* to great *Extremities*, to whoſe aſſiſtance comes *Nicanor* from the *King's* part, who ſucceeds neither under the *Foxes* Skin, nor that of the *Lion*, and loſes his *Wiles*, his *Forces*, and his *Life*, 1 Macc. 7. 26, *&c.* *Judas* Victorious ſeeks the Protection and Alliance of the *Romans*, 1 *Macc.* 8. 1, *&c.* But in the *Year* 152 *Bacchides* return'd in *Judea*, the *Battle* is given between him and the *Troops of Judas*, who was killed on the place, and *Jonathan* his *Brother* was choſen *Captain General* in his place, 1 Macc. 9. 1, *&c.* See what paſt at the entrance of his Generalſhip, 1 *Macc.* 9. 1, *&c.* The *Year* following 153 *Alcimus dies*, *Bacchides* retires to the King, call'd back a. gainſt *Jonathan*, is beaten and makes Peace with him, who had laid ſiege of his own Authority againſt *Machmaſh*, 1 *Macc.* 9. 58, &c.

Seven *Years* after, in the *Year* 160, *Alexander*, who profeſt himſelf (tho' falſly,) the Son of *Antiochus the Illuſtrious*, riſes againſt *Demetrius*, who to oblige and retain the *Jews* to his ſide, permits *Jonathan* to raiſe Men, offers very advantagious *Conditions* to the whole Nation, ſets *Jeruſalem* at liberty, and leaves the Caſtle at the diſpoſal of the *High-Prieſt*: But *Alexander* had prevented him, and made *Jonathan High Prieſt*, the Habit and Quality of which he had taken in the *7th Month* of this *Year*, 1 *Macc.* 10. 1, &c. In the ſame year *Demetrius* is defeated and killed by *Alexander*, who allies himſelf with *Ptolomy Philometer*, and eſpouſes his Daughter; and in the year 165 *Demetrius*, the Son of the preceding, endeavours to amend his Affairs; but *Apollonius*, General of his *Troops* is ill handled by *Jonathan*, whom *Alexander* congratulates for his *Victories*, 1 Macc. 10. 67, &c. In the mean time *Ptolomy* deſigns to dethrone his *Son-in-Law*; takes a way *Cleopatra* from *Alexander*, and gives her to *Demetrius*; poſſeſſes himſelf of *Antioch*, and the Kingdom, defeats *Alexander*, who being fled into *Arabia*, there loſt his Head, which *Zabdiel* ſent to *Ptolomy*. But this was but a ſhort Joy for him, for he died three days after, and his *Soldiers* disbanded themſelves. *Demetrius* by this means finds himſelf ſetled in his degree, in the Year 167, and *Jonathan* enjoys his Favour, and obtains great *Authority* and *Privileges* for the whole Nation, 1 *Macc.* 11. 1, *&c.* Yet this *Demetrius*, tho ſo effectually aſſiſted by *Jonathan*, matter'd not the keeping his Word with him; and therefore *Jonathan* turns his back on him, and takes part with the young *Antiochus*, *Alexander's* Son, whom *Tryphon* had brought from *Arabia* to ſet up againſt *Demetrius*, whoſe *Troops* alſo *Jonathan* defeated, 1 Macc. 11. 53, &c. Then *Jonathan* renews the League with the *Romans* and *Lacedemonians*, and had ſeveral proſperous Succeſſes againſt the *Troops* of *Demetrius*, ſo that *Tryphon*, to whom the young *Alexander* had only ſerv'd as a pretence, fearing the Arms of *Jonathan*, carried him treacherouſly to *Ptolomy*, in deſign of delivering him up to him, wickedly ſtops him, and in fine, puts him to *death*, and Two of his Sons, whom he had for Hoſtage of his *Brother Simon*, with an 100 *Talents* to releaſe him, 1 Macc. 12. 1, *&c.* and *Chap.* 13. 15. 16, &c.

Whilſt that *Simon*, his *Brother's* Succeſſor, procures him an Honourable *Burial*, *Tryphon* put to *death* the Young *Antiochus* his Pupil, and poſſeſſes himſelf of the Crown, but *Simon* reconciles himſelf againſt him with *Demetrius*, in the

Years 170, and by the *Treaty* of Peace, the *Fortreſſes* of the *Jews* remain to them; a general Peace is eſtabliſhed, and the *Country* is again freed from all *Tribute*, and there begins a new *Epoche* for the *Nation*, 1 Macc. 13. 1, *&c.*

In the *year* 171, *Gaza* ſurrenders to *Simon*, the Caſtle of *Jeruſalem*, and *John* his Son is made General of the *Forces*, 1 Macc. 13. 43, &c.

In the *Year* 172 *Demetrius*, intending to oppoſe *Triphon*, is made Priſoner by *Arſaces* *King* of the *Parthians*; but *Simon* enjoys all manner of Proſperity, 1 Macc. 14. 1, &c.

Cleopatra, *Demetrius's Wife*, ſeeing her *Huſband* Priſoner, and to ſecure her ſelf from the *Tyranny* of *Triphon*, offers her ſelf in Marriage with the Crown to *Antiochus Sidetes*, her *Brother-in-Law*, who takes on him the Quality of King, ſeeks by *Letter* *Simon's* Friendſhip, with many fair Promiſes, and draws to him the *Forces* of the Country.

Then *Triphon* diſmay'd (in the *year* 174) takes his Flight; but *Antiochus*, though *Simon* had ſent him 2000 Men for his aſſiſtance, did not keep his Word; re-demands *Joppa*, *Gazara*, and the *Fortreſs* of *Jeruſalem*, and on refuſal ſends *Cendebeus* to waſte *Judea*, who was beaten and put to flight by the *Sons* of *Simon*, *Judas*, and *John*, 1 Macc. 15. 1, &c. and 16. 1, &c. But in the *Year* 177, *Ptolomy* the Son of *Abodi*, and *Simon's* Son-in-Law, kill'd his Father-in-Law, and *Matthias* and *Juda*, 2 of his Sons, in the *Fortreſs* of *Doch*, where he had treacherouſly invited them to make merry. His Deſign was alſo to ſurprize *Jeruſalem* and *Gazara*, and to kill *John*, *Simon's* other Son; but *John* having hear'd of his *Father's* and *Brother's* *Murther*, and the deſign againſt his Life, took care of himſelf, 1 Macc 16. 11, &c. *Joſephus Book* 13. *Antiq. Chap.* 15.

Antiochus Sidetes, offended againſt *Simon* and *John* his Son, who came from ſucceeding him in the *Prieſthood* and *Soveraign Authority*, comes into *Judea* with an Army, beſieges *Jeruſalem*, and conſtrains *John* to Capitulate under Conditions hard enough, but which were not prejudicial to Religion. Under this *John*, who was ſurnamed *Hircanus*, aroſe in the *Synagogue* the Two *Sects* (ſo famous) of the *Phariſees* and *Sadducees*, *John* highly favouring theſe *latter*.

We have purſued the Series of theſe things the longer, not to place theſe *Books* of the *Maccabees*, nor the *Hiſtory* of *Joſephus*, in the *rank* of *Canonical Books*; but becauſe they ſerve to ſhew the fulfilling of the *Prophet Daniel's* *Predictions*. Paſs we more lightly over the reſt, deſtitute as we are of the Infallible *Light* of GOD's *Word*.

Each of the *Aſmoneans* who ſucceeded *John* *Hircanus* bore both the *Title* of King and *High-Prieſt*, tho by the *Law* of *GOD*, and by the expreſs Order theſe *Offices* were inconſiſtent, and were not to be appropriated by any but the *Meſſias*, Pſal. 110. 1, 2, 3, 4. And as their *Regality* was very *tottering*, ſo there were great *Irregularities* in all their *Prieſthoods*.

To *John*, after he had ſuſtained 30 *Years* this double Dignity, ſucceeded the firſt in one and the other *Ariſtobulus* his Son, who kept it but a *Year*, having dethron'd his *Mother*, and privately put to *death* his *Brother Antigonus*.

His Younger *Brother Alexander Jammeus* ſucceeds him, and rules 27 *years*: He was engaged in ſeveral Wars, as well Domeſtick as Foreign; the latter againſt *Ptolomy* *Lathurus*, *King* of *Egypt*, and died, having been troubled for 3 *years* together with a *Quartan Ague*. He left 2 Sons after him, *Hircanus* and *Ariſtobulus*; but *Alexandra* their *Mother* governed by the *Phariſees*, poſſeſt her ſelf of the Crown, and obliged the Eldeſt to content himſelf with the *Prieſthood*, continuing in this *Authority* the ſpace of 9 *Years*.

After her *death* *Ariſtobulus*, who has only 6 *years* aſſigned him, takes her place, and deprives *Hircanus* his Eldeſt *Brother* of the *Prieſthood*. *Antipater* the *Aſcalonite*, or *Idumean*, the *Father* of *Herod*, fear'd one, and govern'd the other of theſe. *Hircanus* by his direction implores the aſſiſtance of *Aretas* to good purpoſe; yet he was conſtrained by *Scaurus*, *Pompey's* *Lieutenant*, to leave off his Suit to him; *Pompey* himſelf undertaking the arbitrement of this great proceſs, comes to *Jeruſalem*, where *Hircanus* prevailed, takes by force the *Temple*, defended by *Ariſtobulus* his Party, reſtores the *Preſthood* to *Hircanus*, makes *Ariſtobulus* and his Two *Sons* his Priſoners, and carries them to *Rome*, 22 or 23 *Years* are aſſign'd to *Hyrcanus*, who ſaw the *Temple* plunder'd by *Craſſus*; *Alexander* his *Nephew* eſcaped from

from Priſon, returns into *Judea*, but conſtrain'd to render himſelf to *Gabinus*, had his Head taken off by *Pompey*'s Order. *Ariſtobulus*, with *Antigonus* his other Son. Fugitives from *Rome*, recovered the *Crown* and *Prieſthood* by the favour of the *Parthians*; but *Antipater*, *Hyrcanus*'s Friend, and who (under his Name) had the Adminiſtration of the Republick, having followed and ſerved *Julius Cæſar* againſt thoſe of *Pompey*'s Party, obtained the confirmation of the *Prieſthood* to *Hyrcanus*. Then was *Antipater* made Citizen of *Rome*, and Procurator of *Judea*.

Antigonus alledged for himſelf (before *Cæſar*) that his *Father Ariſtobulus*, whom *Cæſar* had favour'd, and his *Brother Alexander* were dead, the *Father* by Poyſon, and the *Brother* by the violence of thoſe who follow'd the Party of *Pompey*; but the favour and credit of *Antipater* prevailed againſt his Reaſons. At length *Hyrcanus* loſt his Right Arm by the *death* of *Antipater*, who left four Sons; *Phaſael*, whom he had made *Governour* of *Jeruſalem*; *Herod*, whom he had ſet over *Galilee*; *Joſeph* and *Pheroras*, and a *Daughter* nam'd *Salome*.

Julius Cæſar having been kill'd in the *Senate*, *Caſſius* extorts 800 *Talents* from *Judea*; *Antigonus*, thro the favour of his *Father-in-Law*, and other Friends, makes an attempt on *Galilee*, where he is beaten by *Herod*, who by this means conciliates not only the Favour, but alſo the Alliance of *Hircanus*, by eſpouſing *Mariamne*, *Alexander*'s *Daughter*, eldeſt Son of *Ariſtobulus*, and of the *Daughter* of *Hyrcanus*.

Mark Anthony, one of the *Triumvirs*, being come into *Judea*, *Herod* did ſo inſinuate himſelf into his Favour, that not only he declared him abſolved in Judgment from all Accuſations, which were laid againſt him, but alſo he and his *Brothers* were made *Tetrarchs*.

But what follows was a new obſtacle to his riſing Fortune: *Antigonus* having drawn the *Parthians* to his Party, they ſeize on *Jeruſalem*, under pretence of well meaning, make Priſoners *Hyrcanus* and *Phaſaelus*; *Antigonus* cuts and tears with his *Teeth* the *Ears* of the firſt, to make him incapable by this mutilation of exerciſing the *Prieſthood* for the future, and *Phaſaelus* beats out his *Brains* againſt a Wall. *Herod* ſaves himſelf as well as he could, from *Jeruſalem*, and having left his *Brother Joſeph* for the defence of the Caſtle of *Maſſada*, goes to *Rome* in the midſt of *Winter*, where by the favour of *Anthony*, and the credit of the *Triumviracy*, he is created King of *Judea* by the *Roman Senate*. Adorned with this Quality he returns into *Judea*, to do his Office; but *Antigonus* oppoſes him during 3 *Years*, till at length *Herod* takes *Jeruſalem* by force, makes his Antagoniſt Priſoner, and procures him by *Anthony*'s *Authority* to be beheaded at *Antioch*. Fearing *Hyrcanus*, who was a Priſoner with the *Parthians*, and gently treated in *Chaldea*, he manages his Return to *Jeruſalem*; and having depoſed *Ananel* from the *Prieſthood*, who had obtained it after the *death* of *Antigonus*, he confers it on *Ariſtobulus* his Wives *Brother*, aged 17 *Years*; but having moſt baſely caus'd him to be drown'd as he bathed himſelf with him, he reſtores *Ananel* to his place.

After ſeveral Domeſtick Intrigues, in which the *Ambition*, *Fraud* and *Cruelty* of *Herod* every day ſignaliz'd themſelves, and the Suits he had before *Anthony* with *Cleopatra*, followed the *Battle* of *Actium*, and the *death* of theſe Two, whereupon he puts to *death* the old *Hyrcanus*, who ſeemed an Eye-ſore to him, comes to *Auguſtus Victorious*, and is well received by him, and obtains the confirmation of his *Authority*, and aſſurance of his Amity: Being returned home, he puts to *death* his *Wife Mariamne*, and *Alexandra* his *Mother-in-Law*, prejudiced by Calumnies againſt them; obliges his Siſter *Salomas* to give a *Bill of Divorce* to *Coſtobar* her Husband; rebuilds *Samaria*, which he calls *Sebaſtia* in Honour of *Auguſtus*, ſignalizes himſelf by ſeveral other Buildings; relieves the People in Famine; eſpouſes the *Daughter* of *Simon Boetius* of *Alexandria*, and taking the *High-Prieſthood* from *Jeſus-Phabetis*, who had held it 6 *Years* after *Ananel*, confers it on his *Father-in-Law*; prejudiced by Calumnies and Suſpicions, he put his Two Sons to *death*, *Ariſtobulus* and *Alexander*, which he had of *Mariamne*; ſets a *Golden Eagle* on the *Gate* of the *Temple*, to the great ſcandal of the whole Nation, and makes not only his own Dwelling, but the whole *Country* a *Charnel-Houſe*.

Thus are we arrived to the *Birth* of our *Lord* and *Saviour Jeſus Chriſt*.

Years 170, and by the *Treaty* of Peace, the *Fortreſſes* of the *Jews* remain to them; a general Peace is eſtabliſhed, and the *Country* is again freed from all *Tribute*, and there begins a new *Epoche* for the *Nation*, 1 Macc. 13. 1, *&c.*

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Each of the *Aſmoneans* who ſucceeded *John Hircanus* bore both the *Title* of King and *High-Prieſt*, tho by the *Law* of *GOD*, and by the expreſs Order theſe *Offices* were inconſiſtent, and were not to be appropriated by any but the *Meſſias*, Pſal. 110. 1, 2, 3, 4. And as their *Regality* was very *tottering*, ſo there were great *Irregularities* in all their *Prieſthoods*.

To *John*, after he had ſuſtained 30 *Years* this double Dignity, ſucceeded the firſt in one and the other *Ariſtobulus* his Son, who kept it but a *Year*, having dethron'd his *Mother*, and privately put to *death* his *Brother Antigonus*.

His Younger *Brother Alexander Jammeus* ſucceeds him, and rules 27 *years*: He was engaged in ſeveral Wars, as well Domeſtick as Foreign; the latter againſt *Ptolomy Lathurus*, *King* of *Egypt*, and died, having been troubled for 3 *years* together with a *Quartan Ague*. He left 2 Sons after him, *Hircanus* and *Ariſtobulus*; but *Alexandra* their *Mother* governed by the *Phariſees*, poſſeſt her ſelf of the Crown, and obliged the Eldeſt to content himſelf with the *Prieſthood*, continuing in this *Authority* the ſpace of 9 *Years*.

After her *death* *Ariſtobulus*, who has only 6 *years* aſſigned him, takes her place, and deprives *Hircanus* his Eldeſt *Brother* of the *Prieſthood*. *Antipater* the *Aſcalonite*, or *Idumean*, the *Father* of *Herod*, fear'd one, and govern'd the other of theſe. *Hircanus* by his direction implores the aſſiſtance of *Aretas* to good purpoſe; yet he was conſtrained by *Scaurus*, *Pompey's* *Lieutenant*, to leave off his Suit to him; *Pompey* himſelf undertaking the arbitrement of this great proceſs, comes to *Jeruſalem*, where *Hircanus* prevailed, takes by force the *Temple*, defended by *Ariſtobulus* his Party, reſtores the *Preſthood* to *Hircanus*, makes *Ariſtobulus* and his Two *Sons* his Priſoners, and carries them to *Rome*, 22 or 23 *Years* are aſſign'd to *Hyrcanus*, who ſaw the *Temple* plunder'd by *Craſſus*; *Alexander* his *Nephew* eſcaped from

from Priſon, returns into *Judea*, but conſtrain'd to render himſelf to *Gabinus*, had his Head taken off by *Pompey*'s Order. *Ariſtobulus*, with *Antigonus* his other Son. Fugitives from *Rome*, recovered the *Crown* and *Prieſthood* by the favour of the *Parthians*; but *Antipater*, *Hyrcanus*'s Friend, and who (under his Name) had the Adminiſtration of the Republick, having followed and ſerved *Julius Cæſar* againſt thoſe of *Pompey*'s Party, obtained the confirmation of the *Prieſthood* to *Hyrcanus*. Then was *Antipater* made Citizen of *Rome*, and Procurator of *Judea*.

Antigonus alledged for himſelf (before *Cæſar*) that his *Father Ariſtobulus*, whom *Cæſar* had favour'd, and his *Brother Alexander* were dead, the *Father* by Poyſon, and the *Brother* by the violence of thoſe who follow'd the Party of *Pompey*; but the favour and credit of *Antipater* prevailed againſt his Reaſons. At length *Hyrcanus* loſt his Right Arm by the *death* of *Antipater*, who left four Sons; *Phaſael*, whom he had made *Governour* of *Jeruſalem*; *Herod*, whom he had ſet over *Galilee*; *Joſeph* and *Pheroras*, and a *Daughter* nam'd *Salome*.

Julius Cæſar having been kill'd in the *Senate*, *Caſſius* extorts 800 *Talents* from *Judea*; *Antigonus*, thro the favour of his *Father-in-Law*, and other Friends, makes an attempt on *Galilee*, where he is beaten by *Herod*, who by this means conciliates not only the Favour, but alſo the Alliance of *Hircanus*, by eſpouſing *Mariamne*, *Alexander*'s *Daughter*, eldeſt Son of *Ariſtobulus*, and of the *Daughter* of *Hyrcanus*.

Mark Anthony, one of the *Triumvirs*, being come into *Judea*, *Herod* did ſo inſinuate himſelf into his Favour, that not only he declared him abſolved in Judgment from all Accuſations, which were laid againſt him, but alſo he and his *Brothers* were made *Tetrarchs*.

But what follows was a new obſtacle to his riſing Fortune: *Antigonus* having drawn the *Parthians* to his Party, they ſeize on *Jeruſalem*, under pretence of well meaning, make Priſoners *Hyrcanus* and *Phaſaelus*; *Antigonus* cuts and tears with his *Teeth* the *Ears* of the firſt, to make him incapable by this mutilation of exerciſing the *Prieſthood* for the future, and *Phaſaelus* beats out his *Brains* againſt a Wall. *Herod* ſaves himſelf as well as he could, from *Jeruſalem*, and having left his *Brother Joſeph* for the defence of the Caſtle of *Maſſada*, goes to *Rome* in the midſt of *Winter*, where by the favour of *Anthony*, and the credit of the *Triumviracy*, he is created King of *Judea* by the *Roman Senate*. Adorned with this Quality he returns into *Judea*, to do his Office; but *Antigonus* oppoſes him during 3 *Years*, till at length *Herod* takes *Jeruſalem* by force, makes his Antagoniſt Priſoner, and procures him by *Anthony*'s *Authority* to be beheaded at *Antioch*. Fearing *Hyrcanus*, who was a Priſoner with the *Parthians*, and gently treated in *Chaldea*, he manages his Return to *Jeruſalem*; and having depoſed *Ananel* from the *Prieſthood*, who had obtained it after the *death* of *Antigonus*, he confers it on *Ariſtobulus* his Wives *Brother*, aged 17 *Years*; but having moſt baſely caus'd him to be drown'd as he bathed himſelf with him, he reſtores *Ananel* to his place.

After ſeveral Domeſtick Intrigues, in which the *Ambition*, *Fraud* and *Cruelty* of *Herod* every day ſignaliz'd themſelves, and the Suits he had before *Anthony* with *Cleopatra*, followed the *Battle* of *Actium*, and the *death* of theſe Two, whereupon he puts to *death* the old *Hyrcanus*, who ſeemed an Eye-ſore to him, comes to *Auguſtus Victorious*, and is well received by him, and obtains the confirmation of his *Authority*, and aſſurance of his Amity: Being returned home, he puts to *death* his *Wife Mariamne*, and *Alexandra* his *Mother-in-Law*, prejudiced by Calumnies againſt them; obliges his Siſter *Salomas* to give a *Bill of Divorce* to *Coſtobar* her Husband; rebuilds *Samaria*, which he calls *Sebaſtia* in Honour of *Auguſtus*, ſignalizes himſelf by ſeveral other Buildings; relieves the People in Famine; eſpouſes the *Daughter* of *Simon Boetius* of *Alexandria*, and taking the *High-Prieſthood* from *Jeſus-Phabetis*, who had held it 6 *Years* after *Ananel*, confers it on his *Father-in-Law*; prejudiced by Calumnies and Suſpicions, he put his Two *Sons* to *death*, *Ariſtobulus* and *Alexander*, which he had of *Mariamne*; ſets a *Golden Eagle* on the *Gate* of the *Temple*, to the great ſcandal of the whole Nation, and makes not only his own Dwelling, but the whole *Country* a *Charnel-Houſe*.

Thus are we arrived to the *Birth* of our *Lord* and *Saviour Jeſus Chriſt*.

CHAP. VIII.

Of the Seventh Period, or Age of the World.

Which contains the History of the New Testament, *from the Birth of* Jesus Christ, *to the Destruction of* Jerusalem.

Anno Christi. Altho the *Spirit* of *GOD* furnishes us with considerable Marks, *Luke* 2. 1, 2. and 3. 1, 23. to denote to us almost the exact Time of the coming of *Jesus Christ* into the *World*; yet it seems to have in this Particular bridled our too great Curiosity, in telling us that in the *15th Year* of the Reign of *Tiberius*, *&c.* he was about 30 *Years* of Age. Yet from hence is gather'd, he must have been *born* about 15 *Years* before the *death* of *Augustus*.

This *Prince* (according to *Suetonius*) lived about *76 Years*; at the Age of 20 he received the *Succession* of *Julius Cæsar* his Uncle, killed in the *Senate* by *Brutus* and *Cassius*; to revenge his *death*, he associates *Anthony* and *Lepidus*, and thus formed the *Triumviracy*, which lasted about 12 *Years*, after which it terminated in the *death* of *Anthony*; he Reigned moreover 44 *Years*. Yet *Chronologists* begin the *Years* of *Augustus* in the *Empire* by the *death* of his Uncle; and thus we must fix the *Birth* of the Son of GOD, to the end of the 41st *Year* of *Augustus*, or at the beginning of the 42d.

S. *John Baptist*, of the *Sacerdotal* Rank, the Son of *Zachary* and *Elizabeth*, ordained for a Fore-runner to our *Lord*, was born *6 Months* before him, it being already *6 Months* since his *Mother* was big of him, when the *Angel Gabriel* declared to the *Holy Virgin* the Conception of *Jesus Christ*, Luke 1. 36. She dwelt at *Nazareth*, a Town of *Galilee*, and was betrothed to *Joseph* when the Heavenly Messenger brought her this great News. And a while after, by the secret instinct of the Spirit of *God*, she went to visit her Cousin S. *Elizabeth*, Luke 1. 39. which served to fortifie them both in the *Faith* of this great Mystery.

Whilst the consummation of the Marriage is deferred by the secret *Order* and *Providence* of GOD, which made innocent *Obstacles* to arise, such as might be the Journey of the *Holy Virgin* to *Elizabeth*, it hapned that *Joseph* perceiving her pregnancy, resolved to disingage himself from her without noise; but he was divinely hindred by an *Angel*. Mat 1. 18. *&c.*

In the mean time comes the *Edict* of *Augustus*, to make the recension and numeration of all the *Subjects* of the *Empire*, to know the *Forces* of it, *Luke* 2. 1. It seems that *Cyrenius*, as he is named, *Luke* 1. 2. that is *Quirinus*, was sent into *Syria* with an extraordinary Commission for this description, whilst that *Saturninus* was called home, and that *Q. Varus* had succeeded him. Now to proceed to this description in an orderly manner, every one was obliged to render himself in his Town and Country; and therefore tho *Joseph* and *Mary* had their Habitation at *Nazareth*, they were obliged to go to *Bethlehem* to be enroll'd in the City of *David*, because both how mean soever and low their Condition was then, drew their Original from this great King, as appears from the *Genealogies* which we have of *Jesus Christ*, Mat. *Chap.* 1. and *Luke* Chap. 3.

Being arrived at *Bethlehem*, they found all places of Entertainment so full, that they were forced to lodge in a Stable, where the Hour and Pains of Childbirth seizing on the *Holy Virgin*, she was happily delivered of this *Holy Child*, *God man*, wrapping him up in poor *Cloaths*, in the best manner she could in this Surprize, strengthned by a particular assistance of the *Lord*, and laid him in a Manger, *Luke* 2, 6, 7.

His *Nativity* was immediately declar'd by an *Angel* to *Shepherds*, who *watch* their *Flocks* in the *Night*; and a *Multitude* of th' *Heavenly Choir* made at the same time, the *Air* resound with *Canticles* of *Praise* on this occasion. These *Shepherds* come to see at *Bethlehem* what had hapned, and publish the *News* thereof to their *Neighbours*, Luke 2. 8, 9, *&c.*

The *Scripture* has not mark'd the Day or Month of our LORD's *Birth*; but held to be on the *25th* of *December:* Eight *days* after his *Birth*, He is *Circumcised* according to

to the Law, and called JESUS, *Luke* 2. 21. A while after *Wiſe Men*, called *Magi* in the *Goſpel*, being warned of this *Birth* by a miraculous *Star*, come from the Eaſt of *Judea*, and rather from *Arabia*, than *Perſia*, to inform themſelves at *Jeruſalem*, of the place where the King of the *Jews* was born. Their Demand and Enquiry put them in trouble, and filled the mind of *Herod* with diſquiet, to whoſe Ambition every thing gave place. Being inſtructed by the *Prieſts* and *Scribes* of the place mark'd in the *Scripture*, for the *Birth* of the *Meſſias*, he ſends theſe Strangers into *Bethlehem*, with a ſtrict charge to bring him exact Information of their Diſcoveries, pretending alſo, that he would go and worſhip him. They ſetting forth at Night for *Jeruſalem*, ſee the ſame *Meteorick Star* (for it was not an *Æthereal*) which they had ſeen in their Country, which led them directly to the place where *Jeſus* lay, ſtopping its courſe on the Houſe; where being entred, they find the *Mother* and the *Child*, whom they Religiouſly worſhip, and draw forth *Gold*, *Myrrh*, and *Frankincenſe*, which they brought with them to preſent him; and being warn'd from *GOD*, not to return towards *Herod*, they withdrew another way, *Matth.* 2. 1, *&c.*

And this is what the *Holy Hiſtory* teaches us; thoſe who affirm, they were but Three, and make Kings of them, have ſpoken without Book, as well as thoſe who make them to arrive at *Bethlehem* the ſixth of *January*, and 13 days after our *Saviour's Nativity*. So the Feaſt of the *Epiphany* was celebrated anciently in remembrance, either of the *Conception*, or of the *Birth* or *Baptiſm* of our *Saviour*; and not on the occaſion of the Arrival of theſe *Magies*. It's far more probable, they came not into *Judea* till about 5 Weeks after the *Birth* of our *LORD*; and that a few days after they parted from *Bethlehem*, the term of the *Mother's Purification*, and Preſentation of her *Son* in the *Temple* being laps'd, *Joſeph* and *Mary* aſcended up with the Child to *Jeruſalem*, to ſatisfy the Ordinances of the Law, *Luke* 2. 22, 23, 24. There *Simeon* comes to meet and embrace him in the *Temple*, and *Anne* the *Propheteſs* meets them at the ſame inſtant; and as he (before-mentioned) joyfully diſpoſes himſelf for death, having ſeen the *LORD Chriſt*, according to the Promiſe he had; ſo ſhe ſpake of it to all them, whom ſhe knew expected Deliverance at *Jeruſalem*, Luke 2. 25, *&c.*

Whilſt theſe things paſt in the *Temple*, and *Herod* (who had hatch'd a deteſtable Deſign againſt the *LORD's Life*) expects in vain the Return of the *Wiſe Men*) to execute it with greater Secrecy: *Joſeph* is advertiz'd from *Heaven*, not to bring back the Child to *Bethlehem*, but to carry him with his *Mother* into *Egypt*, and there to tarry till further Order, *Matth.* 2. 13, 14. It was at *Jeruſalem* that this Command was given *Joſeph*, and thereupon he immediately ſets forth; ſo that S. *Luke* making him return to *Nazareth*, after what had hapned in the *Temple*, Luke 2. 39. muſt be ſupplied from St. *Matthew*, to underſtand that he return'd not into *Galilee*, till he had executed what was preſcrib'd by *Moſes's* Law, and the Command which he received to fly into *Egypt*, as a place of ſhelter againſt *Herod's* Deſigns: For *Herod* finding himſelf deceived by the *Wiſe Men*, reſolved to uſe the *Lyons Claw*, where the *Foxes Skin* had ſerved to no purpoſe; and therefore he ſends Officers to *Bethlehem*, who make diligent ſearch in all Houſes of this *Town*, and adjacent places, and kill the *Male Children* which they could find, from 2 years old and upwards, *Matth.* 2. 16, *&c.*

It was not two years ſince this *Star* had appear'd to the *Wiſe* Men, and they had not been two years in the way; but *Herod* ſuppoſing the *Child* might have been born before the *Wiſe Men* had obſerved the *Star*, and determined to take the ſureſt Meaſures, he took therefore a larger compaſs, and condemn'd to Death all thoſe who might have been Born ſince two years, to the time in which the *Wiſe Men* were arrived at *Jeruſalem*, and had carefully informed himſelf of them. And thus, if any *Children* were ſpared, it were only thoſe who were new Born, ſeeing few days ſlipt between his Enquiry, and his cruel Execution.

A while after, and in the ſame year in which *Jeſus* was Born, *Herod* falls ſick of the filthy and troubleſome *Diſeaſe*, called *Pedicular*, with which he dies. By the Calumnies of *Antipater*, the eldeſt of his Sons, he had put to Death *Alexander* and *Ariſtobulus*, whom he had of *Mariamne*; but *Antipater*, impatient at his Father's living ſo long, began to Conſpire againſt him, and reſolved

on Poysoning him. He formed this Conspiracy with his Unkle *Pheroras*, *Herod*'s Brother, whose Wife was much irritated against her Brother in Law in favour of the *Pharisees*, a great number of whom *Herod* had put to death, and Condemn'd the rest to great *Fines*; for finding himself hated by the *People* for his Avarice and Cruelty, he had extorted from them a new *Oath*, which the *Pharisees* had refused, promising to themselves and others, on certain Revelations which they pretended, the *Crown* should be taken from him, and his Brother *Pheroras* should wear it. *Antipater*, the better to carry on his design, procur'd by his Friends to be sent to *Rome*; but *Pheroras* surpriz'd by *Sickness*, repents of this design and dies. *Herod* suspects his Sister in-Law to have poysoned her Husband, and in making an exact Inquisition, he finds the Poyson was design'd against him, by the Conspiracy of *Antipater*. He sends for him from *Rome*, accuses him of *Parricide*, and throws him into Prison, in expectation of *Augustus* his Sentence. Things were in this state when the *Little Children* were murthered, which Fact being related to *Augustus*, employed in a second Process of the Father against the Son, made him utter this saying, cited in *Macrobius*) *That 'twere better to be* Herod's *Hog than his Son.*

This wretched *Tyrant*, laden with Crimes, Vexation, and Years, being about 70, takes his Bed, and tho desperately ill, he continues in his ordinary Cruelty. Two famous Men, *Judas* and *Matthias*, Doctors of the Law, seeing him in a condition not like to recover, had perswaded their *Disciples* to beat down the *Golden Eagle*, which he set over the Gate of the *Temple*, in honour of *Augustus*; but he caused most part of them to be burnt at *Jerico*, where he had caused them to be brought: He also shut up in the *Hypodrom*, the Principal Persons of the *Jewish Nation*, with Order, that they should be knock'd on the Head, as soon as he was Dead; that the *Jews* might have cause to lament at his death, tho' not for it. And having known, that *Antipater* (on a false Rumour which was spread in the *Palace*) believed he was dead, when he called for a *Knife* to pare an *Apple*, and had attempted to kill himself with it, and began to treat with the *Goaler* about his Liberty, he puts him to death, and died himself 5 days after, having Reigned (according to *Josephus*, who relates all these things at length) 37 Years since he had obtain'd at *Rome* the Title of *King*, and 34 since *Antigonus*, the last of the *Asmoneans* was dead.

Anno Christi 2. *Herod* being dead, *Joseph* had notice from Heaven thereof in *Egypt*, and receives Order to return home; but having understood, that *Archelaus* his Son Reigned in his stead, he retired into *Galilee*, *Matt.* 2. 20, &c.

Herod, a while before his death had altered his Will, and by a preceeding, he made *Herod-Antipas* his Successor of the *Crown*; but in the last he appointed *Archelaus* his Successor and King of *Judea*, with reference to the good liking of *Augustus*. *Archelaus* being arrived at *Rome*; to be confirmed in his Dignity, found there great opposition, as well from the part of *Herod-Antipas* as from all the Nation, who would have no more Kings. And *Augustus* having heard the Parties, and the *Jewish* Ambassadors, to the number of fifty, assisted by 8000 other *Jews* residing at *Rome*, who formed weighty Accusations against *Herod* and *Archelaus*; and desired, That their Country might be govern'd as a *Province*, and not as a *Kingdom*, assign'd *Judea*, *Idumea*, and *Samaria*, to *Archelaus*, under the Title of *Ethnarc*, that is, less than that of a King; but with Promise to obtain that, if he made himself worthy, though the *Jews* made no difference between these two Names: But *Philip* his Brother was made *Tetrarch* of *Ituria* and *Trachonia* and *Herod-Antipas* was of *Galilee*, *Luke* 3. 1.

While these things past at *Rome*, and moreover, an Impostor would pass for *Alexander* the Son of *Herod* and *Mariamne*, whom the Father had put to death; *Judea* was vext with divers *Seditions*, and greatly disturbed by the Incursions and Pillagings of this *Theudas*, or *Judas*, mentioned *Acts* 5. 36. He was the Son of one *Ezekias*, Captain of the *Banditi*, who had heretofore given much Trouble to *Herod*. *Archelaus* returned into *Judea*, takes away the *High Priesthood* from *Joazar*, and places *Eleazer* his Brother in his room. These two were the Sons of *Simon Boethius*, whom *Herod* (who had espoused his Daughter) had promoted to this Dignity; but had since deprived him of it, in putting to death his Wife, who had conspired against his Life, and had substituted to him *Matthias*

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the Son of *Theophilus*; but a while before his death he had depoſed *Matthias*, accuſing him for having connived at the beating down of the *Golden Eagle*, and put this *Joazer* in his place; but *Eleazer* was ſince diſpoſſeſt by *Joazer*, who took his Rank when *Archelaus* was baniſht. The principal Perſons of *Judea* and *Samaria*, impatient at the rude Treatment which they received from *Archelaus*, put in an Accuſation at *Rome* againſt him, in proceſs of which he is diſpoiled of his Dignity 10 years after he had obtained it, being baniſht to *Vienna* in *Dauphine*, all his Eſtate confiſcated, and his Country reduced in form of a *Province*, and joyned to *Syria*, where *Quirinus* is ſent Governour, and charged with the ſale of *Archelaus*'s Goods, of a ſecond deſcription; and 'tis in reſpect of this ſecond, that that under which our *Saviour* was born is called the firſt, *Luke* 2. 2.

In the time of this ſecond deſcription, *Judas* the *Galilean* interpreting it *Servitude*, and pretending that the Title of *Lord* and *Prince* belonged only to *God*, he drew great ſtore of *People* after him, *Acts* 5. 27. In the preceeding Verſe there is alſo mention of one *Thudas*, a Ring-leader of *Sedition*, who muſt have appeared in the time of *Auguſtus*, or *Tiberius*; and muſt not be confounded with another of the like Name, who aroſe ſince, under *Claudius* the *Emperour*, and after the death of *Herod-Agrippa*, of whom ſpeaks *Joſephus*, *lib.* 20. *of the Antiquity of the Jews*, Chap. 2. *Quirinus* having ended his Recenſion, left *Coponius* as Procurator of *Auguſtus* in *Judea*, to order affairs there. Then alſo *Joazer* is depoſed from the *Prieſthood*, and *Ananus*, or *Annas* (the Father in-Law of *Caiphas*) is ſubſtituted in his room; and theſe two exerciſe alternately the Charge, until our *LORD*'s Death, *Luke* 3. 2. tho' not ſo conſtantly, but that they left the place ſometimes to a Third, as may be verified out of *Joſephus*.

Anno Chriſti 12. Then our *Saviour* at the age of 12 years was led by *Joſeph* and *Mary* from *Nazareth*, where they lived, to *Jeruſalem*, in the time of the *Paſſover*, where he ſtayed unknown to them 3 days; at the end of which they found him in the *Temple* ſitting or ſtanding in the midſt of the *Doctors*, hearing and asking Queſtions, to the admiration of all, *Luke* 2. 40, *&c*, The Sacred Records denoting only this of whatever our *Saviour* did, and whatever hapned to him at his *Baptiſm*; only that being returned from *Jeruſalem* to *Nazareth*, he was ſubject to *Joſeph* and *Mary*, applying himſelf to the labours of a *Carpenter*, and eating his Bread with the ſweat of his Brows, *Luke* 2. 51. (for we have no reaſon to amuſe with *Apochryphal Writings*) we ſhalll therefore paſs lightly over the things that hapned in the World, during the 18 years which ſlipt, till he was manifeſted in *Iſrael*.

Anno Chriſti 13, 14, 15, 16, 17. We may refer to the 13th year of our *Saviour*, what was done by the *Samaritans* in the *Temple* of *Jeruſalem*, where being ſecretly entred, and by Night (during the Feaſt of the *Paſſover*) they ſprinkled it with dead Bones, to defile it. In the 14th year *Auguſtus* ſends for Succeſſor to *Coponius*, in the Office of Procurator of *Judea*, *Marc Ambivius*, who remained there but a while; for immediately *Annius Rufus* was ſubſtituted in his place. In the 15th year expiring, or the 16th beginning, *Auguſtus* dies at *Nola*, and *Tiberius* ſucceeds him, who from the 2d year of his Empire, in the 17th year of *Chriſt*, ſends for Succeſſor to *Annius Rufus* in *Judea*, *Valerius Gratus*, who continued in this Office 11 years; during this time he made divers changes in the *Prieſthood*; for firſt, he deprived *Annas* of it, to confer it on *Iſhmael* the Son of *Fabius*, whom he diſplaced a while after, ſubſtituting *Eleazer* to him, the Son of *Annas*; but at the years end, depoſes *Eleazer*, and puts *Simon* the Son of *Comith* in his place; and at the end of a year, *Joſeph*, ſurnamed *Caiphas* (*Annas* Son in-Law) ſucceeds him; ſo that we muſt not wonder if the *Goſpel* ſpeaks often of *Chief Prieſts* in the Plural, becauſe the *Romans* made this Dignity not only Ambulatory, but alſo Annual, and ſometimes ſhared it between two Perſons, *Luke* 3. 2. About this time *Tiberius* made the *Jews* be expelled *Rome*, becauſe *Fulvia*, Wife to *Saturninus*, having embraced *Judaiſm*, and 4 vile Fellows, who pretended to be *Doctors* of the *Law*, having perſuaded her to ſend for an *Offering* to the *Temple* of *Jeruſalem*, *Purple* and *Gold*, they had applied (by a horrid Sacrilege) theſe Oblations to their particular uſe. Then alſo 4000 *Jews*, who had been freed from Servitude, were ſent from *Rome* into *Samaria*, to oppoſe the *Thieves* there; the *Senate* eſteeming there would be little loſs,

if

if the bad Air killed moſt part of them.

Anno Chriſti 28, 30. *Pontius Pilate* at the end of 11 *Years* ſucceeds *Valerius Gratus*; and about Two *Years* after, in the 15*th* of *Tiberius*, S. *John Baptiſt* begins his *Miniſtry*, Luke 3. 1. His Habit was plain and mean, like that of *Eliſha*, 2 *Kings* 1. 8. his way of living very auſtere, and all his Conduct looking towards the Doctrine of *Repentance*, which he Preached, being charged with the firſt Adminiſtration of *Baptiſm*, which he names, *Baptiſm of Repentance for the Remiſſion of Sins*, Matt. 3. 1, &c. *Mark* 1. 8. *Luke* 3. 1. *John* 1. 6, &c. He began by the Deſart of *Judea*, that is, by that Country of *Judea*, which for being the leſs inhabited and cultivated than the reſt of the Countrey, was called the *Hill Countrey*, and the *Deſart Country*, *Luke* 1. 39. where he had been brought up in his *Father's* Houſe, under the Diſcipline of a *Nazarite*, to which no leſs than *Sampſon* he had been obliged, before his *Birth*, *Luke* 1. 15. It was in the Neighbourhood of *Jordan*, in a place called *Bethabara*, as who would ſay, *The Houſe of Paſſage*, John 1. 28. and which is thought to be the ſame place by which the *Iſraelites* (under the Conduct of *Joſhua*) entred into the *Land* of *Canaan*, Joſh. 3. 1, *&c.*

Thoſe who pretend, that S. *John Baptiſt* attended his Miniſtry ſome *Years* before the *Baptiſm* of *Jeſus Chriſt*, will be hard put to it, to find in *Scripture* grounds for their Opinion; but being older than our LORD by 6 *Months*, 'tis to be preſumed he had been already 5 or 6 *Months* employed in the exerciſe of his Office, before our *LORD* was by his *Baptiſm* ſolemnly inaugurated into his.

His *Preachings* were full of *Spirit*, though he confirm'd them by no Miracle, *John* 10.41. his *Cenſures* ſharp, *Matth.* 3. 7. *Luke* 3. 7. his *Inſtructions* weighty and pertinent to every condition, *Luke* 3. 15, *&c.* and he eſpecially diſpos'd Mens Minds to believe in him, who was come after him, and whoſe Forerunner he was, *Matth.* 3. 11. *Luke* 3. 15, 16, 17. *Acts* 19. 4. In fine, as they came to him from all parts to be *Baptized*, *Jeſus* then being *Thirty Years* of Age, or thereabouts, *Luke* 3. 23. came alſo himſelf from *Nazareth* to the ſame end, *Matth.* 3. 13. *Mark* 1. 9. *Luke* 3. 21.

Hitherto S. *John Baptiſt* had not known him by the Countenance or outward Converſation, *John* 1. 33. but GOD made him known to him as he entred into the *Water* with him, (whereupon he would have excuſed himſelf from *Baptizing* him, *Matth.* 3. 14.) and farther confirm'd him in the belief of his *Deity*, *John* 1. 33. For then *the Heavens opened*, and *the Holy Spirit in form of a Dove deſcended viſibly on him*, and this Voice from Heaven was *hear'd*, *This is my beloved Son, in whom I am well pleas'd*, Matt. 3. 16, 17. *Mark* 1. 10, 11. *Luke* 3. 21, 22.

Our *Saviour* being *Baptized*, according to the Common Opinion the 6*th* of *January* is carried into the *Deſart*, where he remains 40 *days* and 40 *nights*, without *eating or drinking*, and is there tempted of the Devil, *Matt.* 4. 1, *Mark* 1. 12, 13, *Luke* 4. 1.

From thence he returns to *Bethabara*, where S. *John Baptis'd*, mix'd amongſt the Throng of his other *Auditors*. Ten came to S. *John* Deputies from *Jeruſalem*, to demand of him who he was; and having denied to them he was the *Chriſt*, or the perſon of *Elias*, or the *Prophet* promis'd by *Moſes*, he declar'd to them what his *Office* was, and that he whoſe Way he prepared, was in the midſt of them. The next Morning ſeeing *Jeſus*, who came towards him, he denoted him in general to his *Hearers*, as being the True *Meſſias*; and the day following he ſpeaks of him farther to 2 of his *Diſciples*, one of which was *Andrew*, the Brother of Peter, and the other (as is preſum'd) S. *John the Evangeliſt*; theſe Two followed our Saviour, who brings them home, where they paſs the reſt of the day. *Andrew* brings his Brother *Simon* to him, to whom *Jeſus* declares he ſhould be call'd *Cephas*, which is Peter, John 1. 19, *&c.* The day following the Lord deſigns for *Galilee*, and makes himſelf alſo be followed by *Philip*, who brings to him *Nathaniel*, John 1. 43, *&c.*

Three days after is celebrated the Marriage of *Cana*, and the *Wine* failing, he chang'd *Water* thereinto, as the *firſt fruit* of his *Miracles*: and from thence paſſes into *Capernaum* with his *Mother* and *Relations*, where he was but a few *days*, John 2. 1, *&c.*

Anno 31. From *Galilee*, he aſcends up to *Jeruſalem* on account of the *Paſſover*, where he purg'd the *Temple*, and ſignaliz'd himſelf by divers *Miracles*, John 2. 13, *&c.*

Nicodemus comes by *Night* to him, with whom he had a very important Diſcourſe touching *Regeneration*, of *Faith*, and his own

Death,

Death, John 3. 1, *&c.* He leaves *Jerusalem* to preach in all *Judea*, where he makes *Disciples*, and *Baptizes* by the Ministry of the first. S. *John* the *Baptist*, who every day gave ground to him, having left *Jordan*, Baptized at *Enen*, where on occasion of a Dispute agitated between the *Jews* and his *Disciples*, touching *Purification*, he instructs them very particularly of the Person and Office of *Jesus Christ*, John 3. 22, *&c.* A while after S. *John* was confined to Prison by *Herod Antipas*, *Tetrarch* of *Galilee*, who yet took on him the Title of *King*, impatiently bearing the free Reproofs which this faithful Servant of *God* made him on occasion of *Herodias*, the Wife of his Brother *Philip*, the *Tetrarch* of *Ituria*, who at his solicitation had left her Husband, by a Bill of *Divorce*, against the *Laws* and *Customs* of the *Nation*, which granted not this priviledge to *Women*, and had joyn'd herself to this Person, *Mark* 6. 17, &c. *Matt.* 14. 3, 4, 5.

Our *Saviour* having heard of the Imprisonment of S^t. *John*, and of the Jealousie the *Pharisees* had at his proceedings at *Jerusalem*, he leaves *Judea* to return into *Galilee*, *Matt.* 4. 12. *John* 4. 1, &c.

In this *Journey* which he made in the Winter, he past thro the Country of *Samaria*, had at the entrance into the Town of *Sichar*, or *Sichem*, a very important Dialogue with a *Woman* of that Country, and is well received by the Inhabitants of the place, where he stays 2 days, *John* 4. 4, &c. From thence he arrives in *Galilee*, where he is well received, *Mark* 1. 14. *Luke* 4. 14, 15. *John* 4. 45. Being at *Cana*, he there signalizes himself by a 2d *Miracle*, in curing with a word speaking, the Son of one of *Herod*'s Officers, who is thought to have been *Chuza*, the Steward of his Houshold, *John* 4. 46, *&c.* He passes from thence to *Capernaum*; where having wrought several *Miracles*, he comes to *Nazareth*, and is immediately heard in the *Synagogue* with admiration; but for having spoken too freely he was in danger of his Life, and is on the point of being precipitated from the top of a *Mountain*, Luke 4. 16, *&c.* and therefore he returns to *Capernaum*, and there teaches every *Sabbath-day*, *Matt.* 13. 17. *Mark* 1. 21, 22. *Luke* 4. 31, *&c.*

During his stay at *Capernaum*, whence he oft went out to preach in the Neighbouring parts; he calls *Simon Peter* and *Andrew* his Brother, and afterwards *James* and *John*, the Sons of *Zebedee*, to the *Apostleship*, Matt. 4. 18, *&c.* having taught the People out of *Simon*'s little Ship, where was drawn up afterwards that miraculous number of *Fishes*, *Luke* 5. 3, *&c.* In the same Town he delivers one possest in the *Synagogue*, Cures S. *Peter*'s Mother-in-Law, who lay sick of a *Fever*, and at Night he had divers *sick People* brought to him, whom he healed, *Matt.* 8. 14. *Mark* 1. 23, *&c. Luke* 4. 33, *&c.* The next Morning being followed by his *Disciples*, he goeth into a *Desart place*, where great Multitudes followed him; passes from one place to another, Preaching in the *Synagogues*, and healing the Sick, *Matth.* 4. 23. *Mark* 1. 35, *&c. Luke* 4 42. Especially he cleanses a *Leper*, who notwithstanding our *LORD*'s Prohibition, publishes every where this *Miracle*, Matth. 8. 1. *Mark* 1. 40. *Luke* 5 12.

Being returned from this Circuit to *Capernaum*, he teaches near home, Cures one sick of the *Palsie*, born by four; Calls in (passing by) *Levi*, or *Matthew*, to the *Apostleship*, who makes him a great Feast, being accompanied with other *Publicans*; at which the *Pharisees* offended, were also displeased at his *Disciples* not *Fasting*, *Matth.* 9. 1, *&c. Mark* 2. 1, *&c. Luke* 5. 17, *&c.*

The Feast of the *Passover* (*Anno* 32) drawing near, he goes up to *Jerusalem*, where he heals on the *Sabbath-day* the sick Person, which lay at the *Pool* of *Bethesda*, and justifies this Action, *John* 5. 1, *&c.* Passing a while after thro' the *Corn Fields* on the *Sabbath-day*, he excuses his *Disciples* for their having on that day plucked the *Ears* of the *Corn*, to satisfie (in some sort) their hunger, *Matth.* 12. 1, *&c. Mark* 2. 23. *Luke* 6 1, *&c.* On another *Sabbath*, he heals in the *Synagogue* one who had a *wither'd Hand*; at which the *Pharisees* being offended conspire against him, together with the *Herodians*; on which account he retires towards the *Sea*; followed by a great Multitude, *Matth.* 12. 9, *&c. Mark* 3. 1, *&c. Luke* 6. 6, *&c.* About this time he went apart into a Mountain to pray, after which he chose and establish'd his 12 *Disciples*, who had not as yet been called by this Name, *Matth.* 10. 1, *&c. Mark* 3. 13. *Luke* 6. 13.

Coming down from the Mountain with them, he finds in the Plain a great Multitude of People come from all parts to hear

him, and be healed by him, who were not sent away fruitless, *Luke* 6. 17, *&c.* Scarce had he entred into an *House*, but the Multitudes came and found him, and gave him not the leisure to eat *Bread*; so that his Relations came to disengage him, *Mark* 3. 20, *&c.* He afterwards made that excellent *Sermon* on the *Mount*, which we read *Matth.* Chap. 5, 6, 7. *Luke* 6. 20, *&c.* having finish'd it, he Cured the *Centurion's Servant*, Matt. 8. 5, *&c. Luke* 7. 1, *&c.*

The next Morning he goes to *Naum*, where he restores the *Widows Son* to *life*, that was carried to be Buried, *Luke* 7. 11, *&c.* Then S. *John* sends from Prison two of his *Disciples* to *Christ* (more for their Instruction, than his own) with a Message, to know of him, Whether he was that to come, or whether they were to expect another? To which he fully satisfies them, and passes from thence to the praises of St. *John*, Matt. 11. 2, *&c. Luke* 7. 18, *&c.*

He is afterwards invited by *Simon* the *Pharisee*, where he defends against his Host, the proceeding of the *Repenting Sinner*, who had washed his *Feet* with her *Tears*, Luke 7. 36, *&c.* After this he passes and *Preaches* from Town to Town, followed by his 12 *Apostles*, and some Devout *Women*, who assisted him in what he wanted, *Luke* 8. 1, *&c.* Curing one who was possest that was *Deaf* and *Blind*, he refutes the Calumny of the *Scribes* and *Pharisees*, come from *Jerusalem*; who accused him for *Casting out Devils by Beelzebub, the Prince of the Devils*, Matt. 12. 22, *&c.* Mark 3. 22, *&c.* And to those who demanded of him a sign from *Heaven*, he offers no other than that of *Jonas*, Matt. 12. 38, *&c.* As he ended this *Discourse*, he was told his *Mother*, and *Brethren* were at the Door, who would speak with him, to whom he answers, that he preferred his Spiritual Kindred before all Carnal Relations, *Matt.* 12. 46, *&c. Mark* 3. 31, *&c Luke* 8. 19, *&c.*

Departing thence he sits down by the Sea-side, and being gotten into a little *Vessel*, to be less crowded, he teaches the *People* by many *Parables*, who stood on the Shore, *Matt.* 13. 1, *&c. Mark* 4. 1, *&c. Luke* 8. 4, *&c.* Night being come, having severely answered some, who would have followed him, he designs with his *Disciples* to pass to the other side of the *Lake*, Calming by his bare Word a great *Tempest*, which arose during the Night whilst he slept, *Matt.* 8. 18, *&c. Mark* 4. 35, *&c. Luke* 8. 22, *&c.* So that he arrives in the Country of the *Gadarens*, where he cast out *Devils* from two Persons possest, (tho S. *Mark* and S. *Luke* speak but of one, being probably the most signal and furious) and permits the *Evil Spirits* to enter into a *Herd of Swine* thereby feeding, and to precipitate them into the Sea, whereupon the Inhabitants of the Country desire him to depart from them; those who were cured, publish all about *Decapolis* the benefit they had received, *Matt.* 8. 28. *Mark* 5. 1, *&c. Luke* 8. 26, *&c.*

Hereupon he repasses the *Lake*, and comes to *Capernaum*, where he is received on the Shore-side by great numbers of People who expected him, *Luke* 8. 40. and satisfies the Question asked by S. *John's Disciples*, touching his not Fasting, *Matt.* 9. 14, &c.

Jairus entreats him to come and visit his only *Daughter*, who was at the point of *Death*; and in going, the Woman who was troubled with the *Bloody Flux* for twelve years, was healed by only touching the *Hem* of his Garment; and *Jairus's* Daughter being dead in the mean time, is raised to Life by him, *Matt.* 9. 18, &c. *Mark* 5. 22. and *Luke* 8. 41, &c Coming from thence he gives sight to two *Blind Persons*, and casts out an *Evil Spirit* from one that was *Dumb*, Matt. 9. 27, &c.

Passing from one Town to another, he is again despised by those of *Nazareth*, who twit him with his being a *Carpenter*. Matt. 9. 35. and 13, 54, &c. Mark 6. 1, &c. But being moved with compassion towards the Multitude, because the Harvest was great and the Labourers few, *Matt.* 9. 35. He sends his 12 *Apostles* 2 by 2, to *Preach* and *Heal* the *Sick* in his Name, *Matt.* 10. 1, &c. *Mark* 6. 7, &c. *Luke* 9. 1, &c. Then was St. *John Baptist* Beheaded in Prison, and his *Head* given in a Charger to *Herodias* Daughter, by *Herod's* Order, who by a rash Oath found himself obliged to this Cruelty; and his *Body* is buried by his *Disciples*, who came and inform'd our *Lord* thereof, *Matt.* 14. 1, &c. *Mark* 6. 17, &c. Not long after, from what was nois'd of *Jesus Christ*, *Herod* is in perplexity, he being said to be *John*, who was risen from the dead, the truth of Heavenly passages being no where less known than at Court, *Luke* 9. 7, 8, 9.

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The *Apostles* return to our *Saviour Christ*, and relate to him the success of their *Preaching*, and he, to procure them some rest, leads them aside, in a place near *Bethsaida*, where great Multitudes follow him, and having instructed them, he feeds them to the number of 5000 Men, without reckoning the *Women* and *Children*, with 5 *Loaves* and 2 *Fishes*, *Mat.* 14. 13, *&c. Mark* 6. 30, *&c. Luke* 9. 10, *&c. John* 6. 1, *&c.*

Knowing that the *Multitude* he had fed, projected to seize on him, and force him to be a *King*, he retires alone into a *Mountain*, obliges his *Disciples* to take *Shipping*, and to draw towards *Capernaum*; he comes to them at *Midnight*, walking on the *Sea*, St. *Peter* obtains also to walk on the Water, but seized with Fear he sinks, *Matt.* 14. 15, *&c. Mark* 6. 35, *&c. Luke* 9. 12, *&c. John* 6. 1, *&c.* The next Morning the *Multitudes* whom he had fed, come to him at *Capernaum*; where to raise up their Minds from sensible Objects, he tells them of a *Mystical Food*, which nourishes to *Eternal Life*, namely the eating of his *Body*, and drinking his *Blood*; at which they were most of them scandalized, understanding of an Oral Manducation, what he meant of a Spiritual one, *John* 6. 22, *&c.*

This hapning in *Galilee* a while before the *Feast* of the *Passover*, John 6. 4. being *Anno Christi* 33. which was the Third of the *Lord's Ministry*, there came *Scribes* and *Pharisees* from *Jerusalem*, who took offence at the *Disciples* eating with unwashed Hands; but our *Saviour* herein justifies them, and condemns their *Traditions*, *Matt.* 15. 1, *&c. Mark* 7. 1, *&c.* After which he retires towards the Frontiers of *Tyre* and *Sidon*, and casts out a *Devil* out of a *Canaanitish Woman's Daughter*, *Matt.* 15, 21, &c. *Mark* 7. 24, &c. Then he returns towards the *Sea* of *Galilee*, cross the *Country* of *Decapolis*, where he cures a *Deaf* and *Dumb Man*, *Mark* 7. 31, &c. And sitting near the *Sea* on a *Mountain*, he there heals several, *Matt.* 15. 29, &c. Here he also at the same time miraculously fed about 4000 Men, without reckoning the *Women* and *Children*, with seven *Loaves*, and some few *Fishes*, and there remained of the Fragments seven Baskets full. From hence he comes by *Water* with his Disciples to *Dalmanutha*, in the Confines of *Magdala*, where the *Scribes* and *Pharisees* ask him again for a Sign, to whom he answers, in reprehending their *Hypocrisie*, and offers them again the Sign of *Jonas*, *Matt.* 15. 39 and 16. 1 *Mark* 8. 10, *&c.* He here again warns his *Apostles* to take heed of the Leven of the *Pharisees* and *Sadducees*, and of *Herod*, *Mat.* 16. 5, *&c. Mark* 8. 12, &c.

He comes to *Bethsaida*, where he cures one that was blind, who recovers by degrees his sight, *Mark* 8. 22. and passes from thence to the Towns of *Cæsarea* and *Philippi*, and by the way asks his *Disciples*, what Men thought of him, and what their Opinion was also of him; and for the good Confession which S. *Peter* made in the name of all the rest, he receives from him in their Name exquisite Promises, foretels them his *Death* and *Resurrection*, and calls S. *Peter Satan*, because he would dissuade him from his Sufferings, *Mat.* 16. 13, &c. *Mark* 8. 27, &c. *Luke* 9. 18, &c.

Eight days after, according to S. *Luke* he is *Transfigur'd* on the *Mount*, in the presence of Three of his most intimate *Disciples*, *Peter*, *James*, and *John*, talks there with *Moses* and *Elias*, and coming down thence explains to them how *Elias* was already come, *Matt.* 17. 1, &c. Mark 9. 1, *&c.* Luke 9. 28, &c. The next Morning returning to his *Disciples*, he finds them environ'd by a great Multitude, and he at his coming cast out a *Devil* from a *Youth* that was a *Lunatick*, whom his *Disciples* could not dispossess, *Matt.* 7. 14, &c. Mark 9. 14, &c. Luke 9. 37, &c.

Being arrived at *Capernaum*, he pays the *Tribute* for himself, and S. *Peter*, *Matt.* 17. 24. And knowing that his *Disciples* had contended in the way touching *Superiority*, he instructed them largely on this Subject, Mat. 18. 1, &c. Mark 9. 35, &c. Luke 9. 46, &c.

Then the *Feast of Tabernacles* drawing nigh, he refuses his Company to his unbelieving *Relations*, in their Journey to *Jerusalem*, on the account of this Solemnity, but he goes up after them, sending before them Two of his *Disciples*; yet the *Samaritans* would not receive him. In this Journey he sends 70 of his *Disciples* round about. Being arrived at *Jerusalem* in the midst of the *Feast*, he teaches in the *Temple*; the Officers who are sent to take him, return without him, mightily astonished at his Doctrine, *Luke* 9. 51, &c. and 10. 1, &c. *John* 7. 1, &c.

Withdrawing at night to the *Mount of Olives*, he returns the next Morning early into the Temple, where an *Adultereſs* is brought to him, and having ſent her away with a Charge to *Sin no more*, he ſhews at large who he is; and the *Jews* taking up Stones to ſtone him, he retires for his ſecurity, *John* 8. 1, &c.

In paſſing by he ſees and heals one born *Blind* on the *Sabbath-day*, uſing *Clay* tempered with *Spittle* for this purpoſe, which he having publiſhed, the *Jews* are offended at it; which occaſions a large Sequel of Cenſures and Inſtructions, John 9. 1, &c. and 10. 1, &c.

The 70 *Diſciples* return to him with Joy; he inſtructs a Doctor of the *Law*, who is our Neighbour; and enters into the Houſe of *Martha*, who is much buſied, whilſt her Siſter *Mary* attentively hears the Word, *Luke* 10.17. &c. Afterwards he teaches his *Diſciples* to *pray*; cures a *Mute* that was poſſeſs'd; a *Woman* cries out from the midſt of the Crowd, That the Womb was bleſs'd that bore him, and he anſwers as heretofore, *Luke* 11. 1, &c.

A *Phariſee* invites him to Dinner, where he cenſures the *Pride* and *Covetouſneſs* of that ſort of People, *Luke* 11. 37, &c. He again warns his *Diſciples* to take care of the Leaven of *Hypocriſy*, refuſes to divide the Succeſſion between Two contending *Brethren*, and gives on this occaſion ſeveral excellent Inſtructions, *Luke* 12. 1, &c.

On what is reported to him touching the *Galileans*, who apparently were of the Sect of *Judas Gaulonite*, whoſe Blood *Pilate*'s hand mingled with their *Sacrifices*, he exhorts every one to *Repentance*; *heals* in the *Synagogue* on the *Sabbath-day* a Woman, *diſtemper'd* 18 *years*; anſwers the Queſtion, Whether there would be many ſaved, and ſhews he little matters the *Threatnings* of *Herod*, Luke 13. 1. &c.

In his way towards *Jeruſalem*, Luke 13. 22. he goes into a *Phariſees* Houſe, to refreſh himſelf, cures one troubled with a *Dropſie* on the *Sabbath-day*, and as well at Table, as elſewhere, he ſows the Seed of Divine Inſtructions, *Luke*, *Chapters* 13, 14, 15, 16. His Diſciples ask of him an increaſe of their *Faith*, and are adviſed by him always to eſteem themſelves unprofitable Servants. He cleanſes Ten *Lepers* in paſſing through *Samaria*, exhorts to pray always, and offers a Parable of the *Phariſee* and *Publican*, Luke 17. 1, &c. and 18. 1, &c.

Being come to *Jeruſalem*, in the *Feaſt* of the *Dedications*, he declares himſelf to be the *Meſſias*, and of one and the ſame Eſſence with the *Father*, whereupon the *Jews* would have laid hands on him; but he avoids them, John 10. 22, &c. This makes him leave *Jeruſalem* to go beyond *Jordan*, where S. *John* had firſt *Baptized*, where ſeveral came to him, and the *Phariſees* interrogate him touching *Divorces* John 10. 40, &c. Mat. 19. 1, &c. Mark 10. 1, &c.

Little Children are brought to him; which he would not have hindred; and the young Man, who asks him, *What he ſhould do to inherit Eternal Life?* and gloried in his exact obſervation of the *Law*, goes away ſad, *Matt.* 19. 13, &c. Mark 10. 13, &c. Luke 18 15, &c.

Lazarus in the mean time falls *ſick* and *dies*; our *Lord* determines to return into *Judea*, and there raiſes the Dead, which being known at *Jeruſalem*, the *Chief Prieſts* and *Phariſees*, under the *Authority* of *Cajahas*, reſolve to get rid of him; whereupon he retreats toward the *Deſart*, in a City nam'd *Ephraim*, John 11. 1, &c.

Yet the *Feaſt* of the *Paſſover* approaching, John 11. 55. (it being the 4*th* of his Miniſtry, and in *Anno Chriſti* 34) he takes his way towards *Jeruſalem*, foretelling his *Apoſtles* what would happen to him, Mat. 20. 17, &c. Mark 10. 32. Luke 18. 31.

The Sons of *Zebedee*, in the way diſcouſe of high Things, and deſire *one might ſit at his right hand, and the other at his left*, at which the other *Apoſtles* are offended, and are by their Common Maſter reduced to *Humility*, Mat. 20. 20. &c. Mark 10. 35.

Coming to *Jericho*, he reſtores ſight to one that was blind, *Luke* 18. 35. in the Town *Zacheus* a *Publican* receives him into his *Houſe*, Luke 19. 1, &c. Going out thence, followed by a great Multitude, he gives ſight to 2 that were *Blind*, one of which was *Bartimæus*, Mat. 20. 29, &c. Mark 10. 52. And the nearer he draws to *Jeruſalem*, the more he applies himſelf to undeceive his Diſciples touching the near approaches of his *Kingdom*, *Luke* 19. 11. &c. In fine, 6 days before the *Paſſover* he comes to *Bethany*, John 12. 1. and at the *Feaſt* which is made there for him, he is anointed by *Mary* with a *precious Ointment* (tho to *Judas*'s great Trouble) in

in order to his *Burial*, Matt. 26. 6. Mark 14. 3. John 12. 2, &c.

Whilst the *Chief Priests* deliberate to put him and *Lazarus* to *death* with him, *John* 12. 11. And *Judas* at the Instigation of the *Devil* treats him, and agrees with them to deliver him to them, *Matth.* 26. 14. *Mark* 14. 10. *Luke* 22. 1, &c. he makes his Triumphant Entrance into *Jerusalem*, mounted on the *Foal* of an *Ass*, with the joyful Acclamations of *Hosanna*, wherewith the Multitude made the Air resound, *Matt.* 21. 1, &c. *Mark* 11. 1, &c. *Luke* 19. 28, &c. *John* 12. 19, &c. As he drew near to the City he wept over it, *Luke* 19 41. He goes directly to the *Temple*, whence he drives out the *Buyers* and *Sellers*, and cures there the *Lame* and *Blind*, Matth. 21. 12, &c. Mark 11. 15. Luke 19. 45. Some *Greeks* desire to see him; a Voice comes from *Heaven* to him, and he speaks of his Exaltation on the *Cross* to draw all Men to him, to the evident Conviction of the Incredulity of the *Jews*, and thereupon returns to *Bethany*, John 12. 20, &c. The next Morning returning to *Jerusalem*, he was an *hungry*, and curs'd the *Fig Tree* which had no *Leaves* nor *Fruit*, Matt. 21. 18. Mark 11. 12. At *Night* he went out of the *Town*; and the next Morning returning, his *Disciples* observed that the *Fig-Tree* which he had curs'd the day before, was *dry*; on occasion of which he describes the Efficacy of *Faith*. Being entred into the *Temple*, and teaching as before, the *Chief Priests* and *Scribes* ask him, *By what Authority he did these things?* disdaining to answer them, he evades them by a Counter-question touching the *Baptism* of *John*, which they refuse to satisfy, and offers them on this Subject some *Parables* which concerned the Rejection of the *Jews*, and the Vocation of the *Gentiles*, Matt. 21. 19, *&c.* Mark 11. 20, *&c.* Luke 20. 1, *&c.*

Then the *Pharisees* and *Herodians* endeavour to catch him in discourse, by the Question, Whether *Tribute* ought to be given to *Cæsar*; the *Sadducees* Interrogate him touching the *Woman* who had seven *Brethren* successively to her *Husbands*, whose *Wife* she should be in the *Resurrection*. A *Doctor* of the *Law* asks him which was the chief *Commandment*; and he perplexes them in his turn, by demanding of them whose Son the Messias should be? *Matt.* 22. 15, &c. Mark 12. 13, *&c.* Luke 20. 20. After this *Question*, he instructs his *Disciples*, and other *Auditors*, touching the *Scribes* and *Pharisees*; reproaches *Jerusalem* with its Cruelty and Incredulity, and denounces her Ruin, *Matt.* 23. 1, *&c.* Mark 12. 38, *&c.* Luke 20. 45, *&c.* Then sitting near the *Box*, he observes that a poor *Widow*, who had only cast in two Mites, had yet given more than the *Richest*, Mark 12. 41. Luke 21. 1.

His *Disciples* shewing him at his going out of the *Temple*, the Magnificence and Firmness of its *Building*, he foretold the entire Ruin of it; and to the two Questions they make him on this matter, when this should happen, and what should be the Signs of his last coming, he sufficiently satisfies them in both, and exhorts them to Watchfulness by divers *Parables*, Matt. Chap. 24, 25. Mark 13. 1, *&c.* Luke 21. 5. *&c.*

Thus happens the 4th and last *Passover* of the Ministry of *Jesus Christ*, in which our true *Passover* was sacrificed for us.

Thursday at Night (as we reckon and call the days of the *Week*, and 'twas according to the *Jews* the beginning of *Friday*) having sent two of his *Disciples* to prepare him the *Passover*, he eat it with them, anticipating by a day that of the *Jews*, who this Year, by an old Custom, remitted theirs to the *Saturday* following, or to the *Sabbath*, Matt. 26. 17. Mark 14. 12. Luke 22. 7, *&c.* John 13. 1. and 18. 28.

In this last *Passover* he declares, being at Table, that *Judas* would betray him; he washes his *Apostles* Feet; institutes the *Sacrament* of his *Last Supper*, bid *Judas*, in giving him the *Sop*, that he would do what he was to do quickly, as in effect he soon went out. He prepares his *Disciples* for Suffering, and the approaching *Temptation*, advertises St. *Peter* of his approaching *Fall*, disposes them all to part with him; by the Promise of the *Comforter*, Matth. 26. 20, &c. Mark 14. 18, *&c.* Luke 22. 19, *&c.* John Chap. 13, and 14. And having sang the Hymn, Matt. 26. 30. Mark 14. 26. he made to his *Disciples* the weighty Discourse in the 15 and 16th Chapters of St. *John*, and offered to his Father the excellent *Prayer*, which is recited *John* 17. He goes out with his XI towards the *Mount of Olives*, to the place named *Gethsemane*, there he exhorts them to *watch* and *pray*; walks farther: carrying with him *Peter*, *James* and *John*, and leaving these three a Stone's cast off, he prays ardently three times, that the Cup might

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be removed from him; and finding himself inexpressibly disconsolate, and in unconceivable Anguish, he is strengthened by an *Angel* in his Agonies, and his *Sweat* was changed into *Drops of Blood*: He wakes three several times his drowsy *Disciples*; *Judas*, who for 30 Pieces of *Silver*, had made himself a Guide and Leader of those who were sent to take him, shews him them by a *Kiss*. Those who were to seize on him, fall down with Fear; his *Disciples* would have been on the defence, and especially S. *Peter*, who cuts off *Malchus*'s Ear. Our LORD bids him put up his *Sword* into his *Sheath*, heals the *Wound* with a touch, and reproaching those who came to lay Hands on him, with the Violence of their proceeding, he suffers himself to be led by them, *Matth.* 26. 31, &c. *Mark* 14. 27, &c. *Luke* 22. 39, &c. *John* 18. 1, &c. Then his *Disciples* abandon him and fly, and a young Man (who apparently went out, to see what was the matter) having only a *Linnen-Cloath* about him, would have been seized on by these *Souldiers*, had not he run away Naked out of their hands, *Matt.* 56. 46. *Mark* 14. 50, &c.

Thus was he carried *Prisoner* about Midnight, to *Annas*, Father-in-Law to *Caiaphas*; who causes him to be led to his Son-in-Law, who was *Chief Priest* for that year. He is here examined; several *false Witnesses* are produced against him, and on his Confession of being the *Christ* the *Son of* GOD, he is judged worthy of *Death*, *beaten*, *buffetted*, *spit on*, and otherwise *ill used*, Matt. 26. 57, &c. Mark 14. 53, &c. *Luke* 22. 54, &c. *John* 18. 12, &c.

S. *Peter* following afar off, and by means of another *Disciple*, who had access to *Caiaphas*, was entred into the House, but accused successively by three distinct Persons, to be also one of *Jesus Disciples*; he vehemently denies it three times, after which the *Cock* having Crow'd for the 3d time, and our *Saviour* having look'd back in this instant, *he went out and wept bitterly*, Matt. 26. 69, &c. *Mark* 14. 66, &c. *Luke* 22. 54, &c. *John* 18. 15, &c.

At length *Day* appears, and to observe some Formality, the whole *Senate* of the Nation is convocated by *Caiaphas*, where our *Saviour* persisting in his first Confession, his *Condemnation* is also confirm'd and reiterated, Matt. 27. 1, &c. *Mark* 15. 1, &c. *Luke* 22. 66, &c. Immediately then they led him in a full body to *Pilate*, the Governour of *Judea* under *Tiberius*, to obtain his Condemnation and Execution. *Pilate* searches all ways to excuse himself from it, he declares him *Innocent*, offers to release him at the *Feast*; knowing that he was a *Galilean* he sends him to *Herod*, who came on the account of the *Feast* of *Jerusalem*, who having not drawn from him what he expected, sends him back with Contempt. *Pilate*'s Wife sends word to her Husband, conjuring him to have nothing to do with him; but he (to satisfy the *Jews*) condemns him to be *Scourg'd*, and makes him then to be brought before them cloath'd in *Purple*, and wearing on his *Head* a *Crown of Thorns*. But the *People* cry out, that *Barrabbas* should be released, and *Jesus* Crucified, which, in fine, *Pilate* grants, and having again made him be *Scourg'd* after the *Roman* manner, he delivers him to the cruel Death of the *Cross*, and the Insultings of his *Soldiers*, who again array him with *Purple*, and put on him a *Crown of Thorns*: And they being more weary of Affronting him, than he of enduring their cruel Usages, they give him again his own *Cloaths*, and load him with his *Cross*, and thus led him to the place of his Punishment, *Matt.* 27. 11, &c. *Mark* 15. 1, &c. *Luke* 23. 1, &c. *John* 18. 28, &c. and 19. 1, &c.

Judas seeing him condemn'd, was touch'd with Remorse, for having betray'd *Innocent Blood*; restores the Money he had receiv'd, which the *Priests* lay out in purchasing a Field for the burying of *Strangers*, and he goes and Hangs himself, Matt. 27. 3. *Acts* 1. 18.

It was about Noon when he was led out of the *Town*, bearing his *Cross*. *Simon* the *Cyrenian* returning from the *Fields*, is constrain'd by the *Soldiers* to assist him. He refuses the mixt *Wine* which is offer'd him, to make him less sensible of the Dolours; and is *Crucified* between two *Thieves* at *Calvary*. His *Executioners* divide his *Garments*, and cast *Lots*, who should have his *Vest*, which was all of one piece. He is expos'd to the verbal and real Insults of all, even of the Malefactors Crucified with him, or at least of one of them; for one reprehended the other, and obtain'd a Promise of the LORD, to be that day with him in *Paradice*. On the *Cross*, he recommends his Mother to S. *John*, prays for his *Enemies*, who knew not what they did, cries out to GOD in his Dolours, says (after he had tasted *Vinegar*, which was offered him on his *Cross*) that all was accomplish'd, recommends his *Spirit* to GOD, and expires; having cast forth

forth a great *Cry*, about three Hours in the Afternoon, and near the time when was offered in the *Temple* the perpetual *Sacrifice*, and when the *Jews* slew the *Paschal Lamb* between the two *Evenings*, to eat it at Night, *Matt.* 27. 28, &c. *Mark* 15. 16, &c. *Luke* 23. 26, &c. *Joh.* 19. 16, &c.

Divers *Prodigies* happened at his *Death*, the Light of the *Sun* was supernaturally *Eclips'd*, (for it was in the time of the *Full Moon*) at Mid-day, and the *Darkness* which hapned by his Obscurity lasted three Hours. The *Veil* of the *Temple* was rent from top to bottom, the *Earth* shock, the *Stones* clave, the *Graves* opened, from whence several of the *Saints* arose, and appear'd to many in the City, *Matt.* 27. 45, and 51, &c. *Mark* 15. 33, 38. *Luke* 23. 44, 45. These *Miraculous Events* drew from the Mouth of the *Centurion* this Confession, that *He was truly the Son of* GOD, Mat. 27. 54. *Mark* 15. 39. *Luke* 23. 47.

The *Jews* desirous the Condemned Persons might not remain on the *Cross* the *Sabbath-day*, which was also that of their *Passover*, request of *Pilate*, that their *Legs* might be broken, to hasten their Death; which being granted, the *Soldiers* break the *Legs* of the two others, but do not thus to our LORD, because they found him already dead; but one of the *Soldiers* pierced his Side with a *Spear*, whence there issued out *Blood* and *Water*, *John* 19. 31, &c.

Joseph of *Arimathea* knowing he was *dead*, requests his *Body* of *Pilate* to bury it; which having obtain'd, *Nicodemus* joyn'd himself to him in this happy work, and wrapping up his precious *Body* in a Linnen-Cloth, with some *Aromatick Drugs*, they hastily laid him in a new *Sepulchre*, cut in a *Garden* near the *Town*, *Matt.* 27. 57, &c. *Mark* 15. 42, &c. *Luke* 23. 50, &c. *John* 19. 38, &c. The next Morning thro' the Diligence of the *Jews*, and by *Pilate's* order the *Sepulchre* is Sealed and Guarded, to hinder his *Disciples* from carrying away his Body, Matt. 27. 62, &c.

Thus our LORD being laid in the *Sepulchre* about 4 in the Afternoon, past there the whole *Sabbath* of 24 Hours, and arose thence the day following at Sun-rising. Then *Mary Magdalen* the Mother of *James* the lesser, *Saloma* the Mother of *Zebedee*, and some other devout *Women*, who had followed him from *Galilee*, Matt. 28. 1. Mark 16. 1. Luke 23. 55. Joh. 20. 1. go out early in the Morning with *Aromatick Drugs* to embalm him; but being come near the *Sepulchre*, as the *Sun* was up, they found the *Stone* which covered it, was removed; which was done by the *Angel* of the LORD, to render this Service to our *Saviour*, rising Victorious with a great *Earthquake*, which (with the Apparition of the *Angels*) so affrighted the *Soldiers* that guarded the *Tomb*, that they became like Dead Men. *Mary Magdalen* presently suspects, seeing the *Sepulchre* open, that the LORD's *Body* was taken away, and returns immediately into the *Town*, to give notice of it to his *Disciples*. But in the mean time the other *holy Women* are informed of the *Angel* that he was risen, and are ordered to carry the News to St. *Peter* and the rest. Whereupon *Peter* and *John* ran to the *Sepulchre*, and found not the *Body* there; and whilst they return, *Mary Magdalen* persisting in her thought, sits down *crying* near the *Sepulchre*, where first 2 *Angels* appear to her, who demand the cause of her *Tears*; the like did our *Saviour*, whom she took at first for the *Gardiner*, but making himself more distinctly known, she hears him (full of Joy and Consolation) to bid her go and tell the *Apostles*. And this was the first Appearance of our LORD after his *Resurrection*, Matt. 28. 1, &c. *Mark* 16. 1, &c. *Luke* 24. 1, &c. *John* 20. 1, &c. So that what S. *Matthew* says of these *holy Women* in general, Matt. 28. 29. must be understood singularly of her. In the same day he shewed himself to two of his *Disciples*, one of which was called *Cleophas*, and the other (as 'tis thought) was *Luke*, who went to *Emaus*, where they knew him in the Breaking of *Bread*, Mark 16. 12, 13. *Luke* 24. 13. And in the Evening our *Saviour* appeared in the midst of all the *Apostles*, except *Thomas*, saying to them *Peace be with you*. Then he did eat with them, and *breathed* on them, to communicate to them his *Holy Spirit*, and to confirm them in the Ministry of *Reconciliation* which he had promised before his *Sufferings*. Mark 16. 14. *Luke* 24. 36. *John* 20. 19, &c. 8 days after our *Saviour* (as it were) to consecrate particularly to himself this first Day of the Week, and substitute it to the *Jewish Sabbath*) appeared again to the 11, and convinc'd *Thomas* of his *Incredulity*, John 20. 24, &c.

The *Apostles* having left *Jerusalem*, to return into *Galilee*, according to our LORD's Order, he shew'd himself again near the *Sea* of *Tiberias* to 7 of them, which were *Peter*, *Thomas*, *James* and *John* the Sons of *Zebedee*, *Nathaniel*, and 2 others; and from the Shoar

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he procured them a great Draught of *Fishes* for which they had fruitlesly toil'd all night. Whereupon *Peter* knew him and cast himself half-naked into the Sea, to come the sooner to him. Coming all to Land they see there *Fish* a dressing, whereto he bid them to joyn some of their *Fish*, and makes them dine with him. After *Dinner* he draws from *Peter* a threefold Profession of his Love, to oppose it to his triple Denial of him, and re establishes him 3 times in the *Office* from which he seem'd to have fallen; obicurely foretold him, that he should be Crucified in his old Age, and would not have him concern himself with what would become of *John*, and this was the 3d time he shewed himself to his *Disciples*, John 21.

Since the XI had betaken themselves to the Mountain, which he had appointed them; they saw him, worshipt him, and there received a more particular Explication of their Commission, for the *Preaching* of the *Gospel*, and *Administration* of *Baptism*, in the Name of the *Father*, *Son*, and *Holy Ghost*, Matt. 28. 16, *&c.* Mark 16. 15, *&c.*

St. *Paul* also speaks of divers Appearances of the LORD, after his *Resurrection*, and amongst others, that he had particularly appeared to *Peter* and *James* the lesser, and twice to the whole Assembly of the *Apostles*, and another time to 500 *Brethren* together, 1 *Cor.* 15. 5, 6, 7. which seems to have been in the Mountain which the LORD indicated.

For 40 Days together, he at several times Communed familiarly with them, with incontestable Proofs of the truth of his *Resurrection*, *Acts* 1. 3, 10, 41. that they might be *Witnesses* of it to all People over all the *World*. It appears from Antiquity, that *Pilate* had inform'd the Emperor *Tiberius* of this, who proposed to the *Senate*, the putting our *Saviour's* Image amongst the number of the *Gods*; and tho' Divine Providence hindered the *Senate* from doing it, yet the Emperor expresly forbad the *Christians* to be Persecuted. At the end of these 40 Days having Assembled them at *Jerusalem*, he ordered them not to remove thence till they had received the *Holy Spirit*; and finding them still possest with an opinion of his *Earthly Reign* he turned their thoughts from it, forbidding them to enquire of the Time and Seasons which GOD had kept in his own power, and goeth out with them towards *Bethany*, to the Mount of *Olives*, where having blest them, he was lifted up from them into *Heaven*, being supported by a *Cloud*, and thus received into his Glory, *Luke* 24. 49, *&c.* *Acts* 1. 4, *&c.* And as they beheld him ascending, two *Angels* appeared to them, assuring them he should one day descend in like manner, as they now saw him ascend, *Acts* 1. 11.

10 Days after our LORD's *Ascension*, in the Day of *Pentecost*, the *Holy Spirit* was sensibly given to the *Apostles*, by the gift of *Languages*; and the same day, at the first *Preaching* of *Peter*, 3000 Men were converted to the *Faith* of *Christ*, and *Baptized* in his Name, *Acts* 2. 1, &c. And these were the beginnings of the *Christian Church* of *Jerusalem*, which (by the Agreement of its *Members*, their Charity, Union and Assiduity in Exercises of *Piety*) every day increased, *Acts* 42. 2, &c.

Some time after, one *Lame* from his Birth, about 40 years of Age, was miraculously cured by S. *Peter* and S. *John*; the relation of which is treated of in the 214th Discourse.

The Union of the *Church* is powerfully maintain'd, and all things are had in Common, if not in Possession; yet in use amongst her *Members*, there being no Indigent Person amongst them. Such as had *Houses* or *Lands*, sold them, and brought the Price and laid it at the *Apostles* Feet, to be distributed to every one according to his Necessity, as was done particularly by *Barnabas* the *Levite*, but born in *Cyprus*, whose *Zeal* and *Piety* was signal afterwards in the Propagation of the *Gospel*. But *Ananias*, and *Saphira* his Wife, having dealt hypocritically in a like occasion, by bringing but half of the Price which they had received for the *Inheritance*, and yet affirming they had sold it for no more, were both punish'd by sudden Death at S. *Peter's* word, *Acts* 4. 32, &c. And as the *Apostles* daily persevered in *Solomon's Porch*, and signaliz'd themselves by divers *Miracles*, to such a degree, that the *Sick* (over which past the *Shadow* of S. *Peter*) were healed, and that from all the *Country* thereabouts *People* came flocking to them, the *High Priest*, chief of the *Sadducean* Party, and those of his Faction, made the *Apostles* be apprehended, and confined in the publick *Prison*, whom an *Angel* delivers thence in the Night, and the *Council* sending thither in the Morning for them, they found the *Prison Doors* fast, and the *Watch* set, but the *Prisoners* gone, who were at the *Temple* doing their Office; where the *Captain* goes to fetch them, but without Violence. Interrogated by the *Council*, they remain fearless, and 'tis deliberated to put them to death; but *Gamaliel*, who was a *Pharisee*,

viſee, and in Authority, ſtops this deſign, telling them, *That if the Preaching were of Men, it would come to nothing; but if of GOD, to take heed not to oppoſe him.* Upon this Advice they were *Scourg'd* and *Releas'd*, with a Charge, to *ſpeak no more in the Name of Jeſus*; but they give Thanks to GOD, for having ſuffer'd thus much for his Glory, and continue doing their Duty, *Acts* 5. 17.

Thus paſs'd the 34*th* Year of our LORD, which concurred with the 19*th* of *Tiberius*. We may refer to the 35*th*, the Contention which hapned between the *Hebrews* and *Greeks* who were yet equally *Jews*, differing only by *Birth* and *Language*, which had for a long time produc'd the Seed of an old *Emulation*. For the preventing of this Diſorder 7 *Deacons* were eſtabliſhed, who ſhould take care of the *Poor* and *Widows* of both ſides. Theſe were *Stephen*, *Philip*, *Procorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicholas*, the laſt of which was a Proſelite. And it appears from their *Greek* Names, that in this Choice there was more regard had to the *Greeks* than the *Hebrews*, *Acts* 6. 1, *&c.* 'Tis likely this 35*th* Year was paſt very peaceably by the Church, which greatly multiplied at *Jeruſalem*, even to that degree, that ſeveral *Prieſts* became obedient to the *Faith*. In the mean time S. *Stephen* grew famous for his *Piety*, his *Miracles*, and *Zeal*, and was every day diſputing with the *Helleniſts* or *Greeks*, for the Truth of the *Goſpel*; but in fine, theſe unhappy People *Libertins*, *Cyrenians*, *Alexandrians*, *Cilicians*, and *Aſiaticks*, being not able to reſiſt his Wiſdom, they ſuborn'd *falſe Witneſſes* againſt him, who accuſe him of *Blaſphemy* againſt *Moſes*, againſt the *Temple*, and againſt *God*. Appearing on this Accuſation before the Council, he defends himſelf by a long and earneſt *Apology*; at the concluſion of which, he is drawn by theſe mad *Zealots* out of the Town and cruelly ſtoned; *Saul* keeping the *Cloaths* of the *falſe Witneſſes*, who were to caſt the firſt Stones at him, *Acts* 6. 7, *&c.* and 7. 1, *&c.*

In the 20*th* Year of *Tiberius*, died *Philip* the *Tetrarch* of *Iturium*, who leaving no Children, his place was reduc'd to the Government of *Syria*, which *Vitellius* obtained in that time; who having taken away the Prelacy from *Cajaphas*, to give it to *John*, or *Jonathas* his *Brother-in-Law*, he tranſlated it from him, and conferred it on *Theophilus* his *Brother*.

Pontius Pilate being accuſed before the ſame *Vitellius*, for the *Murther* of ſome *Samaritans*, is ſent for to *Rome*, to clear himſelf; and tho' *Tiberius* died whilſt he was in the way, *Caligula* his Succeſſor baniſht him to *Vienna* in *Dauphiny*, where being oppreſt with the conſciouſneſs of his Crimes and Calamities, he kill'd himſelf.

The *Perſecution* began by the *Death* of S. *Stephen*, in the *Year* 36; it grew ſo violent by the fury of *Saul* and others, that it caus'd a great diſperſion of the *Church* of *Jeruſalem*, of which the Chief Members, (excepting the *Apoſtles*) ſearch'd their Retreat, ſome in the other Towns of *Judea*, others in thoſe of *Samaria*, which yet turned to the propagation of the *Goſpel*, *Acts* 8. 1, &c. and 11. 19. By this means *Stephen*, one of the 7 *Deacons* and *Stephen's* Partner, *preaches* the *Goſpel* at *Samaria*, where ſeveral are converted to the *Faith*, and *Baptiz'd*, and amongſt others *Simon* the *Magician*, which the *Apoſtles* having heard, they ſent thither *Peter* and *John* from *Jeruſalem*, at whoſe *Prayers*, and by the Impoſition of their Hands, the *Holy Spirit* is conferred on the *Samaritans*; *Simon the Magician* offers Mony to purchaſe the means of doing the ſame; which the *Apoſtle* rejects with indignation, declaring to this *profane Wretch*, *That he had no part in this, becauſe his heart was not right before GOD*, *Acts* 8. 14, *&c.*

Whilſt the *Apoſtles* ſowed the Seed of the *Goſpel* in *Samaria*, in their way to *Jeruſalem*, *Philip* was ſent from GOD into the High-way of *Jeruſalem* to *Gaza*, where he meets with an *Ethiopian*, and *Eunuch*, and Officer to *Candace* Queen of *Ethiopia*, who returning from *Jeruſalem* into his own Country, read the *Scripture* in his *Chariot*. *Philip* joined himſelf to him, expounds the Paſſage he read in *Iſaiah*, and ſhewed him, it related to our *Saviour*. The ſequel of which is ſet forth in the 217*th* *Diſcourſe*, on the *Eunuch Baptized*, *Acts* 8.

In like manner alſo ſome of this Diſperſion went to *Damaſcus*, as *Ananias*, *Acts* 9. 19, 25. and 22. 12; others into *Phonicia*, *Cyprus*, and *Antioch*, and announced the *Goſpel* every where to thoſe of that Nation; and ſome *Cypriots* and *Syrenians*, ſpake of it with ſucceſs alſo to the *Gentiles* of *Antioch*, *Acts* 11. 19. Some went even as far as *Rome*, as *Andronicus* and *Junias*, *Paul's* Kinſmen, but converted to *Chriſt* before him, *Rom.* 16. 7.

Yet did not the *Perſecution* ceaſe at *Jeruſalem*; and *Saul* having furiouſly made havock of the *Church* there, demands a Commiſſion to go into *Damaſcus*, to bring bound all thoſe

whom he should find making profession of believing in *Christ*: But he is miraculously converted in the way, as is at large taken notice of in the 218*th Discourse*, viz. *The* Conversion *of S.* Paul, *Acts* 9.

A while after these Things past in the *East Tiberius* dies in the 23d Year of his *Empire*, and *Caius Caligula* succeeds him; so that the 23d of him, and the 1st of this, concur with the 37*th* of our *Lord*. *Herod Agrippa*, the Son of *Aristobulus*, and *Grandson* of the first *Herod*, termed *the Great*, is by *Caligula* made King of *Judea*. *Herod Antipas* (who a while before was defeated by *Aretas*, King of *Arabia* Petrea, and who kept a *Garison* at *Damascus*, enraged he had *repudiated* his *Daughter*, to espouse *Herodias* his *Sister-in-Law*, at the sollicitation of his Wife) jealous at the unexpected Greatness of the other, goeth to *Rome*, to sue there also for the Title of King; but *Agrippa* his *Nephew*, and his *Brother in-Law* together, to hinder his success, accuses him to *Caligula* of divers Crimes, for which he is stript of his *Tetrarchy*, which is added to what the other possest, and with his *Herodias* is banisht to *Lyons*.

Paul being Converted to *Christ* about the year 38, and 2 years before the Death of *Tiberius* (in which time *Josephus* the *Jewish Historian* was born) had began to *Preach the Gospel* at *Damascus*, with as much Astonishment on one Hand, as Efficacy on the other; and after a Voyage into *Arabia*, for the same purpose, *Gal.* 1. 17. being returned, the *Jews* who were Enemies of the *Gospel*, favoured by the Governour, had done him mischief had not the *Faithful* let him down by Night from the *Wall* in a *Basket*, Acts 9. 20, &c. 2 Cor. 11. 32, 33. Being thus got out of *Damascus*, 3 years after his *Conversion*, he comes to *Jerusalem*, and by the Meditation of *Barnabas*, he visits there only St. *Peter*, and *James* the Brother of our *Lord*, commonly termed the *Lesser*, and tarried only 15 Days, which did not pass without disputation with the *Greeks*, and danger of his Life. He received in the *Temple* (as he Prayed) an express Command to go and *Preach the Gospel* to the *Gentiles*; and therefore the *Brethren* conducted him to *Casarea*, and from thence sent him to *Tarsus*, which was his Countrey, *Acts* 9. 26, *&c.* and 22. 17, *&c. Gal.* 17. 18, 19.

After this *Conversion*, and by the Revolutions hapning in the *Empire*, and in *Judea*, the *Persecution* stopt there, and the *Churches* of *Judea*, *Galilee*, and *Samaria* flourished and were calm. And it was perhaps *Caligula*'s first year, when Peter visiting the *Churches*, cured at *Lydia* the *Paralitick* *Æneas*, and raised up *Tabbitha* at *Joppa*, where he remained a long time at *Simon* the *Tanners*, *Acts* 9. 31.

Then also *Cornelius* the *Centurion*, a devout Man, and one that feared GOD, tho' a *Gentile*, was advertized by an *Angel* to send for *Peter* at *Joppa*, to be instructed by him. The *Apostle* being prepared for this *Journey* by a *Vision*, which tended not to make him stand on distinctions of *Jew* or *Gentile*, he went without difficulty, attended with some of the *Brethren*, and was received by *Cornelius* with too great Respect, which he refuses: At the hearing of the *Gospel* preached, he and those that are with him receive the *Holy Spirit*, and are *Baptiz'd* in the Name of the LORD, *Acts* 10. 1, *&c. Peter* being returned to *Jerusalem*, is obliged to give an account of this Action, which some reprehended; but they were all satisfied at the Report he made them, and praised GOD, *Acts* 11. 1, *&c.*

Whilst these things past in *Palestine*, and *Paul* Preaches in *Arabia* and *Damascus*, *Caligula* Deifies himself, and makes himself the *Priest* to his own *Godhead*, associating his *Horse* in his *Godly Religion*: He uses the *Alexandrian Jews* very roughly, for not acknowledging him a *God*, and resolves by force to make his *Image* be set up in the *Temple* of *Jerusalem*, to be there served and worshiped; which yet he could not obtain. *Barnabas* was sent by the *Apostles* to *Antioch*, to take cognizance of the Condition of the *Church* there, to the Edification of which he gave great Assistance, *Acts* 11. 22, *&c.* At the same time the *Prophet Agabus*, being come down from *Jerusalem* to *Antioch*, foretold the future *Famine*, which hapned since under the Empire of *Claudius* in the 4*th* year, and this *Prediction* obliged the *Churches* to make Collections for the *Brethren* of *Judea*, which were in a fit time sent by *Barnabas* and *Saul*, *Acts* 11. 27.

Barnabas seeing at *Antioch* the Harvest great, goes to search for *Paul* at *Tarsus*, and brings him, where they sojourned a year, to the great Edification of the *Church* in this Place: And in this time it was when the *Disciples* were first called *Christians*, *Acts* 11. 25, 26. In fine, *Caligula* was killed, more worthy

worthy of the Name of *Monster*, than that of *Man*; and *Claudius* his Uncle, the Son of *Drusus*, succeeds him with Fear; but *Herod Agrippa* encouraging him, obtain'd by this means his Favour as he had possest that of his Predecessor, so that he confirm'd to him, and even much encreast his Power and Authority. Thus the 4*th* of *Caligula*, and the 1st of *Claudius* concur with the 41st of our Lord.

Herod being returned into *Judea* with this increase of Power and Honour, in the 2d year of *Claudius*, and 42*d* of *Christ*, he did many *Acts* of *Jewish Devotion*, and caused a *Chain* of *Gold*, which he had received from *Caligula* (instead of an *Iron* one, wherewith *Tiberius* had fastned him) to be hung up in the *Sanctuary*. But he began to persecute the *Church*, and put to *death James* the Major, the Son of *Zebedee*; and seeing that this pleased the *Jews*, he imprisoned also *Peter*, with design to bring him forth to the Slaughter, after the *Feast* of the *Passover*: but when he was to be drawn forth to Punishment, the *Angel* of the *Lord* miraculously delivered him from Prison, making the *Gates* open of themselves before him. The particulars of which is taken notice of in the 12*o* Discourse, *viz.* S. *Peter's Delivery out of Prison*.

It's held that S. *Matthew* wrote his *Gospel* about this time, as under the particular Inspiration of the *Holy Spirit*, so by the common Advice of the other *Apostles*, for the Instruction of those of the *Circumcision*, who had believ'd. And tho several have been perswaded that he wrote it in *Hebrew*, but that by himself or some other it was since Translated into *Greek*, such as we have it; yet may we with greater likelihood of Truth say, That he himself wrote it in *Greek*, because the number of the *Hellenist Jews* converted to the *Faith*, was at first greater than that of the *Hebrews*; witness the first 7 *Deacons* being taken thence. At the same time *Herod* who had taken away the *High Priesthood* from *Theophilus*, to confer it on *Simon Cantharа*, takes it also from him to give it to *Jonathas*, the Son of *Annas*, who refuses it thro' *Modesty*, and recommends to the King his *Brother Matthias*, who had it.

Herod after this, and in the Year 43 goeth to reside at *Cæsarea*, and designing to make War on the *Tyrians* and *Sidonians*, they found means to appease him by the Mediation of *Blastus*, his Chamberlain, because they drew all their Provision from the King's Country, and then hapned the Famine foretold by *Agabus*. On occasion of which Treaty of Peace, giving several Spectacles to the People, he also would needs harangue them from the *Tribunal*, where he sat magnificently *cloathed*, and his *Flatterers* to applaud him, extolling the Majesty and Eloquence of his Discourse, cried out, *'Twas the Voice of* GOD, *and not of Man*; An *Angel* therefore struck him, for not giving glory to GOD, nor reprehending these impious Acclamations, and he died *gnawed with Worms*, *Acts* 12 19, *&c. Josephus* also recites the *Death* of this Prince conformably to what S. *Luke* says of it, but he relates more *Circumstances*, *Lib.* 19 *Antiq.* of the *Jews*, the last *Chapter*.

Barnabas and *Saul* had timely brought, some small time before *Herod* began to rage against the *Apostles*, the *Collection* made in the *Church of Antioch* for the Poor of *Judea*, to succour them in the approaching Famine foretold by *Agabus*, and which seemed now to be at the Door. From *Jerusalem* they returned to *Antioch*, bringing with them S. *John*, surnamed *Mark*, who is thought to be the *Evangelist* bearing this Name, and who perhaps was as well as S. *Luke* of the number of the LXX, *Acts* 11. 29, 30, & 12. 25.

As they attended their *Ministry* with their *Fellow-Labourers* in the Church, *Simeon*, who was called *Niger*, *Lucius* the *Cyrenian*, who is thought to have been S. *Luke* the *Evangelist*, and *Manahem*, who had been brought up with *Herod* the *Tetrarch*, the *Holy Spirit* designed them for an Employ of greater extent, for which they set out accompanied with *John*, and attended by the *Prayers* of the rest, about the 4*th* Year of the Empire of *Claudius*, and the 44*th* of our *Lord*, and come to *Seleucia*, whence embarking, they come down to *Cyprus*, the *Country* of *Barnabas*, and begin to *preach* the *Gospel* at *Salamis*, *Acts* 13. 1, 2, 3. In traversing the *Isle*, they arrive at *Paphos*, where *Sergius Paulus* the *Pro Consul* had his residence, who desired to hear them; but a *False Prophet*, a *Jew*, named *Barjesu*, and surnamed *Elymas*, that is, *Magician* or *Enchanter*, endeavour'd to hinder him. *Paul* who now leaves the Name of *Saul*, whether in remembrance of the *Conversion* of the *Pro-Consul*, or for the sound sake of his Name, by the change of the first *Letter* to the *Greek* and *Latin* Pronunciation, vigorously opposes this *Impostor*, and *denounces* to him a *sudden blindness*, wherewith he was immediately struck,

ſtruck, which occaſioned the *Pro-Conſul's* Converſion, *Acts* 13. 6, *&c.* Departing from *Cyprus* they come to *Perga* of *Pamphilia*, where *John*, ſurnamed *Mark*, leaves them to return to *Jeruſalem*, Acts 13. 13. From *Perga* they came to *Antioch* of *Piſidia*, where being entered into the *Synagogue* on the *Sabbath-day*, they are deſired after the Reading of the *Law* and the *Prophets*, to *preach* to the *People*; which *Paul* did by a long and grave Diſcourſe. The *Gentiles* at their going out, entreat them to Preach the ſame things the next *Sabbath-day*; in which almoſt the whole *Town* aſſembled to hear the *Word* of *God*. The *Jews* endeavour to contradict them; but they declare that on their refuſal, by which they made themſelves unworthy of *Eternal Life*, they would henceforward addreſs themſelves to the *Gentiles*, who receiv'd this News with great Joy, *and as many of them as believed were ordained to Eternal Life.* Yet the *Jews* having gain'd ſome of their bigotted *Proſelytes*, they ſtirr'd up a *Perſecution* againſt theſe two *faithful Miniſters of Jeſus Chriſt*, who having ſhak'd the *Duſt* of their *Feet* againſt their Perſecutors, and left their *Diſciples* much comforted, they paſt to *Iconium*, a City of *Lycaonia*, Acts 13. 14, *&c.* Being enter'd there in the *Synagogue*, they ſpake with ſuch efficacy, that ſeveral, as well *Jews* as *Greeks*, believed in the *Lord*. They made a conſiderable ſtay here, and ſignaliz'd themſelves by ſeveral *Miracles*. On this occaſion two Parties are formed in the Town, one for them, and another for the *Jews*: But on the Point, when thoſe latter, (ſtrengthen'd by the moſt powerful) deſign'd to miſchief them, they fled to *Lyſtra* and *Derbe*, and the Quarters thereabouts, where they Preach the *Goſpel*, Acts 14. 1, *&c.* It's thought then was brought over to *Chriſt* St. *Thecla* an *Ironean Virgin*, very famous at that time in the *Church*, tho' the *Acts* which bore her Name are held for *Apocryphal*. At *Lyſtra*, a man Lame from his Birth, having been miraculouſly cured by them, the people of the place take them for *Gods*, calling *Barnabas*, *Jupiter*, and *Paul*, *Mercury*, becauſe he ſpake moſt, and would needs ſacrifice to them, which they refuſe with the greateſt averſion, beſeeching them to turn from theſe vain *Idols* to the living *God*. But certain obſtinate *Jews*, which came from *Antioch* and *Iconia* to oppoſe them, ſtirr'd up the *Populacy* againſt them, who begin now to fling Stones at them; and drew *Paul* out of the Town as dead, yet being environ'd by the *Diſciples* he comes to himſelf, riſes up and enters again into the Town, *Acts* 14. 8, *&c.*

Thoſe who refer the date of the 2d of the *Corinthians* to the 4th of *Nero*, pretend that in this year, and perhaps in this place, hapned the Raviſhment of *Paul* up into the *Third Heaven*, which was 14 years before, as he declares it, 2 *Cor.* 12. 2, 3, 4.

From *Lyſtra* they come to *Derbe*, where having inſtructed ſeveral, they returned back to *Lyſtra*, *Iconia*, and *Antioch* of *Piſidia*, eſtabliſhing in all the *Churches Governours* and *Paſtors*. Paſſing thro' *Pamphilia*, they Preach at *Perga*, deſcend to *Attalia*, and thence Embark for *Antioch*, where they relate what *God* had done by them in the Calling of the *Gentiles*, and tarry there a good while, *Acts* 14. 20, *&c.*

Whilſt they were here *Anno* 49. ſome of the *Circumciſion*, who yet in ſome ſort had received the *Goſpel*, came from *Jeruſalem*; St. *Paul* calls them *falſe Brethren*, who thruſt themſelves into the *Church* to invade the Liberty of it, *Gal.* 2. 4. They had been of the Sect of the *Phariſees*, and 'tis thought they were of the Party of *Ebion* and *Cerinthus*, famous *Hereticks*; and who may be ſaid to be the *Patriarchs* of the *Photinians*, *Chiliaſts*, *Pelagians*, and *Semi-Jews*. Some of the Ancients affirm, That *Cerinthus* himſelf was of this party; theſe would needs oblige the Converted *Gentiles* to be *Circumciſed*, and to obſerve all the Ordinances of the *Law*; whereunto *Paul* and *Barnabas* vigorouſly oppoſed themſelves; and becauſe they ſtrengthened themſelves under the pretended Authority of the *Apoſtles*, and the Mother Church of *Jeruſalem*, the Brethren of *Antioch* depute *Paul* and *Barnabas*, having alſo *Titus* with them, *Gal.* 2. 1. at whoſe Arrival the *Synod* was convocated, the Queſtion debated, and decided in favour of the *Chriſtian Liberty*; thoſe who had begun and maintained this Doctrine at *Antioch*, diſown'd; and the Faithful *Gentiles*, only obliged to abſtain from *Blood* and things *Strangled*, and thoſe polluted with *Idolatry* and *Uncleanneſs*. *Peter* here declares, That *God* had uſed his *Miniſtry* to begin the Vocation of the *Gentiles*, *James*, who precides over the Aſſembly, makes the Concluſion; the *Synodal Letters*, which contain an honourable Teſtimony of *Paul* and *Barnabas* are put into the hands of *Judas* nam'd.

other-

otherwise *Barsabas*, and of *Silas*, who accompanied the two others in their return to *Antioch*, where they were well received; and *Judas* honourably dismist, to return into *Judea*; *Silas* staid at *Antioch*, Acts 15. 1, &c.

This happened according to the common Opinion, 17 Years after the *Conversion* of *Paul*, as they gather from *Gal.* 1. 18. and 2. 1, &c. But we had rather, that we may not too much differ from the Calculation of others, understand 14 years of the 2d Chapter since his *Conversion*, and not since the first Journey he made to *Jerusalem* after that of *Damascus* and *Arabia*; in which Case we must assign the *Synod* of *Jerusalem* to the 50th Year of our *Lord*, which was the 10th of *Claudius*, and the 8th after the Collection of the *Church* of *Antioch*, carried by *Paul* and *Barnabas* into *Judea*. And though after their first going into *Cyprus* and other places, to which there can no less time be allow'd than two years, they were return'd to *Antioch*; there's great likelihood *Paul* did not sojourn there so constantly, but that he now and then visited other Places, which were not far distant, to advance the *Gospel*; to which we may refer what he recites of the Propagation of the *Gospel* by his Ministry as far as *Illyrium*, Rom. 15. 19, 20. and one part of the *Persecutions*, *Accidents* and *Sufferings*, to which he had to that time been exposed, and which he summarily recites, 2 *Cor.* 11. 23, &c.

The Decease of the *Holy Virgin* is referr'd to this Time; but according to this Reckoning she must be older than 15 Years when our *Saviour* was *Conceiv'd*, or less than 63 when she *Died*.

There's also great probability, that S. *Peter* being return'd to *Jerusalem*, after the Death of *Herod*, there found *John*, surnamed *Mark*, who at *Pamphilia* had left *Paul* and *Barnabas*, *Acts* 13. 13. and that he took him with him to go towards the *Jews* of the Dispersion, who were in *Chaldea*, and under the Empire of the *Parthians*, to whom he directed from *Babylon* his first *Epistle*, saluting them also in *Mark*'s Name, 1 *Pet.* 5. 13. and that he was lately returned from this Journey in the time of the *Synod*.

In this *Council* or *Assembly*, the other *Apostles*, amongst which *James*, *Cephas* and *John*, were look'd on as *Pillars*, acknowledg'd that the Preaching of the *Gospel* to the *Gentiles* was especially committed to *Paul*, who had met with hitherto great success; as to *Peter*, that of the *Circumcision*; and gave to him, and to *Barnabas*, the Right hand of *Fellowship*, reserving to themselves the Ministry of the *Circumcision*; and agreeing that they should continue to go amongst the *Gentiles*, Gal. 2. 7, 8, 9.

Some time after the holding of this *Assembly*, and perhaps in the Year 51, *Peter* himself comes to *Antioch*; and this is the only Journey which we find in *Scripture* he made; at first he eat and drank familiarly both with *Jews* and *Gentiles*; but some *Brethren* amongst the *Jews*, coming from the part of *James*, he began to estrange himself from the *Gentiles*, and even *Barnabas* suffered himself to be carried away by this Dissimulation, which *Paul* not brooking, he freely reprehends *Peter* for it, and withstands him to the Face, *Gal.* 2. 11, &c. After this *Paul* and *Barnabas* design to Visit all the *Churches* which they had planted in their former Voyage; but *Barnabas* desiring that *John*, surnam'd *Mark*, who apparently came from *Antioch* with *Peter*, might be with them; and *Paul* not approving it, because he had forsaken them before in *Pamphilia*: This Dissension produced so much sharpness as made them part. *Barnabas* going into *Cyprus* with *John*, surnam'd *Mark*, and *Paul* being accompanied with *Silas*, traversed *Syria* and *Cilicia*, Acts 15, 36, &c. Coming to *Derbe* and *Lystra*, they there found a young *Disciple*, named *Timothy*, whose Father was a *Greek*; but whom *Lois* his Grandmother, and *Eunice* his Mother, *Jewish* Women, and yet of the *Faithful*, Converted in the former Voyage of *Paul* and *Barnabas*, had carefully instructed in *Piety*, and in the *Holy Scriptures*. *Paul* resolving to take him with him, first *Circumcis'd* him, to accommodate himself to the weakness of the *Jews*, and to gain them more easily, *Acts* 16. 1, &c. 2 *Tim.* 1. 5. and 3. 15.

In passing thro' the *Towns*, he and his, greatly recommended the Ordinance of the *Apostles* at *Jerusalem*, touching Christian *Liberty*, Acts 16. 4, 5.

Having travers'd *Phrygia* and *Galatia*, the *Holy Spirit* forbids them to Preach the *Gospel* in *Asia*; and being come into *Mysia*, they are also hindred from passing over into *Bithynia*; and therefore they go down to *Troas*, where *Paul* is oblig'd by a *Vision* in the Night to go into *Macedonia*, Acts 16. 6, &c.

There is great probability that St. *Luke*, who wrote the Book of the *Acts*, was one of

Paul's

Paul's Companions to *Troas*, becauſe that from that time he deſcribes almoſt the whole Sequel of this *Voyage* in the firſt Perſon and in the Plural. Thus then the *Apoſtle*, and thoſe of his Company, to come into *Macedonia*, paſs by *Samothracia*, arriving from thence to *Neapolis*, ſituated in the Confines of *Thrace* and *Macedonia*; and from thence to *Philippi*, which was inhabited by a *Roman Colony*, and there remain'd ſome days, *Acts* 16. 10, 11, 12. On the *Sabbath-day* they go out of the Town to a place near the River, where the *Jews* were wont to meet to Pray: There they found devout *Women*, to whom they make known the *Goſpel*; amongſt whom was *Lydia*, a Seller of *Purple* in *Thyatira*, who believes and is *Baptized*, with all her Family, and entertains the *Apoſtle* with the reſt of his Company, *Acts* 16. 13, &c. Coming from *Prayers*, a *Servant Maid*, who had a *Prophecying Spirit*, followed them, crying (and continuing ſo to do for ſeveral days,) That they were the *Servants of the moſt High* GOD, and the *Proclaimers of his Salvation*, *Paul* being wearied with her, Commands the *Spirit* to come out of her: The *Maſters* of this *Servant* (who drew great *Gain* from her *Divinations*) enraged at the ceaſing of their Profit, drew *Paul* and *Silas* before the *Magiſtrate*, and accuſe them of publiſhing things prejudicial to the *Roman Liberty*, and even animate the *Populacy* againſt them. The *Magiſtrates* having *Scourg'd* them, confine them to *Priſon*, and charge the *Gaoler* to look ſtrictly after them; who put them into a deep *Dungeon*: At Midnight (for their mutual Conſolation) they ſing with a loud Voice the *Praiſes* of GOD; and at the ſame inſtant by a great *Earthquake*, the Foundations of the *Priſon Shook*, and all the *Doors* fly open. The *Gaoler* thinking the *Priſoners* had eſcap'd, would have run himſelf on his own *Sword*, but *Paul* hinders him, aſſuring him they were all there; having gotten a *Light* he caſts himſelf at their *Feet*, is inſtructed in the *Goſpel*; he waſhes their *Wounds*, is *Baptiz'd*, and all his *Houſhold* with him, and entertains them at his *Table* with great Joy. In the Morning he is ordered by the *Magiſtrates* to let them go. But they complain, that being *Roman Citizens*, they had been *Scourged*, without any Trial or Form of Law; and therefore the Magiſtrates come themſelves with Excuſes to ſet them at Liberty, and to entreat them to depart the *Town*, which they did, after they had viſited *Lydia*, and comforted the Brethren, *Acts* 16. 16, &c.

Departing from *Philippi*, they paſs thro' *Amphipolis* and *Apollonia*, and arrive at *Theſſalonica*, where there was a *Synagogue*: and *Paul* being entred there for 3 *Sabbath-days* together, diſputes with the *Jews* out of the *Scripture*, with ſuch ſucceſs, that ſome of them believed, and a great Multitude of well-diſpoſed *Greeks*, and ſome *Women* of Quality, embraced the *Goſpel*, Acts 17. 1, 2, 3, 4. 1 *Theſſ.* 2. 2.

Paul continuing his abode at *Theſſalonica*, foretells the Brethren of the Revolt of *Antichriſt*, 2 Theſſ. 2. 5. and was aſſiſted more than once by thoſe of *Philippi*, with ſuch Neceſſaries as he wanted, *Phil.* 4. 16. But the Unbelieving *Jews* ſet the People into an Uproar againſt him, and the reſt of his Companions; they break violently into *Jaſon*'s Houſe, where they Lodged, and not finding them, they haled *Jaſon* and ſome others of the *Brethren* with him before the Magiſtrate charging them with divers Crimes; and to render them the more Criminal, alledg'd they Preached up another *King* than *Cæſar*; yet the Magiſtrates releaſe *Jaſon* and the reſt under Security. After which the *Brethren* make *Paul* and *Silas* depart by Night to *Beræa*; where being arriv'd they enter into the *Synagogue*, and find the *Jews* there of a more generous Temper than thoſe of *Theſſalonica*, carefully comparing what they declared to them, with the *Holy Scriptures*. But the *Jews* of *Theſſalonica* having heard of this ſucceſs, they come to *Beræa*, and ſtir up the People here alſo, *Acts* 17. 5, &c.

Then the Brethren of *Beræa* took care of *Paul*, and made him be conducted to *Athens*, where whilſt he expected *Silas* and *Timotheus*, he was grieved to ſee the City ſo full of *Idolatry*: He Diſputed in the *Synagogues* with the *Jews* and Zealous People, and in the publick Place with thoſe he found there. He is reputed by the *Stoicks* and *Epicureans*, for a *Babbler*, and Preacher of ſtrange *Gods*. Being drawn into the *Areopage*, he takes occaſion from an *Altar*, which he perceiv'd Inſcrib'd, *To the unknown* GOD, to inſtruct them in the Nature of the *True* GOD, and of his *Providence*, of the *Reſurrection* and laſt *Judgment*. His Diſcourſe was not without fruit; for *Denis* the *Areopagite*, and a Woman named *Damaris* (whom ſome think to have been his Wife) and ſome others believed in the *Lord*, Acts 17. 14, &c. It's thought

thought that *Denis*, the *Areopagite*, having obſerved in *Egypt*, where he then was, the prodigious *Eclipſe* of the *Sun*, at our LORD's Paſſion, ſaid, Either that the *Author* of Nature ſuffer'd, or that 'twas about being deſtroyed. All *Learned Men* are now agreed, that the Works which have been ſo long attributed to him are none of his, having been writ 500 years after him.

Silas and *Timotheus* arrived at *Athens*, are ſent by the *Apoſtle* into *Macedonia*, there to comfort and ſtrengthen the *Brethren*. He himſelf being not able to go, as he would have willingly done, *Acts* 18. 5. 1 *Theſſ.* 2. 17, 18. and 3. 1, 2.

But leaves *Athens*, *Anno* 53, and comes to *Corinth*, where theſe two return to him from *Macedonia*; and where he finds *Aquila* the *Jew*, and *Priſcilla* his Wife, lately come from *Italy*; the Emperor *Claudius* having commanded all the *Jews* to depart from *Rome*, for the Troubles they every day cauſed on occaſion of the *Chriſtian Doctrine*, which *Suetonius* has remarked without well underſtanding it; and *Paul* joyned himſelf to theſe two as being of the ſame Trade; which was to make *Tents*, and fail'd not on the *Sabbath-days*, to perſwade as well *Jews* as *Greeks*, to embrace the *Chriſtian Faith*, Acts 18. 1, 2, 3, 4, 5.

S. *Paul* having proteſted to the *Jews* of *Corinth*, that he would turn himſelf to the *Gentiles*, enters into the Houſe of *Juſtus*, who lived near the *Synagogue*. He *Baptizes* the Family of *Stephanus*, who was the *Firſt-fruits* of *Achaia*, *Criſpus* the Chief of the *Synagogue* and his Family, and brings over ſeveral *Corinthians* to the *Faith*, Acts 18. 6, &c. 1 Cor. 1. 14, 16. and 16. 15. The LORD encourages this *Apoſtle* by a *Viſion*, after which he remains at *Corinth* 18 Months, *Acts* 18. 9, &c. with *Silvanus*, or *Silas* and *Timotheus*, 2 Cor. 1. 19. it being thence he wrote in the name of thoſe three, his two *Epiſtles* to the *Theſſalonians*; although ſome think, that the ſecond was writ from *Rome*.

During *Paul*'s ſtay at *Corinth*, he is accuſed by the *Jews* before *Gallio*, *Seneca*'s Brother, who was *Pro Conſul* of *Achaia*. *Gallio* refuſes to hear them, and drives them away from the Bar; and the *Greeks* (altho' *Pagans*) becauſe *Paul* perhaps Lodged at one of their Nation, fell a beating of *Soſthenes*, the chief of the *Synagogue*, in hatred of the *Jews*, the *Pro-Conſul* taking no notice of it, *Acts* 18. 12, &c. and it ſeems that this *Soſthenes*, who impleaded *Paul* before *Gallio*, either is not the ſame mentioned by the *Apoſtle*, 1 Cor. 1. 1. or that ſince he was changed from a *Wolf* into a *Lamb*, and Converted to *Jeſus Chriſt*. This hapned *Anno* 54.

The *Apoſtle* after this leaves *Corinth*, having firſt cauſed his Head to be Shaved at *Cenchrea*, (which was the Port of the Town) on occaſion of a Vow, and to ſhew the *Jews*, he ſtill retained a reſpect for the Ceremonies of his *Nation*, and Embarks for *Syria*, being accompanied by *Aquila* and *Priſcilla*: Arrived at *Epheſus*, where he communicates in the Synagogues with the *Jews*, who deſire him to tarry longer with them, which he refuſes on the account of the neceſſity there was of his being at *Jeruſalem* at the *Feſtival*; yet promiſing to return to them, *Aquila* and *Priſcilla* tarry at *Epheſus*. *Paul* Embarks for *Ceſarea*, whence he goes to *Jeruſalem*, and comes down from thence to *Antioch*. Some time after he parts thence for *Phrygia* and *Galatia*, where he is well received, *Acts* 18. 18, &c. and *Gal.* 4. 14. Tho' the *Galatians* (a while after) ſuffer themſelves to be ſeduced by thoſe who aſſerted Juſtification by *Works*, and the Obſervation of *Legal Ceremonies*; on notice of which, he better informs them by Writing, *Gal.* 1. 6, 7. rather from *Epheſus*, when he was about parting thence, than from *Rome*, as it's commonly held.

Apollos, an *Alexandrian Jew*, a Man eloquent and very able in the *Scriptures*, whom ſome have impertinently confounded with *Philo*, came in the mean time to *Epheſus*, being in ſome meaſure inſtructed in the way of the LORD; and *Aquila* and *Priſcilla* inſtructed him better. He afterwards paſſes into *Achaia*, where he is recommended by the *Brethren*, and there employs his Talent to good purpoſe, *Acts* 18. 24, &c.

About the time when *Paul* parted from *Corinth*, the Emperor *Claudius* died, having Reigned 13 Years, 8 Months, and ſome Days, and left the Empire to *Nero*, who was the firſt Perſecutor of the *Chriſtians*.

Anno 55, 56, 57. When *Apollos* was at *Corinth*, *Paul* arrives at *Epheſus*, he lays his Hands on 12 *Diſciples*, who as yet knew no other than the *Baptiſm* of St. *John*. He continues for 3 Months together to teach in the *Synagogues*; but at length he leaves it, by reaſon of the Contradiction and Obſtinacy of the *Jews*, and teaches for 2 years in the School of

of one *Tyrannus*, signalizing himself by divers *Miracles*. He confirms his *Doctrine*, by what hapned to 7 *Jews* the Sons of *Sceva*, of the *Sacerdotal Order*, who taking on them to be *Exorcists*, and mixing in their Superstition the Name of *Jesus*, whom *Paul* Preached, were very ill handled by the *Evil Spirit* Several, who were addicted to curious and unlawful *Arts*, which were much used at *Ephesus*, were Converted to *Christ*, and burnt their Books. *Demetrius* and his *Work-men*, seeing their *Trade* to decay, stir up the Rabble against the *Apostle*, hale *Gaius* and *Aristarchus* (*Macedonians*) into the *Theatre*, to exact an account of them, for the Contempt of their *Goddess*, introduced by the *Christian Doctrine*. *Paul* would have presented himself to the People, but is with-held by certain Priests of *Asia*, who having embraced the *Faith*, retained yet the Names of *Chief* of *Asia*, and presided in the *Publick Games*, when they could do it with a safe Conscience. The *Jews* make use of this occasion, to Criminate the *Apostle*, driving to the *Theatre*, *Alexander* the *Copper-Smith*. This popular Commotion is appeased by the Prudence of the *Town-Clerk*; by which means *Paul* quietly tarried near 3 years at *Ephesus*, and circumjacent Places, *Acts* Chap. 19. and 20. 31. *Stephanus*, *Fortunatus*, and *Apollos*, come from *Corinth* to *Ephesus*, there to visit the *Apostles*; and by them he wrote to the *Corinthians* in his Name, and of *Sosthenes* his first *Epistle*. *Apollos* not being willing to return so soon with them, 1 *Cor.* 1. 1. and 16. 12, 15, &c. About this time *Aquila* and *Priscilla* withdrew to *Rome*, the Edict of *Claudius*, which had banisht them thence, expiring with him, *Rom.* 16. 3, 4.

Paul remaining still in *Asia*, projected to pass thro' *Macedonia* and *Achaia*, to go to *Jerusalem*, and thence to *Rome*, and had sent before *Timotheus* and *Erastus*, not intending to leave *Ephesus* till *Pentecost*, Acts 19. 21, 22. *Rom.* 1. 13. 1 *Cor.* 15. But the Tumults excited by *Demetrius*, made him depart sooner. *Acts* 20.

Anno 58. From *Ephesus* he comes to *Troas*, where he does not fix, being troubled he did not there find *Titus*, 2 *Cor.* 2. 12, 13. and steers directly towards *Macedonia*, where he remains 3 Months exhorting the *Macedonians* to be ready with their Collections for *Jerusalem*, by the Example of *Achaia*, whose *Charity* Money was ready a year ago, 2 *Cor.* 8. 1, *&c.* and 9. 2. It seems that then he wrote his 1st *Epistle* to *Timothy*, whom in parting he had left at *Ephesus*, to Govern the Church there, *Ephes.* 1. 3. But *Timothy* comes immediately after to him in *Macedonia*, where he had not determined any thing about his abode there. *Titus* also being come near to him in *Macedonia*, and brought him good News from *Corinth*, he writes from *Philippi* his 2d Epistle in his Name and that of *Timothy*, and charges *Titus* and another with it, who is thought to have been St. *Luke* the *Evangelist*, with order to take care the Collections which were recommended above a year ago, 1 *Cor.* 16. 1, 2. might be ready for him at his arrival, 2 *Cor.* 7. 5, *&c.* and 8. 16, *&c.* and 9. 3, 4, 5.

Anno 59. After some stay in *Macedonia*, he comes into *Greece* and *Corinth*, where he remains 3 Months, and whence he writes (by the Hand of *Tertius*) his *Epistles* to the *Romans*, and sends it by *Phœbe*, a *Deaconess* of the Church of *Cenchrea*, on the point of carrying to *Jerusalem* the Collections made for the *Saints*, Rom. 15. 25, 26. and 16. 1, 2, 21, 22, 23. *Acts* 20. 2, 23. Then also *Paul* wrote his *Epistle* to *Titus* from *Nicapolis*, in which he obliges him to come to him, *Titus* 3. 12. The *Apostle* had left him in *Crete*, to settle Pastors in every *Town*; after that, going from *Macedonia* into *Greece* by the *Ægean Sea*, he had Landed in *Crete* or *Candia*, and there laid the Foundations of *Christianity*. There, to avoid the Ambushes of the *Jews*, had he taken the way of *Syria*; he determines to take that of *Macedonia*, and sends *Sopater*, (who is called *Sosipater*, Rom. 6. 21.) the *Bærean*, *Aristarchus*, and *Secundus* (*Thessalonians*) *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, to stay for him at *Troas*; and weighing Anchor at *Philippi* (with the rest of his Company) after the Feast of *Easter*, he comes to them 5 days after, and there remained 7. On *Sunday* all the *Faithful* being assembled to celebrate the *Lord's Supper*, and *Paul* Preaching till Midnight, a young man named *Eutychus*, sitting in a *Window* and o're-taken with Sleep, falls dead from the 3d Story; but the *Apostle* having embraced him raises him up alive. From *Troas* he Journied to *Assos* by Land, and the rest of his Company by Water; where having met, they come to *Metelin*; where parting they found themselves the next morning in sight of *Chios*, and the day following touching at *Samos*, they stopt at *Trogyllum*, and arrived the next day at *Miletum*, which was not far from *Ephesus*. *Paul* hastning to be at *Jerusalem* at *Pentecost*, sends for the Bishops and Pastors of the Church of *Ephesus* to come to *Miletum*, to whom

whom he represents the integrity of his Carriage, and his preparedness for the Afflictions which attended him, and seriously exhorts them to acquit themselves well of their *Duty*; and his *Discourse* being ended, he is conducted by all of them to the *Ship*, *Acts* 20.3, *&c.* not without disconsolating them, by telling them, *They would no more see his Face*, as he then thought; tho GOD gave him an opportunity of visiting them again, after his first Imprisonment at *Rome*.

Parting from *Miletum*, they steer directly to *Coos*, the next day to *Rhodes*, and afterwards to *Patara*; where they Embark on a Vessel which was bound for *Phœnicia*. Thus leaving *Cyprus* on the left, and making towards *Syria*, they arrive at *Tyre*, where they tarried 7 days, and found there *Disciples*, who would have dissuaded *Paul* from going to *Jerusalem*, foreseeing by the *Spirit* the Persecutions which he was to undergo. At *Tyre* they Embark'd, for *Ptolemais*, where they tarried one day with the *Brethren*, *Acts* 21. 1, &c.

From *Ptolemais* they come to *Cæsarea*, and Lodge at *Philip the Evangelist*, who had been one of the 7 *Deacons*, and whose 4 *Daughters* were enlightned with the *Spirit of Prophecy*. *Agabus* foretold *Paul* of his Bonds, who could not be diverted from going to *Jerusalem*, *Acts* 21. 8, *&c.* Having abode several days at *Cæsarea*, they part thence for *Jerusalem*, carrying with them an Ancient Disciple, a *Cyprian* named *Mnason*, at whose House *Paul* was to Lodge. They are kindly receiv'd by the *Brethren* at *Jerusalem*. The next day after their Arrival they visit St. *James*, and all the *Elders* of the *Church* are assembled; to whom *Paul* represents the success of his *Ministry* among the *Gentiles*, and exhibits without doubt the *Collections* he brought for the *Poor* of *Judea*. He is here advised to purifie himself (according to the *Law*) with 4 other *Christian Jews*, who had made a Vow of a *Nazarite*, to refute the Calumny, as being a Deserter of the Law of *Moses*, and of bad Example to all the *Jews*, who also believed in *Jesus Christ*, to forsake it. But this Project little availed, tho *Paul* made use of it; for some *unbelieving Jews being* come from *Asia* to the *Feast*, having seen him in the Temple, where he had satisfied this *Purification*, cry out against him, as a declared Enemy of the *Nation*, the *Law*, and that Place. They also accuse him for prophaning the *Temple*, by carrying *Greeks* into it, (for they had seen *Trophimus* in the *Streets* with him, and imagined he had introduced him therein) and having raised a great Tumult, they endeavoured to kill him: But *Claudius Lysias*, the Collonel, who Commanded the *Garrison*, coming hereupon with his *Soldiers*, took him out of their Hands, and causes him to be laid in *Irons*. And not being able to get any certain knowledge of the Matter, by reason of the *Tumult*, he orders him to be carried into the Castle called *Antonia*, where the *Garrison* lay, where the *Crowd* was so great, that the *Soldiers* were forced to carry him on their *shoulders* up *Stairs*, where he desires leave to speak to the *people*. *Lysias* asks him, whether he was not the *Egyptian*, who some *Years* before having gathered (under the Title of a *Prophet*) about 4000 Men, had seized on the *Mount of Olives*; for *Felix* the *Governor* had indeed defeated him; but as to his own person, he had escap'd without any bodies knowing what was become of him. See *Josephus* l. 2. c. 20. But *Paul* having declared himself a *Jew*, and *born* at *Tarsus*; obtain'd permission to speak, and offers his Apology in *Hebrew*, which procures him the greater silence, until he mentioned his being sent of GOD to the *Gentiles*; then all his *Hearers* cry out impetuously against him, as unworthy to live, *Acts* 21.17, &c. and 22. 1, &c. *Lysius* hereupon makes him retire into the Castle, and orders him to be examined by *Scourging*; but the *Apostle* having represented to the Captain, That he was a *Roman* Citizen; *Lysias* respecting this Priviledg'd Quality, which he himself had bought so dear, made him be speedily unbound, and the day following he convocates the whole *Senate* of the *Jews*, to hear the Heads of his Accusation, *Acts* 22. 23, *&c.* *Annanias*, who is thought to have been depos'd, and to exercise the Office of *Chief Priest* only on this occasion, caused *Paul* to be struck without any reason, which hindred not the Apostle from going on with his Defence, and by declaring himself a *Pharisee*, he set them all at variance with one another, which *Lysias* observing, took care of *Paul*, and carried him back into the Castle by the *Soldiers*, *Acts* 23.1, &c. The *Lord* strengthens this *Apostle* the Night following. The next Morning more than 40 *Zealots* conspire to slay him; which *Enterprize* is discover'd by a *Young Lad*, *Paul*'s Sister's Son; and *Lysias* to hinder it, sends him the Night following with a good *Guard* to *Cæsarea*, where resided *Felix* the *Governor* of the *Province*, who confined him in *Herod*'s *Palace*, *Acts* 23, 12, &c. *Anno* 60, 61.

Five Days after *Ananias* came to *Cæsarea*, to implead *Saul*, thereunto joining Complaints against *Lysias*, who had taken him out of their Hand. The *Apostle* returns a particular Answer to every Thing, and *Felix* refers to another opportunity the Judgment of this matter. *Felix*, some days after, makes *Paul* be brought before him, who strikes him with *Terrour* by a Pathetical Discourse of *Justice*, *Temperance*, and the *future Judgment*. He hopes to draw *Money*; but finding himself disappointed, and constrain'd 2 *Years* after to leave his Place to another, to gratify the *Jews*, he left the *Apostle* a Prisoner, *Acts* Chap. 24.

Anno 62. To *Felix*, whose Government was very Insolent and Tyrannical, succeeds *Portius Festus*, about the same time as *Nero* put his *Mother Agrippina* to death, who (to hasten the promotion of her Unnatural Son) had poyson'd the Emperor *Claudius*, her *Husband*. Three *Days* after *Festus* arrived at *Cæsarea* he came to *Jerusalem*, where the *High Priest* and Chief of the Council renew'd their Accusation against the *Apostle*, and entreat *Festus* to send him to *Jerusalem*, intending to have him Murther'd by the way; but *Festus* excuses himself, and declares, he would return to *Cæsarea* in few days, and that then some of them should appear to be heard in his presence there. Having tarried not above 10 *days* at *Jerusalem*, he returns to *Cæsarea*, and the next Morning sits in the *Judgment Seat*; where having heard the Sum of what both Parties had to say; *Festus* (to gratify the *Jews*) demands of *Paul*, *Whether he would go up to* Jerusalem, *to be judged there before him?* But the *Apostle* excuses himself, and appeals to *Cæsar*, *Acts* 25. 1, &c.

Some *Days* after, young *Agrippa* and his Sister *Bernice* came to *Cæsarea*, to salute *Festus*, and congratulate his coming into those Parts. *Festus* speaks to them about his Prisoner, and what had happned concerning him since he came to his Government; and knowing not what he would *write* to *Cæsar* on *Paul*'s Appeal, is very willing to have the Advice of *Agrippa*, who having heard the *Apostle* reason very earnestly out of the *Scriptures*, tho *Festus* made a Mock at all, acknowledges to the Prisoner, *That he had almost persuaded him to become a Christian*; and declares to the Governor, *That he might have been released as innocent, had he not appealed to* Cæsar, *Acts* 25. 13, &c. and 26. 1, &c.

In fine, *Festus* being resolved to send *Paul* to *Rome*, with other Prisoners, under the *Guard* of an Officer named *Julius*, he was Embarkt on an *Adramytten Ship*, which went into *Asia*, accompanied by *Timotheus*, S. *Luke*, and *Aristarchus*. Touching the next Morning at *Sidon*, *Julius* permitted the *Apostle* to go to his *Friends* to be supplied by them with what he wanted. The Vessel arriving at *Myra*, a Town of *Lycia*, they found another there of *Alexandria* bound for *Italy*, wherein *Julius* embarkt himself and his Prisoners. *Paul* would have advised them to have put in at *Fair Havens*, and there have winter'd; because already the Fast of the *Month* of *Tisri* was past, that is, the *Month* of *October* was come, and the Time of *Navigation* near spent: But the Advice of the Master of the Ship, to which *Julius* gave a greater adherence, than to that of the *Apostle*, prevailed. Not long after an horrible *Tempest*, and which continued for several *days*, meets with the Ship; yet the *Apostle* exhorts as well the *Sea-men* as *Passengers*, to take courage, GOD having told him that Night, by an *Angel*, *That he should stand before* Cæsar, *and that in consideration of him no body should perish in the Ship*. When the Vessel was ready to split, the *Sea-men* would have saved themselves in the *Long Boat*; but by the Counsel of *Paul* they are hindred. The *Soldiers* would have the Prisoners killed, but *Julius* (on *Paul*'s account) diverted them from that purpose; and the Vessel being wrecked, each man saves himself as he could, some by *swimming*, and others on pieces of Planks; and thus all come safe to Land, *Acts* 27. 1, *&c.* They found it was the *Isle* of *Malta*, whose Inhabitants used them very courteously. And a *Viper* fastning on *Paul*'s hand, as he gathered up *Sticks* to throw on the *Fire*, the *Islanders* believed he must presently die upon it, judging him to be a *Murtherer*, whom *Divine Vengeance* pursued to Land; but seeing he had shak'd the *Animal* into the *Fire* without any hurt, they change both *Thought* and *Language*, and will have him now to be a God. Here *Paul* cured the *Father* of *Publius*, who was sick of a *Fever*, and *Pain* in the *Bowels*; and also of those who were sick in the *Island*. Whence (after Three *Months*) *Julius* Embarks his People in a Ship of *Alexandria* called *Castor* and *Pollux*: The first place they cast *Anchor* was at *Syracuse*, where the *Passengers* refresh'd themselves for Three *Days*; at the end of which they set forth for *Rhegium*, and Two *Days* after to *Puteolum*. And after that *Julius* had yielded to the Requests of some of the *Brethren*, who

Five Days after *Ananias* came to *Cæsarea*, to implead *Saul*, thereunto joining Complaints against *Lysias*, who had taken him out of their Hand. The *Apostle* returns a particular Answer to every Thing, and *Felix* refers to another opportunity the Judgment of this matter. *Felix*, some days after, makes *Paul* be brought before him, who strikes him with *Terrour* by a Pathetical Discourse of *Justice*, *Temperance*, and the *future Judgment*. He hopes to draw *Money*; but finding himself disappointed, and constrain'd 2 *Years* after to leave his Place to another, to gratify the *Jews*, he left the *Apostle* a Prisoner, *Acts* Chap. 24.

Anno 62. To *Felix*, whose Government was very Insolent and Tyrannical, succeeds *Portius Festus*, about the same time as *Nero* put his *Mother Agrippina* to death, who (to hasten the promotion of her Unnatural Son) had poyson'd the Emperor *Claudius*, her *Husband*. Three *Days* after *Festus* arrived at *Cæsarea* he came to *Jerusalem*, where the *High Priest* and Chief of the Council renew'd their Accusation against the *Apostle*, and entreat *Festus* to send him to *Jerusalem*, intending to have him Murther'd by the way; but *Festus* excuses himself, and declares, he would return to *Cæsarea* in few days, and that then some of them should appear to be heard in his presence there. Having tarried not above 10 *days* at *Jerusalem*, he returns to *Cæsarea*, and the next Morning sits in the *Judgment Seat*; where having heard the Sum of what both Parties had to say; *Festus* (to gratify the *Jews*) demands of *Paul*, *Whether he would go up to* Jerusalem, *to be judged there before him?* But the *Apostle* excuses himself, and appeals to *Cæsar*, *Acts* 25. 1, &c.

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Venetia
Istria
Illyricum
Bosna
Dardania
Servia
Mysia
Dalmatia
Walachia
Rascia
Bulgaria
Macedonia
Thessalia
Epirus
Achaia
Peloponesus
Thracia
Triballi
Pontus
Propontis
Bithynia
Phrygia
Lydia
Ionia
Caria
Crete
Sinus Adriaticus
Italia
Piceni
Florenci
Roma
Samnites
Campania
Calabria
Apulia
Sicilia
Tyrene Sea
Adriatique Sea
Ægeum Sea
Mediterranean Sea
Libian Sea
Cyrenaica
Pentapolis
Libya
Marmarica
Hammoniaca
Regio Ammon
Barbaria
Ancona
Loretto
Ostia
Terracina
Naples
Capua
Benevento
Brundusium
Tarentum
Siponto
Otranto
Reggio
Messina
Palermo
Syracuse
Malta
Gozo
Lampadusa
Paul's ship wreck by the Island of Melita
Corfu
Durazzo
Dyrrachium
Apollonia
Chania
Amantia
Europus
Berea
Stobi
Heraclea
Thessalonica
Philippi
Amphipolis
Neapolis
Philippopolis
Adrianopolis
Constantinople
Bosporus
Calcedon
Nicomedia
Nicea
Abydus
Lampsacus
Troas
Alexandria Troas
Assos
Mitylene
Lesbos
Lemnos
Samothracia
Tenedos
Smyrna
Ephesus
Miletus
Halicarnassus
Rhodes
Cyprus
Paphos
Salamis
Tripolis
Alexandria
Alexandria Castra
Cherronesus magna
Catabathmus
Zygris
Zygis
Lambastra
Paretonium
Phicus
Cyrene
Berenice
Automalax
Ptolemais
Axylis
Turgus
Sephamus
Thamuis
Basachite
Augile
Marmarica
Pentia
Magna
Gaja
Nitrite
Derris
Phicus
Cherronesus magna
Catonium p.
Panormus
Zygris
Iris
Zygus
Paretonium
Sephamus
Libia
Thamuis
Basachite
Augile
Marmarica
Hammoniaca
Regio Ammon
Alexandria Castra
Nitrite
Derris

A Scale of 80 English Miles
Legues 20 in a Degree

The pricked track shews St. Paul's Voyage from Jerusalem to Rome

The Worshipfull William Lowther of Swillington in yorkshire Esq. Son of Sr. William Lowther of Ingenuith the said County Knight and Baronet
For advancement of this Worke Contributed this Mapp.

Saint Peter.
Saint Paul.
Saint Andrew.
Saint Iames Major.
Saint Iohn.
Saint Philip.
Saint Bartholome

A MAPP of the TRAVELS and VOYAGES of the APOSTLES in their Missions and in particular of Saint PAUL.

EUXINUS

CYPRUS

SEA

ASIA MINOR

Pamphylia

Pisidia

Lycaonia

Galatia

Cappadocia

Lycia

Phrygia

Bithynia

Paphlagonia

Pontus

Cilicia

SYRIA

Judea

Idumea

Samaria

Galilee

Ammonites

Moabites

Arabia the Stony

Arabia Deserts of

Arabia Petræa

Arabia Felix

Assyria

Babylonia

Chaldea

Mesopotamia

Armenia maior

Armenia minor

Colchis Iberiæ

Albania

Caspian Sea

Media

Persia

Egypt

Red Sea

Saint Bartholomew.

Saint Mathew.

Saint Thomas.

Saint James Minor.

Saint Simon.

Saint Iude.

Saint Mathias.